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THE

# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

CONDUCTED BY

SEVERAL MINISTERS

OF DIFFERENT DENOMINATIONS

IN MADRAS.

Vol. III.

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# MADRAS CHRISTIAN INSTRUCTOR

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## MISSIONARY RECORD.

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Vol. III.

JANUARY, 1845.

No. 1.

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### INTRODUCTION.

WE commence, as previously intimated, with the New Year, a new volume; for the convenience of having the year of our Journal correspond with the civil year. Our subscribers and friends will, on this account, kindly excuse the irregularity of making the last volume to consist of only seven numbers; and especially as it was put at five Rupees, which is a little less than the due proportion. A title-page for the two volumes separately; and an Index for both together, were circulated with the last number; and those who have the two volumes can bind them if they choose under one cover. This will be more convenient for reference, and as the book without the Hindu Idols will contain a little less than 1100 pages, it will not be very unwieldy. We mention this because it is a part of our object to have our productions—however unimportant they may appear—preserved for future reading. Every thing of a statistical nature in reference to India, every thing that may illustrate its past history or present condition; and all that may throw light on the missionary enterprise, especially as conducted in this world of souls “bound by Satan, lo! these many years,” may be of use hereafter, when the state of the country shall have been changed.

We wish this to be considered in estimating the value of the Journal, or it may be thought that those who take in a religious newspaper may well do without it. The newspaper has its appropriate sphere—and, as far as news is concerned, may answer the purpose better than such a Magazine—but it cannot give

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place usually to the longer and more elaborate articles, nor allow the arrangement of others, however valuable, so as to be easy of reference at the time, much less preserve them for future years. If the Magazine is in any measure a mirror of passing religious events, and reflects with any vividness and freshness the lights and shades of missionary enterprises in India, and *Daguerreotype* like, fixes their shapes upon its pages so as to retain them as in framed pictures for the contemplation of after-comers, it deserves support. If it has not done this, it may, and will, when our friends in different parts of the country give us, now and then, a leaf from their sketch-books, and such pencilings by the way as they can make without interfering with their more appropriate duties. The command is to sow beside all waters, and we are convinced that there are many who could write to good purpose, especially of what comes under their own notice and results from their own experience, and could do so at odd hours, who yet excuse themselves for want of tact or talent, or perhaps of time.

It is sometimes a subject of complaint, by missionaries and others, that the mind runs out in India. If it be so, and there may be some foundation for the complaint, it is owing perhaps as much to not giving it proper exercise and discipline as to any other cause. Making allowance for the effects of climate, which if it debilitates the body may often from sympathy also enervate the intellect, we think that the want of sustained and increased mental energy is principally owing to deficiency in healthful excitement and employment for the *whole mind*. At some stations, while the occupants do not come into contact with others of much intellectual wealth, the duties of their calling, or in some instances perhaps mistaken ideas of the manner in which time should invariably be spent, if not even a degree of indolence, prevent them from fully obeying the injunction, "Give attendance to reading." They allow their minds, it may be unnecessarily, to rust, by not pursuing a proper range of thorough study, in hours or moments which might be secured now and then for more varied reading, which would often be but a relaxation while an improvement of the mind. We think this is a mistake of some, though often made with the best intention, that of giving more time to Scripture studies; for, though they may thus give to their



Bible more time, they may not bring to it so much penetrating thought and concentrated feeling. We think some such would lose nothing by helping us now and then to a well digested paper, which would require them to extend a little their thoughts and reading, and revive perhaps some of their earlier or later studies. We therefore invite our missionary brethren and other friends, lay and clerical, favourable to our object, to lend their aid, and to send us contributions for the Journal.

*Sterling contributions* to its pages are most needed, and to the production of these we urge our well-wishers, that the Journal may be more what we wish it to be; but the contribution of *sterling money*, by an increase of subscribers, is also very important. We feel the less delicacy in urging this, because all the profits go to the Madras Tract and Book Society. After subscriptions are obtained sufficient to meet the actual expense of the work, every additional subscriber may consider himself as giving his entire subscription to that Society, while he receives the numbers of the Magazine, in this sense, gratuitously. We are now arrived at that point.

The present list of subscribers, without the extra expense of the Lithographic plates, would give something more than two hundred rupees annually to the Society. With that expense we have paid to it one hundred, which will be increased if most of the arrears of subscriptions are paid in; and we invite each one in arrears to do his part. It may therefore be borne in mind that those who now subscribe to the Journal are in effect *adding the amount of their subscriptions to the funds of a very valuable and most useful institution.*

Will not our friends then take some pains to add to the number of subscribers, especially at the out-stations, where by combining together, so that several may receive their numbers in one parcel, the expense of postage will be much lessened. At banghy stations it may be made very light.

We shall be glad if any friend at a mofussil station will consent to act as agent and receive the work by banghy for distribution.

We hope that a review of our course thus far will prove that, whatever defects there may be in conducting the work, the principles on which it was commenced have been steadily kept in view.

We have not intentionally deviated, either to the right hand or to the left, from that straight path on which we first entered—narrow though it be—but “avoiding as far as possible all controversy on those topics on which Protestant Christians may consistently and conscientiously disagree,” we have endeavoured “to vindicate the principles to preserve the unity and to promote the interests of that one true and Catholic church, which though consisting of different members, and distinguished by different names, is yet one body in Christ.” We think this course *necessary* so long as we receive support on the faith of our *prospectus*. We think it also suited to the present state of the church in India. While at home—by the open and organized invasion of Romanism, the scarcely less systematized though more secret encroachments of Tractarianism, and the *guerilla* attacks on every side of socialism, chartism, and other varied forms of infidelity and error—the church of true believers is so pressed from without as to feel the need of union within the scattered band in India—being in the midst of the heathen, and still but small—should feel the necessity of union, if not to existence, yet to enlargement, as still more urgent. There is also less apology for divisions. Of what practical importance, in this country, are many of the questions which agitate the church at home? Christians here cannot afford the time, and thought, and feeling, expended there in guarding the different enclosures, or extending the different boundaries of each denomination. They have other things of more moment to occupy them. They are doing a great work and cannot come down. The collisions of different sects in Christendom, which at least produce activity and vigilance, and prevent stagnation, would here serve little purpose except to divert the efforts of the church from their proper object.

While the whole body of Protestant Christians in India is only a handful amidst the mass of the Heathen and Mussulman population, and but small in comparison even with the Roman Catholics, as their great desire certainly should be to extend pure Christianity, they should, so far as may be in their power, present those great leading doctrines and precepts in which all true Christians are agreed, and to these rather than to any peculiar denominational dogmas give their united testimony as witnesses



for Christ. Here, if any where, union is strength and division is weakness.

As expressing our views on the general subject of Christian union better than we can ourselves, we may be allowed to quote the language of a worthy member of the Church of England, as given in the preface of "Leighton on St. Peter."

"I am glad," says he, "that Christianity begins to be so well understood and taught by so many men of parts and learning in all sects, the fruits of which appear in a candour and charity unknown to all ages of the church, except the primitive, I had almost said the apostolic age. Does not this give you a prospect, though perhaps still very distant, of the completion of the famous prophecy that speaks of the lion and the lamb lying down together in the kingdom of the Messiah? Lions there have been hitherto in all churches, but too many fierce, greedy, and blood-thirsty lions, though often disguised like lambs; and some lambs there have been simple enough to think it expedient for the flock to assume the habit and terror of lions; but I hope they now begin to undeceive themselves, and to consider Christianity, as intending to bring back the world to that state of innocence which it enjoyed before the fall, when in one and the same paradise, to use the words of Milton,

---

Frisking played  
All beasts of the earth, since wild, and of all chase,  
In wood or wilderness, forest or den.  
Sporting the lion ramp'd, and in his paw  
Dandled the kid.

"To attain this happy state all Christians should unite their endeavours, and, instead of looking out for and insisting upon points of difference and distinction, seek for those only in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruits of it in this world. 'Blessed are the peace-makers,' says the Prince of Peace, 'for they shall be called the children of God.' An appellation infinitely more honourable than that of pastor, bishop, archbishop, patriarch, cardinal or pope, attended with a recom-

pence infinitely surpassing the richest revenues of the highest ecclesiastical dignity."

These remarks, though made a century ago, are as rich, nay as fresh, and as much deserving of attention now, as when they were first made.

The prayer of our Saviour was, "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us, *that the world may believe that thou hast sent me.*" Is not this *union* then of all the living members of Christ's body, who hold the head, essential to the world's conversion; and among the hinderances to the progress of the Gospel in India is not a divided Christianity one of the greatest? Whether we regard the weakened testimony of the church—its contradictory witness for Christ when thus divided—or the obstacles which division presents to the influences of that Spirit who flies from strife, we must consider that real Christian union, without compromise of the truth, is a blessing greatly to be desired for the prosperity of the church in India; and we think that all who desire this may, among other means of securing the end, unite with us. We do not see that any need object to our principles, or even the course we have pursued, for we would gladly receive as coadjutors in our work every denomination of evangelical Christians; and our pages are always open to all true followers of our Divine Master.

We are thankful for the degree of patronage granted to us, and for any evidence that our labours are acceptable. We hope they may, by aid from others, be increasingly useful. We commence a new year with new courage and hopes; but in looking through it we have varied forebodings. We must anticipate the grievous as well as the joyous. To some of us, or to some of our readers, it may close the drama of earthly existence. For what is our life? It is even a vapour that appeareth for a little while and then vanisheth away

"Like airy bubbles, lo! we rise,  
And dance upon life's stream;  
Till, soon the air that caused, destroys  
The attenuated frame.  
Down the swift stream we glide apace,  
And carry death within;  
Then break, and scarcely leave a trace,  
To show that we have been."

Are we then prepared, or are we diligently preparing, to go hence and, be here no more?

A mistake on this point may be irreparable and fatal to our everlasting peace. Should the voice of warning sound in the ears of any one: "This year thou shalt die," would he be enabled to say, "Oh death, where is thy sting? oh grave, where is thy victory?"

If not called hence, many of us may, no doubt, this year meet with varied trials; for "this is not your rest, it is polluted." Are we prepared to meet them with Christian resignation, glorying in tribulation also, knowing that "tribulation worketh patience, and patience experience, and experience hope?" Can we leave all future wants quietly with the Lord, and "be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, make our requests known unto God;"—and desiring only to fill up our days, whether more or fewer, whether bright or cloudy, with usefulness and duty? Then may we say, "It is well with us."

To the church, there is much, no doubt, both of good and evil to be anticipated the coming year. Her warfare is not yet accomplished. On the contrary the din of battle is sounding on every side—the enemy is coming in like a flood, but "the Lord shall lift up a standard against him." Many shall this year leave the camp of the great adversary and submit themselves to Christ. Even in India we may hope to see trophies of conquering grace, in many places where Satan's seat is. We know not what may be the relative strength of the two parties in the conflict between sin and holiness, at the end of this year, compared with what it now is; but we know which shall finally prevail, and may be assured that however adverse many present events may seem, they are all preparing for, and urging on, the final consummation, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" and that it is an unspeakable privilege for any one to be a soldier of the Lord Jesus in this warfare, and to "endure hardness" for his sake—to suffer that he may also reign with Him.

As to the world at large, we enter not into its politics; but though it is a time of general peace, and though from year to year the position of the different nations may seem to change but little,

there is in the present cessation from war, other signs than those which go before the continued prevalence of universal peace. The nations of the earth are not beating "their swords into ploughshares, and their spears into pruning hooks." On the contrary, they are perfecting the means of mutual destruction almost as rapidly as they are improving those for mutual and inter-communication; and though the latter may serve for a time to keep the use of the former in check, it is evident, from the spirit which is abroad—a spirit of insubordination, and licentiousness, and restlessness in the up-heaving masses of all the lower strata of human society—that the silence now on earth is as but "for the space of half an hour;" and, like the lull of nature before a storm, will ere long be followed "by voices, and thunderings, and lightnings and an earthquake." But, though the tempest rage, and nature be convulsed, we may have confidence that after the storm—which will only purify the atmosphere—there will be the clear shining of the sun; and while the very elements of society may be thrown into the wildest confusion, the Divine Spirit will brood over the chaos, as at the first, and bring forth new creations of order, in primeval beauty. He will "bring light out of darkness and good out of evil." "Surely the wrath of man shall praise Thee, and the remainder of wrath thou wilt restrain."

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After the above was in type, we read the strictures of the Madras 'Record' on our last number. We thank the editor for his good intentions and wishes as to our improvement, and we hope that his hint to our coadjutors, and others who might be so, will not be lost.

We are convinced that effectual aid might be rendered us by many, without interfering with more appropriate duties, and we hope that the "open rebuke" of our well-wisher may have the effect to excite some to exertion.

At the same time we must say that we think the editor in expecting much more from us than we accomplish, overrates our number and ability, and also judges us by a wrong standard. In regard to the latter—for we will not discuss the former—we must request to be tried by a comparison of our doings with our professions. We have not promised to fill up the Journal wholly, or principally, with



original matter; and it answers our own expectations at least, when one half or more is original.

It is our candid opinion that some others write with more taste, and elegance, and power than we do; and if we bring forward their productions, usually from quarters not accessible to our readers, we think that by giving them a place in our pages, we confer a favour rather than appropriate a benefit.

As to the details of missionary labours, we much wish that our friends, whether at the Presidency or at country-stations, would furnish us with such notices of their labours—whether encouraging or discouraging—as would stimulate the exertions or excite the sympathies of our readers. Many occurrences of interest are now doubtless passed over, which, if properly reported might do much good. We are aware that there is a difference of opinion as to the expediency of giving notoriety at once to events, which, however interesting to the individuals concerned may not prove of as much general importance as was expected; and that some are afraid of the effect upon those who appear to be true converts of bringing them too soon into public notice. We think, while such considerations deserve regard, there is sometimes a false delicacy on this point, which may well be laid aside to secure more generally the prayers and sympathies of Christians. The *Instructor* however is only in part a *Missionary Record*, and cannot enter into the various particulars of each mission as may a publication devoted to the concerns of a single denomination. We shall be thankful for aid to improve in these as also in other respects, and would only remind our friends that the publication was from the beginning intended to be, not like a well fed by two or three springs in one place, but rather like a larger reservoir, into which might be received from different quarters, and from which might be distributed abroad, the contributions not only of missionaries, but of any friends of religious education, and Christian literature, whether flowing in like little rills, or as the tribute of more gushing fountains.

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WE add a second postscript to express our obligations to the editor of the *Athenæum*, for his favourable notice of the number of the journal above referred to; and the rather as he has always generously encouraged us in our work. To the local prints, generally, we are indebted; and return their conductors our thanks.

Firmly believing that a *Christian Press* is an important instrument for aiding in the regeneration of India, we intend to continue our labours so long as the public will support us, and we ask the countenance and co-operation of all the journals at Madras friendly to our object.

## ON THE SPIRITUAL STATE OF THE HEATHEN.

BY THE REV. C. CAMPBELL.

IT cannot be denied that the command of the Saviour to go into all the world and preach the Gospel to every creature, is a sufficient warrant for the church to engage in the great work of missions; and that the authoritative injunction of our Lord ought to be regarded by all his true disciples as a reason strong enough to induce them to put forth all their energies in the cause. And yet it is an obvious fact, that the zeal of Christians in the work is greatly affected by the views which they happen to entertain regarding the state of those who are without the Gospel, and the degree of success which we are warranted to expect will attend our missionary efforts.

While it is admitted, therefore, by the friends of this good cause, that the simple command of Christ *ought* to be sufficient to lead to the most strenuous endeavours to spread the knowledge of salvation among all nations, they have very properly been in the habit of stirring up each other to exertion and prayer, by a consideration of the awfully degraded state of the heathen, the present miseries entailed by their superstitions and immoralities, and, above all, of their alienation from God and the fearful nature of that doom which awaits them beyond the grave. These considerations are usually presented in connection with the precious promises of God's word, in reference to the future glory of the church, and the success which is to attend the preaching of the Gospel in all nations, when incense and a pure offering shall be offered to Jehovah from the rising to the setting of the sun. And it cannot be doubted that a view of the present wretchedness and hopelessness of those who are now in darkness, in connection with the bright and cheering prospects held forth to us in the word of God, gives great strength to the motive arising from the Divine command; and that the more we know of the condition of the heathen, and especially of their spiritual destitution, and the stronger our faith



is in the predictions regarding their conversion to the service of the true God, the more diligent we shall be in our labours, and the more earnest in our prayers for that blessing through which alone they can be made successful. With this view I submit the following remarks on the spiritual state of the heathen.

A difference of opinion exists among Christians on the question, whether or not we have reason to believe that any of the heathen (that is heathen who have arrived at the years of discretion and who are possessed of a sane mind) will be saved without the knowledge of the Gospel. It is agreed by all that if any of them be saved, it will be through the merits of Christ, and not on account of any good in themselves. But it is supposed by some, that in order to become partakers of the blessings of the salvation of Christ, it may not be necessary in all cases to have the knowledge of Christ; that it may be enough that sinners make a proper use of the light of nature and conscience, to render them fit objects of the grace of the Gospel, though from the circumstances in which they are placed they may be ignorant of that Gospel. It is granted that of those who hear the Gospel none can be saved but those who cordially embrace it. Regarding all to whom the message of mercy has been addressed, it is said: 'He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.' But it is thought that this does not hinder that some, who have never heard, and therefore have never been guilty of rejecting the Gospel, should be partakers of its blessings, if they have sincerely served God according to the light which they have enjoyed. It is generally admitted, that many (perhaps all) that die in infancy, will be saved through Christ, though incapable of knowing him or exercising faith in him. And if they may thus be saved, it is argued, why may we not suppose, that mercy will be extended in a similar way to some who have never been told that Christ died for sinners? They may have sought God sincerely, and served him uprightly though imperfectly, and therefore he who delighteth in mercy, and who willeth not the death of sinners, may save them through his Son, though they have not known him.

There is certainly something very plausible in this reasoning,

and it is likely to be regarded as the most charitable view of the question. But, with much respect for the judgment of many who hold this view, I may be allowed to state it as my humble opinion that the Scriptures lead us to a different conclusion. They seem to me to teach the awful truth, that *all* who are ignorant of the Gospel, are without Christ and without hope in the world. It cannot be denied that if any one were to act fully up to the light which he possesses, he would be saved; as no one will ever be condemned for the want of that knowledge which he had no means of obtaining. But the Scriptures seem to intimate that no one without the knowledge of Christ, ever *does* act up to the light he possesses. It seems to me to be intimated that all might and ought to know much about God, and their duty to Him and one another, but that they have despised and acted contrary to this knowledge, and that therefore every mouth is stopped and all the world is become guilty before God. It seems further evident, that if any, who have thus incurred the divine displeasure, desire salvation, they must call on the name of the Lord Jesus. But 'how,' it is asked by the Apostle, 'shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?' Rom. x. 14. And hence is inferred by him the blessedness of those who hear the Gospel; because it seems evidently implied that those who are not favoured with the hearing of it, are left to perish in their sins.

But even should we admit the abstract possibility of some of the heathen being saved through Christ without the knowledge of Him as a Saviour, yet we should be able to derive very little consolation from the admission in contemplating their actual state. We might fancy that this theory enabled us to solve some of the difficulties connected with God's dealings with respect to the heathen. But, alas! our mere abstract theory would afford us very little comfort when viewing the people as they really are. Let it be granted that *some may* be saved though ignorant of Christ; the question arises, is it likely that *many are actually* saved in this way? Surely to this question we are compelled to give an answer in the negative. We are driven to such a conclusion

doms of our Lord and of his Christ.' May the Lord have respect unto his covenant of love, and hasten that joyful and happy day!

MYSOORE, }  
27th November, 1844. }

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## REVIEW.

History of the Great Reformation of the Sixteenth Century, in  
Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.

American Edition—Nineteenth Thousand.

THIS is, by general acclamation, a remarkable book. Though it is but a few years since the first two volumes were issued, and as yet only the third, which does not bring us to the death of Luther, and little more than introduces Calvin upon the stage, is completed, it has attained a celebrity enjoyed by few similar productions, in a long course of years. Protestants of nearly all classes have hailed it with enthusiasm, while Romanists, with still greater unanimity, have spurned it with anathemas. The Pope has put it under a ban, and proscribed it in the same list with the Holy Scriptures. The secret of its power and success seems to lie very much in its graphic and vivid delineations of the principal actors, and scenes of that great moral and religious revolution commonly called *the Reformation*. This has been written upon, and written about, for three centuries—has been treated historically, poetically, and philosophically, has been the theme of more declamation than almost any other event, and yet neither the characters acting in the great drama, nor the *rationale* of the scenes, nor even the wonder-working hand of God in all, and above all, has heretofore been so vividly and distinctly traced, as in these volumes.

They doubtless have their defects, and to an English reader labour under the great disadvantage of presenting the German materials through a double translation—being first rendered into French, in which the author wrote, and then translated into English. Much of the spirit of the original must of course have evaporated in this process, and especially of Luther's writings, whose German style seems to have been as peculiar as he was himself; and to have had not only a strength, but a raciness, beauty, and even elegance, seldom surpassed. His eloquence is described as wonderful, and often irresistible.

The facts presented in the work appear to have been drawn from the most authentic sources, and although D'Aubigne has evidently a very fertile imagination, and may in some instances have been a little fanciful in his speculations, there is no reason to suspect any thing like an improper colouring of the images employed, which are brought before the mind in such rich array and with a power of moral painting so great, that they seem more like the pictures of romance than those of real history.

We propose in a few consecutive numbers of the *Instructor* to take a brief view of the more important portions of this valuable work, and to transfer some of its picturesque descriptions to our pages.

The history of the Reformation is a history of the revival of primitive Christianity. It is distinct from the continued history of Protestantism, being a review of one of the greatest revolutions in human affairs, *regenerative* and *restorative* of what had been corrupted or destroyed by the church, and *conservative* of the little life that remained and was ready to die. In this respect it emanated from God himself, while in the further progress of Protestantism, the mingling of man's devices producing sectarian divisions is more manifest. The Reformation was the pouring forth afresh of that life which Christianity had brought into the world. It was the triumph of that noblest of doctrines, justification by faith.

Our author, after noticing the introduction of Christianity—"the greatest event in the annals of all time—for which the former ages had been a preparation, and from which the latter unroll,"—describes briefly the rise of papacy. This is traced to the political domination of Rome as a metropolitan city.



"The first pastors or bishops of Rome employed themselves in the beginning in converting to the faith of Christ the towns and villages that surrounded the city. The necessity which the bishops and pastors felt of referring in cases of difficulty to an enlightened guide, and the gratitude which they owed to the metropolitan church, led them to maintain an intimate union with her. As is generally the consequence in such circumstances, this reasonable union soon degenerated into dependence. The bishops of Rome regarded as a right the superiority which the neighbouring churches had voluntarily yielded. The encroachments of power form a large portion of all history: the resistance of those whose rights are invaded forms the other part: and the ecclesiastical power could not escape that intoxication which leads those who are lifted up to seek to raise themselves still higher. It felt all the influence of this general weakness of human nature.

"Nevertheless the supremacy of the Roman bishop was at first limited\* to the overlooking of the churches, in the territory lawfully subject to the prefect of Rome. But the rank which this imperial city held in the world offered to the ambition of its first pastors a prospect of wider sway. The consideration which the different Christian bishops enjoyed in the second century was in proportion to the rank of the city over which they presided. Rome was the greatest, the richest, and the most powerful city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth are hers"† said Julian, and Claudian declares her to be "the foundation of laws."‡

"If Rome be the Queen of cities, why should not her pastor be the King of Bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority be the universal law? It was natural to the heart of man to reason thus. Ambitious Rome did so.

"The doctrine of "the Church," and of "the necessity for its visible unity," which had gained footing as early as the third century, favoured the pretensions of Rome. The great bond, which originally bound together the members of the church, was a living faith in the heart, by which all were joined to Christ as their one Head. But various causes ere long conspired to originate and develop the idea of a necessity for some exterior fellowship. Men, accustomed

\* Suburbicaria loca. See the sixth canon of the Council of Nice, cited by Rufinus as follows:—*Et ut apud Alexandriam et in urbe Roma vetusta consuetudo servetur ut vel ille Ægypti vel hic suburbicariarum ecclesiarum sollicitudinem gerat, &c.*—*Hist. Eccles.*

† Julian Orat. I.

‡ Claud. in Paueg. Stilic. lib. 3.

to the associations and political forms of an earthly country, carried their views and habits of mind into the spiritual and everlasting kingdom of Jesus Christ. Persecution—powerless to destroy, or even to shake the new community, compressed it into the form of a more compacted body. To the errors that arose in the school of deism, or in the various sects, was opposed the truth “one and universal” received from the Apostle and preserved in the church. All this was well, so long as the invisible and spiritual church was identical with the visible and outward community. But soon a great distinction appeared:—the form and the vital principle parted asunder. The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The Living Church retiring by degrees to the lonely sanctuary of a few solitary souls,—an exterior church was substituted in place of it, and installed in all its forms as of divine institution. Salvation no longer flowing forth from that word which was now hidden—it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means! No one, it was said, can by his faith attain to everlasting life:—Christ communicated to the Apostles, and the Apostles to the Bishops, the unction of the Holy Spirit; and this Spirit is found only in this order of communication. In the beginning of the Gospel, whosoever had received the spirit of Jesus Christ was esteemed a member of the church:—now the order was inverted; and no one, unless a member of the church, was counted to have received the spirit of Jesus Christ.

‘As soon as the notion of a supposed necessity for a visible unity\* of the church had taken root, another error began to spread:—namely, that it was needful that there should be some outward re-

\* From the previous reflections it is clear that the author does not disparage that Unity which is the manifested result of the partaking of the life of the Head by the members; but only that lifeless form of unity which man has devised in place of it. We learn from John xvii. 21—23, that the true and real One-ness of BELIEVERS was to be manifested,—so that the world might believe that the Father had sent Jesus. Hence we may conclude that the things which divide, instead of gathering, the ‘little flock’ are contrary to his mind: and among such things must be classed not alone the carnality of names, (1 Cor. iii. 4,)—but every commandment or requirement of men that excludes the very weakest whom God has received. (Rom. xiv. 1—3; Acts xi. 17, compare Acts ii. 44, &c.)—*Translator.*



presentative of that unity. Though no trace of any primacy of St. Peter above the rest of the Apostles appears in the Gospels ; although the idea of a primacy is at variance with the mutual relations of the disciples as "brethren,"—and even with the spirit of the dispensation which requires all the children of the Father to minister one to another,\* (1 Pet. iv. 10,) acknowledging but one Master and Head ; and though the Lord Jesus had rebuked his disciples whenever their carnal hearts conceived desires of pre-eminence ;—a Primacy of St. Peter was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that Apostle, and in his pretended successor, the visible representative of visible unity—and head of the whole Church !

The formation of Patriarchates in the church, of which Rome was one, increased the direct *spiritual power* of Rome, and this derived further strength from being courted by kings and princes, whose thrones were then tottering. An edict of *Theodosius II.* and of *Valentinian III.*, proclaimed the Bishop of Rome 'ruler of the whole church.' Justinian issued a similar decree.

The hosts of rude invaders of the west from the forests of the north, becoming converts to Christianity, but in a still half heathen half savage state, and feeling the need of external pomp in religion, prostrated themselves at the feet of the chief priest of Rome, and proved the most effectual promoters of papal power.

The *temporal power* of Rome, which rose amidst the contentions between the east and west—the Bishops of Rome resisting the Greek emperors, their lawful sovereigns, and courting the favour of the rising Franks—was acknowledged and guaranteed by their king Pepin. This usurper, being entreated to defend Rome against the Arabs and Lombards, demanded as a condition, his confirmation to the throne of France, and in return granted a declaration in defence of the 'Republic of God.' Having wrested from the hands of the Lombards their conquests, instead of restoring them to the emperor, he laid the keys of the conquered cities on the altar of St. Peter. When afterwards Charlemagne, the son of Pepin, appeared before the Pope as master of all the nations composing the western empire, Leo in the year 800, on Christmas-day, placed on his brow the Roman

\* See the Council of Chalcedon, Canons 8 and 18, ὁ ἐξάρχος τῆς διοικήσεως.

crown; thus conferring the rank of emperor on him who already had the power. From this time the Pope was connected with the Franks, and under the feeble successors of Charlemagne he had opportunity to make himself independent. It was reserved for *Hildebrand*, under the title of Gregory VII., to complete the temporal aggrandizement of the church, and to place the Pope who had been from the beginning subordinate—first to the Roman emperors, then to the Frankish princes, and lastly to the emperors of Germany—in the attitude of an equal to these princes, and in some respects as their master. Ordering and enforcing the celibacy of the clergy in all parts of Christendom, and rupturing the ties that united them to the royal authority, he bound them to the pontifical throne. He then undertook to restrain by a powerful hand, priests, princes, and people; and to make the Pope a universal monarch. This was eventually effected, and kings trembled before the thunders of the New Jupiter of Rome.

Woe to all who should resist. Their subjects were released from their oaths of allegiance, their whole country was placed under an interdict; public worship ceased, the churches were closed, the bells remained mute, the sacraments were no longer administered, and the dead no longer honourably interred. The Pope consequently ruled kings and emperors.

Thus every thing was changed in the church. It was at first a society of brethren; and now in their midst is erected an absolute monarchy.

With this change in its external form, was another in its internal doctrine. Its leading idea in the beginning was and ever should have been, *salvation by grace through faith*. It presupposed alienation from God, and that reconciliation must be the work of his Spirit, producing *faith* in Christ; and that this faith alone could justify, and alone produce good works. But the entire depravity of the heart had been denied—faith was considered as an act of the understanding merely submitting to commanding evidence—and works, which were necessary to help out such faith, were deemed meritorious, and their goodness was placed in the mere external act. The more of such works the greater their reputed sanctity; heaven was to be gained by

legal observances and penance, and it was even thought that many made attainments in holiness beyond what was required of them.

Works of penance, substituted for the salvation of God, were multiplied in the church. In the 11th century voluntary flagellations were added. 'Nobles and peasants, old and young, even children of five years old, went in pairs through the villages, the towns, and the cities by hundreds, thousands, and tens of thousands, without any other covering than a cloth tied round the middle, and visiting the churches in procession, in the very depth of winter. Armed with scourges they lashed themselves without pity, and the streets resounded with cries and groans, which drew forth tears of compassion from all who heard them.'

It was this system of penance which led to the sale of *indulgences*. The priests said, 'Oh penitents, you are unable to perform the penances we have imposed upon you. Well then, we the priests of God, and your pastors, will take upon ourselves this heavy burden. Who can fast better than we? Who can better kneel and recite psalms than ourselves?' But as the labourer is worthy of his hire, they required that suitable payment should be made.

The Pope discovered the advantages which he might derive from the sale of indulgences. It was an easy method of filling his coffers, and meeting his increasing want of money. A bull of Clement VII. in the 13th century, declared the new doctrine an article of faith. Christ was affirmed to have done much more than was required to reconcile God to man. He had formed a *treasury*, which even eternity could not exhaust. The supererogatory merit of the saints went further to enrich this treasury. It was confided to the Pope, as vicar of Christ upon the earth.

To meet the case of those on whom penance was imposed, and who should die before it had been undergone, or indulgence obtained, the Pope, by a bull, added purgatory to his domain. To deliver souls from this also, indulgences were sold. A scale of taxes on indulgences was published, of which more than *forty* editions are extant. Incest was to cost, if not detected, five groschen. If known or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery,

perjury, burglary, &c. Boniface VIII. published a bull in 1300, by which a plenary indulgence was granted to all who should make a pilgrimage to Rome, the season for which was once in a hundred years. Subsequently 50 years were fixed, then 33, and at last 25. It was computed that 200,000 visited Rome in one month, carrying rich offerings. For the greater convenience of the purchasers, the privileges of the jubilee and the sale of indulgences were transferred to the market places of the different nations of Christendom.

“The people of Christendom, and under that designation almost all the nations of Europe might be comprised, no longer looked to a living and holy God for the free gift of eternal life. They therefore naturally had recourse to all the devices of a superstitious, fearful, and alarmed imagination. Heaven was peopled with saints and mediators, whose office it was to solicit God’s mercy. All lands were filled with the works of piety, of mortification, of penance and observances, by which it was to be procured. Take the description of the state of religion at this period given by one who was for a long while a monk, and in after life a fellow-labourer with Luther,—Myconius.

“The sufferings and merits of Christ were looked upon (says he,) as an empty tale, or as the fictions of Homer. There was no longer any thought of that faith by which we are made partakers of the Saviour’s righteousness, and the inheritance of eternal life. Christ was regarded as a stern judge, prepared to condemn all who should not have recourse to the intercession of saints or to the Pope’s indulgences. Other intercessors were substituted in his stead; first the Virgin Mary, like the heathen Diana; and then the saints, whose numbers were continually augmented by the Popes. These intercessors refused their mediation unless the party was in good repute with the monastic orders which they had founded. To be so, it was necessary not only to do what God had commanded in his word, but also to perform a number of works invented by the monks and the priests, and which brought them in large sums of money. Such were Ave Marias, the prayers of St. Ursula, and of St. Bridget. It was necessary to chaunt and cry day and night. There were as many different pilgrimages as there were mountains, forests, and vallies. But with money these penances might be compounded for. The people therefore brought to the convents and to the priests money, and every thing they possessed that was of any value—fowls, ducks, eggs, wax, straw, butter, and cheese. Then the chauntings resounded, the bells rang, the odour of incense filled the sanctuary, the sacrifices offered up, the tables groaned, the glasses circulated, and these



pious orgies were terminated by masses. The bishops no longer appeared in the pulpits, but they consecrated priests, monks, churches, chapels, images, books, and burial places, and all these brought a large revenue. Bones, arms, feet were preserved in boxes of silver or gold; they gave them to the faithful to kiss during mass, and this increased their gains.

“All maintained that the Pope being in the place of God (2 Thessal. ii. 4,) could not err; and there were none to contradict them.”\*

‘At the church of All Saint’s, at Wittemberg, was shewn a fragment of Noah’s ark; some soot from the furnace of the three children; a piece of wood from the crib of the infant Jesus; some hair of the beard of the great St. Christopher; and nineteen thousand other relics, more or less precious. At Schaffhausen was shewn the breath of St. Joseph, that Nicodemus received on his glove. In Wurtemberg might be seen a seller of indulgences disposing of his merchandize with his head adorned with a feather plucked from the wing of the Archangel Michael.† But there was no need to seek so far for these precious treasures. Those who *farmed* the relics overran the country. They bore them about in the rural districts, (as has since been done with the Holy Scriptures;) and carried them into the houses of the faithful, to spare them the cost and trouble of the pilgrimage. They were exhibited with pomp in the churches. These wandering hawkers paid a certain sum to the proprietors of the relics, with a per centage on their profits. The kingdom of heaven had disappeared; and men had opened in its place on earth, a market of abominations.’

The state of morals too had every where become most appalling.

‘And what a spectacle was presented by the Pontifical Throne in the generation immediately preceding the Reformation! Rome, it must be acknowledged, has seldom been witness to so much infamy.

‘Rodrigo Borgia, after living in illicit intercourse with a Roman lady, had continued a similar connection with one of her daughters, by name Rosa Vanozza, by whom he had had five children. He was living at Rome with Vanozza and other abandoned women,—as cardinal, and archbishop, visiting the churches and hospitals,—when the death of Innocent VIII. created a vacancy in the Pontifical chair. He succeeded in obtaining it by bribing each of the

\* Myconius’ History of the Reformation; and Seckendorf’s History of Lutheranism.

† Muller Reliquien, vol. iii. p. 22.

cardinals at a stipulated price. Four mules, laden with silver, were publicly driven into the palace of Sforza, the most influential of the cardinals. Borgia became Pope under the name of Alexander VI. and rejoiced in the attainment of the pinnacle of pleasures.

"The very day of his coronation he created his son Cæsar, a ferocious and dissolute youth, archbishop of Valencia and bishop of Pampeluna. He next proceeded to celebrate in the Vatican the nuptials of his daughter Lucrezia, by festivities, at which his mistress Julia Bella was present, and which were enlivened by farces and indecent songs. "Most of the ecclesiastics," says an historian,\* "had their mistresses, and all the convents of the capital were houses of ill fame." Cæsar Borgia espoused the cause of the Guelphs, and when by their assistance he had annihilated the power of the Ghibelines, he turned upon the Guelphs, and crushed them in their turn. But he would allow none to share in the spoils of his atrocities. In the year 1497, Alexander conferred upon his eldest son the duchy of Benevento. The Duke suddenly disappeared. That night a faggot-dealer on the banks of the Tiber saw some persons throw a corpse into the river; but he said nothing of it, for such things were common. The Duke's body was found. His brother Cæsar had been the instigator of the murder.† He did not stop there. His brother-in-law stood in the way of his ambition. One day Cæsar caused him to be stabbed on the staircase of the Pope's palace, and he was carried covered with blood to his own apartments. His wife and sister never left him. Dreading lest Cæsar should employ poison, they were accustomed to prepare his meals with their own hands. Alexander placed guards before his door,—but Cæsar ridiculed these precautions, and on one occasion when the Pope visited him dropped the remark, "What cannot be done at *dinner* may be at *supper*." Accordingly, he one day gained admittance to the chamber of the wounded man, turned out his wife and sister, and called Michilotto, the executioner of his horrors, and the only man in whom he placed any confidence, commanded him to strangle his victim before his eyes.

"Alexander had a favourite named Peroto, whose preferment offended the young Duke. Cæsar rushed upon him, Peroto sought refuge under the Papal mantle, clasping the Pontiff in his arms;—Cæsar stabbed him, and the blood of the victim spirted in the Pontiff's face. "The Pope," adds a contemporary and witness of these atrocities,— "loves the Duke his son, and lives in great fear of him."

\* Infessura.

† Amazzò il fratello duca di Gandia e lo fe butar nel Tevere. (M. S. C. of Capello, ambassador at Rome in 1500—extracted by Rancke.)

‘Cæsar was one of the handsomest and most powerful men of his age. Six wild bulls fell beneath his hand in single combat. Nightly assassinations took place in the streets of Rome. Poison often destroyed those whom the dagger could not reach. Every one feared to move or breathe lest he should be the next victim. Cæsar Borgia was the hero of crime. The spot on earth where all iniquity met and overflowed was the Pontiff’s seat. When man has given himself over to the power of evil,—the higher his pretensions before God, the lower he is seen to sink in the depths of hell. The dissolute entertainments given by the Pope and his son Cæsar and his daughter Lucrezia, are such as can neither be described nor thought of. The most impure groves of ancient worship saw not the like. Historians have accused Alexander and Lucrezia of incest, but the charge is not sufficiently established. The Pope, in order to rid himself of a wealthy Cardinal, had prepared poison in a small box of sweetmeats, which was to be placed on the table after a sumptuous feast: the Cardinal, receiving a hint of the design, gained over the attendant, and the poisoned box was placed before Alexander. He ate of it and perished. The whole city came together, and could hardly satiate themselves with the sight of this dead viper.\*

‘Such was the man who filled the pontifical throne at the commencement of the age of Reformation.’

The need of a reformation was long felt, and attempted in different forms.

First temporal princes resisted Rome. Thus did the Emperor Henry IV. ; who after a long and fruitless struggle ‘was obliged to pass three days and nights in the trenches of that Italian fortress, exposed to the winter’s cold, stripped of his imperial robes, barefoot, in a scanty woollen garment, imploring with tears and cries the pity of Hildebrand, before whom he kneeled ;’ and who at the end of that time so far relaxed his papal inflexibility, as to pardon the suppliant.

Then men of education and genius arose to protest against Roman corruption. Learning awoke in Italy. Dante, the father of Italian poetry, boldly placed in his Hell the most powerful of the Popes. Petrarch called for the re-establishment of the primitive order of the church. A legion of poets, learned men, and philosophers made various efforts to effect a reformation;

\* Gordon, Tommasi, Infessura, Guicciardim, Eccard, &c.

but in vain. Leo X. enlisted among the supporters and satellites of his court, literature, poetry, sciences, and the arts; and these came humbly kissing the feet of a power which they had in their infancy thought to destroy.

‘At last an agency which promised more ability to reform the church came forward. This was the church itself. At the call for Reformation, reiterated on all sides, and which had been heard for ages past, that most imposing of ecclesiastical conclaves, the Council of Constance, assembled. An immense number of cardinals, archbishops, bishops, eighteen hundred doctors of divinity and priests: the Emperor himself, with a retinue of a thousand persons; the Elector of Saxony, the Elector Palatine, the Duke of Bavaria and Austria, and ambassadors from all nations, gave to this assembly an air of authority, unprecedented in the history of Christianity. Above the rest, we must mention the illustrious and immortal doctors of the University of Paris, the Aillys, the Gersons, the Clemangnis,—those men of piety, learning and courage, who by their writings and eloquence communicated to the Council an energetic and salutary direction. Every thing bowed before this assembly; with one hand it deposed three Popes at once, while with the other it delivered John Huss to the flames. A commission was named, composed of deputies from different nations, to propose a fundamental reform. The Emperor Sigismund supported the proposition with the whole weight of his power. The Council were unanimous. The cardinals all took an oath that he among them who should be elected Pope would not dissolve the assembly, nor leave Constance before the desired reformation should be accomplished. Colonna was chosen under the name of Martin V. The moment was come which was to decide the Reform of the Church; all the prelates, the Emperor, the princes, and the representatives of different nations, awaited the result with intense desire. “*The Council is at an end,*” exclaimed Martin V. as soon as he had placed the tiara on his brow. Sigismund and the clergy uttered a cry of surprise, indignation, and grief; but that cry was lost upon the winds. On the 16th of May, 1418, the Pope, arrayed in the pontifical garments, mounted a mule richly caparisoned; the Emperor was on his right hand, the Elector of Brandenburg on his left, each holding the reins of his palfrey; four counts supported over the Pope’s head a magnificent canopy; several princes surrounded him bearing the trappings; and a mounted train of forty-thousand persons, says an historian, composed of nobles, knights, and clergy of all ranks, joined in the solemn procession outside the walls of Constance. Then



indeed did ROME, in the person of her pontiff sitting on a mule, inwardly deride the superstition that surrounded her; then did she give proof that to humble her a power must be exerted far different from any thing that could be put in motion by emperors, or kings, or bishops, or doctors of divinity, or all the learning of the age and of the church.

‘How could the Reformation proceed from the very thing to be reformed? How could the wound find in itself the element of its cure?’

But there was a power capable of regenerating the church, and that power was now put forth. When the evil was at its height and all human strength had failed, God interposed.

The way had been prepared slowly and from afar, and when He wrought, He effected the greatest results, by the smallest means. This is his usual course, both in the natural and moral world.

The church of Rome, though apparently united and strong, had become divided and weak. The general councils had in their fall introduced disunion into the camp. The defenders of the hierarchy had been split into two parties, those contending for an absolute, and those believing in a limited power of the Pope. Faith in the infallibility of the Roman Pontiff had been rudely shaken. When the Bishop of Rome became immersed in worldly politics, so that the princes of the earth could say he is ‘become as one of us;’ the bandage fell from their eyes. They saw that the Pope was a man, and sometimes a very bad man. The respectable *Maximilian* of Austria, grieved at hearing of the treachery of Leo X., exclaimed, ‘this Pope, like the rest, is in my judgment a scoundrel. Henceforth I can say that in all my life no Pope has kept his faith or word with me. I hope, if God is willing, that this one will be the last of them.’

There were also seeds of truth mixed up with the theology of the day, which when watered, might vegetate, like the seeds of grain sometimes taken from the mummies of Egypt. Our author considers that valuable truth was wound up in the intricate threads and filaments of the scholastic theology—like the silk-worm in its chrysalis,—and thus preserved when it would have been destroyed in a more naked state; and when an inquisitive age had removed these coverings, one after another, truth es-

escaped from its concealment like the renovated insect in new youth and beauty.

There were also propitious circumstances—in the invention of printing; the formation of new universities in many places particularly that at Wittemberg; the revival of letters, of science, and of the arts; and in the fact that the human mind, beginning to understand, the principles of political liberty, and having received a new impulse, was prepared to throw off its ecclesiastical shackles, and to seek religious liberty.

The general *peace* of Germany; the weakened power of its central government represented by the emperor; and the increased importance of the different electors,—of whom, the most powerful, Frederic of Saxony, who was the means of electing the Emperor Charles V., favoured religious liberty—prepared that country especially for the happy change that awaited it. Other circumstances conspired to the same result.

‘Germany was weary of what the Romans contemptuously termed *“the patience of the Germans.”* The latter had, in truth, manifested much patience ever since the time of Louis of Bavaria. From that period the emperors had laid down their arms, and the ascendancy of the tiara over the crown of the Cæsars was acknowledged. But the battle had only changed its field. It was to be fought on lower ground. The same contests, of which emperors and popes had set the example, were quickly renewed in miniature, in all the towns of Germany, between bishops and magistrates. The commonalty had caught up the sword dropped by the chiefs of the empire. As early as 1329, the citizens of Frankfort on the Oder had resisted with intrepidity their ecclesiastical superiors. Excommunicated for their fidelity to the Margrave Louis, they had remained twenty-eight years without masses, baptisms, marriage, or funeral rites. And afterwards, when the monks and priests re-appeared, they had openly ridiculed their return as a farce. Deplorable irreverence, doubtless; but of which the clergy themselves were the cause. At the epoch of the Reformation, the animosity between the magistrates and the ecclesiastics had increased. Every hour the privileges and temporal possessions of the clergy gave rise to collision. If the magistrates refused to give way, the bishops and priests imprudently had recourse to the extreme means at their disposal. Sometimes the Pope interfered; and it was to give an example of the most revolting partiality, or to endure the humiliating necessity of leaving the triumph in the hands of the commons, obstinately resolved to maintain their right.

These continual conflicts had filled the cities with hatred and contempt of the Pope, and the bishops, and the priests.

‘But not only among the burgomasters, councillors, and town clerks did Rome and the clergy find adversaries; they had opponents both above and below the middle classes of society. From the commencement of the 16th century, the Imperial Diet displayed an inflexible firmness against the papal envoys. In May, 1510, the States assembled at Augsburg handed to the Emperor a statement of ten leading grievances against the Pope and clergy of Rome. About the same time, there was a violent ferment among the populace. It broke out in 1512 in the Rhenish provinces; where the peasantry, indignant at the weight of the yoke imposed by their ecclesiastical sovereigns, formed among themselves the League of the Shoes.

‘Thus, on all sides, from above and from beneath, was heard a low murmur, the forerunner of the thunderbolt that was about to fall. Germany appeared ripe for the work appointed for the 16th century. Providence, in its slow course, had prepared all things; and even the passions which God condemns were to be turned by His power to the fulfilment of his purposes.’

Germany, situated in the midst of the Christian nations, as Judea was in the centre of the ancient world, was thus prepared; and there were preparations also in some parts of Switzerland.

‘Switzerland was a wild tree, but one of generous nature, which had been guarded in the depth of the valley, that it might one day be grafted with a fruit of the highest value. Providence had diffused among this recent people, principles of courage, independence, and liberty, destined to manifest all their strength when the signal of conflict with Rome should be given. The Pope had conferred on the Swiss the title of protectors of the liberties of the Church; but it seems they had understood this honourable name in a totally different sense from the Pontiff. If their soldiers guarded the Pope in the neighbourhood of the Capitol, their citizens, in the bosom of the Alps, carefully guarded their own religious liberties against the invasion of the Pope and of the clergy. Ecclesiastics were forbidden to have recourse to any foreign jurisdiction. The “*lettre des pr tres*” was a bold protest of Swiss liberty against the corruptions and power of the clergy. Zurich was especially distinguished by its courageous opposition to the claims of Rome. Geneva, at the other extremity of Switzerland, struggled against its bishops. Doubtless the love of political independence may have made many of its citizens forget the true liberty; but God had decreed that this love of independence

should lead others to the reception of a doctrine which should truly enfranchise the nation. 'These two leading cities distinguished themselves among all the rest in the great struggle we have undertaken to describe.'

Other parts of the world gave little encouragement.

'England then gave little promise of all she has subsequently acquired. Driven from the Continent where she had long obstinately contended for the conquest of France, she began to turn her eyes towards the ocean as to the empire which was designed to be the true end of her victories, and of which the inheritance was reserved for her. Twice converted to Christianity, first under the Britons, then under the Anglo-Saxons, she paid devoutly the annual tribute of St. Peter's pence. Yet was she reserved for a lofty destiny. Mistress of the ocean, every where present through all parts of the earth, she was ordained to be one day, with the people to whom she should give birth, as the hand of God to scatter the seed of life in remotest islands and on boundless continents. Already some circumstances gave presage of her destinies. Great intellectual light had shone in the British Isles, and some glimmerings of it still remained. A crowd of foreigners, artists, merchants, workmen, from the Low Countries, Germany, and other regions, thronged her harbours and cities. The new religious opinions would therefore be easily and quickly introduced. Finally, England had then an eccentric king, who, endowed with some learning and considerable courage, was continually changing his purposes and notions, and turning from one side to another, according to the direction in which his violent passions impelled him. It was *possible* that one of the inconsistencies of Henry VIII. might prove favourable to the Reformation.

'Scotland was then torn by factions. A king five years old, a queen regent, ambitious nobles, an influential clergy, harassed this courageous nation on all sides. It was however destined to hold a distinguished place amongst the nations which should receive the Reformation.

'The three northern kingdoms, Denmark, Sweden, and Norway, were united under one government. These rude and warlike people seemed likely to have little sympathy with the doctrine of love and peace. Yet from the very energy of their character, they were perhaps better disposed to receive the spirit of the evangelical doctrine than the southern nations. But these descendants of warriors and pirates brought perhaps too warlike a spirit to the support of the Protestant cause; in subsequent times they defended it heroically by the sword.'



The writings of Wickliff, sometimes called the morning star of the Reformation, who had appeared in England in 1360, and appealed from the Pope to the word of God, had reached Bohemia and aroused Huss a century before Luther appeared.

‘He seemed to enter more deeply than all who had gone before him into the essence of Christian truth. He besought Christ to grant him grace to glory only in his cross, and in the inestimable humiliation of his sufferings. But he attacked rather the lives of the clergy than the errors of the church. And yet he was, if we may be allowed the expression, the John the Baptist of the Reformation. The flames of his martyrdom kindled a fire which shed an extensive light in the midst of the general gloom, and was destined not to be speedily extinguished.

‘John Huss did more : prophetic words resounded from the depths of his dungeon. He foresaw that a real reformation of the church was at hand. When driven from Prague, and compelled to wander in the fields of Bohemia, where he was followed by an immense crowd eager to catch his words, he exclaimed : “The wicked have begun by laying treacherous snares for the *goose*.\* But if even the goose, which is only a domestic fowl, a tame creature, and unable to rise high in the air, has yet broken their snares, other birds, whose flight carries them boldly towards heaven, will break them with much more power. Instead of a feeble goose, the truth will send forth eagles and keen-eyed falcons.”† The Reformers fulfilled this prediction.

‘And when the venerable priest was summoned, by order of Sigismund, before the Council of Constance, and cast into prison, the chapel of Bethlehem, where he had proclaimed the Gospel and the future triumphs of Christ, employed his thoughts more than his own defence. One night, the holy martyr thought he saw from the depths of his dungeon the pictures of Christ, which he had had painted on the walls of his oratory, effaced by the Pope and his bishops. This dream distressed him. Next night he saw several painters engaged in restoring the figures in greater numbers and more vivid colouring ; and this work performed, the painters, surrounded by an immense multitude, exclaimed : “Now let the popes and bishops come when they will, they will never again be able to efface them.”—“And many persons thereupon rejoiced in Bethlehem, and I amongst them,” adds Huss. “Think of your defence, rather than of your dreams,” said his faithful friend, the Chevalier de Chlum, to whom he had imparted

\* The word Huss in Bohemian signifying goose.

† Epist. J., Huss tempore anathematis scriptæ.



his dream. "I am no dreamer," replied Huss; "but I hold it certain, that the image of Christ will never be effaced. They desired to destroy it but it will be imprinted anew on the hearts of men by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from the dead, and rising as it were from the grave, shall leap for joy."\*

'A century elapsed; and the Gospel torch, rekindled by the Reformers, did in truth enlighten many nations, who rejoiced in its beams.'

When God had duly prepared all in his Providence, He brought forth the agents whom He had chosen, and effected the glorious *Reformation*.

(*To be continued.*)

## WRITINGS OF MARTIN LUTHER.

BY C. E. STOWE, D. D.

LUTHER has left more of his impress on the German nation, than any other one man has left on any nation. Hear a literary gentleman, Protestant or Catholic, at this day talk of Luther in his own land; and so intense and glowing is the enthusiasm with which they mention his name, and so fresh and hearty the feeling they manifest, that you would think they must have seen him and talked with him but yesterday. Any one who has visited France, cannot fail to see at once the pride and home-feeling with which the memory of Napoleon is cherished by the French. A man will say to you, 'Here I saw the Emperor,' as if he had stood on the spot but a few minutes before. So every spot where Luther stood, which can be identified, is still cherished by the Germans; and when they tell you that *Luther stood here*, though it were three centuries ago, they speak with such fondness of feeling and an eye so glistening, that you almost start as if the Reformer were actually there now. Riding once from Potsdam to Halle, I stop-

\* Huss, epp sub tempus concilii scriptæ.

ped for a few moments at a small hamlet by the roadside, and inquired of a peasant there the name of the place. 'Luther's Brunnen' [Luther's Well,] replied he promptly and with a brightening eye. 'Why has it that name?' continued I. With a face full of feeling and eyes glowing with pride, he answered, 'Luther once drank here.' This is but a specimen of what you meet everywhere in Germany. The cause of this national enthusiasm we trust the reader will be at no loss to discover, if he follow us patiently through the developments of this article.

On the most superficial glance at the writings of Luther, we are struck with astonishment at their number and variety, as well as their eloquence and power. Almost all subjects are embraced in them—theology, history, politics, education, literature, fables, poetry, music; he seems in all nearly equally at home; and on every topic his views are original, and sketched with a masterly hand. He led a life of almost as great public activity as Napoleon; his public influence, cares, and responsibilities were little, if any, less than those of the great emperor; and he had no facilities, such as Napoleon had, for commanding the services of others. His correspondence alone seems enough to take more than the entire time of one strong man. In June, 1529, writing to one of his friends, he says: 'The letters pour in upon me every day up to my neck; my table, benches, stools, writing-desk, window-seats, trunks, the floor itself is covered with them.'

From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was 232; and from 1537 to 1546, the year of his death, the number was 183. His first book was published in November, 1517, and he died in February, 1546, an interval of twenty-nine years and four months. In this time he published seven hundred and fifteen volumes, an average of more than twenty-five a year, or one a fortnight for every fortnight of his public life. He did not go through the manual labour of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets; but many of them, also, are

large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had his lifetime to devote to it.

He continued his labours to the very last. The six weeks immediately preceding his death, he issued thirty-one publications from the press, an average of more than five a week. He did not enjoy uninterrupted health, nor was he free from the family cares and accidents which interrupt the labours of other men. For example, in one letter he says, 'My home has become a hospital; Hannah is dangerously sick, Katey is near her confinement, and little Johnny is teething very hard.' In another, 'The plague has broken out here; Sebald's wife is dead, and I have taken their four children into my house.' Again: 'I am without help, for the kitchen-girl was so full of all mischief, that I was obliged to send her away.' His own health often broke down under his labours. Says he in one letter, 'I have such constant pains in my head I can neither read nor write.' In another, 'I have taken such a cold that I cannot speak a loud word; I can do nothing but cough.' In another, 'I am suffering with dizziness and pains in my head and breast, and a constant cough. My brain is often worn out.' Nor was he at ease in his circumstances, and able always to command the help which his family needed. His salary was small, he derived no income from his books, and he was often himself the nurse of his wife and children. All the family cares, anxieties, and hinderances to study, which come upon our poorest ministers in these days, Luther felt to the utmost, as any one may see who peruses his voluminous correspondence. It was not, then, because he was well taken care of, and had little to do for himself and family, that he found time to do so much for the public. No wonder he sometimes in his old age uttered such complaints as the following, which are found in a letter to a friend: 'Old, worn-out, weary, spiritless, and now blind of one eye, I long for a little rest and quiet—and yet I must still write, and preach, and work, and endure, as if I had never written, or preached, or worked, or endured. I am weary of the world, and it is time the world were weary of me. The parting will be easy, like that of a traveller leaving his inn. I

pray only that God may be kind to me in my last hour.' 'If the great pains and labour I undergo were not endured for the sake of him who died for me, all the money the world can offer were not enough to induce me to write a single book or translate the Bible. I desire not to be rewarded by the world for my work; the world is too, too poor and mean to give me satisfaction. This world by itself, what is it? The decalogue reversed, a witch's prayer, the devil's picture.' The above extracts are not *selected*, they are just taken at hazard from Luther's letters; a hundred others of similar import may there be found; and the object of quoting these is simply to show, that when God called Luther to the mighty work which he accomplished, he did not give him leisure for it by exempting him from the little everyday ills and vexations of life. Had he not learned to bear these magnanimously and cheerfully, and to perform every little duty in its place as well as every great one, he could never have been God's instrument to accomplish the Reformation. With all his public labours and responsibilities, Luther as a neighbour was uniformly pleasant and accommodating; as a companion and friend, cheerful, generous, and lively; as a husband and father, affectionate, provident, and faithful.

The writings of Luther, as is well known and has been often repeated, have created the language and literature of modern Germany. Considering the circumstances in which he was placed and the object which he had in view, though we may, justly find fault with many paragraphs he has written, yet taking his treatises as a whole, few of them have ever been surpassed, and some of them have never been equalled. Luther was the author of modern church-music and psalmody as distinguished from the ancient chants. He was the first to appreciate the essential importance of an extended and well-sustained system of common school education for the instruction of all the people; and his eloquent and thrilling appeals to the German nation on this subject, find nothing to excel them among the educators of modern times. As a whole, his sermons, his commentaries, his popular addresses, his controversial treatises, his hymns, his music, his fables, his letters, are all of a high order of excellence.

The German style of Luther is wonderfully idiomatic, pointed,



piercing, and full of speaking pictures. There is no mark of labour in it; it is visibly a mighty mind and a great heart overflowing like Niagara. His sentences are like full charges of cannister shot: they hit in all directions, they hit every where, and they hit all the time. It is in his native German, the German of his own creation, that his full power is seen, and never out of it.

As a revolutionary orator, Luther was irresistible. So much coolness and so much fire, so much self-possession and so much excitability, so much logical power and so much exuberance of fancy, so much good sense and such ready wit, with such advantages of person and voice, have seldom, if ever, been found united in one individual. Conceive of the steady, flaming, religious fervour of George Whitefield, united with the perspicuity to seize, and the genius to reproduce, every phase and fleeting form of human character,—the skill to touch, by the right word and the right metaphor, in exactly the right place, every chord of popular emotion,—which characterize Shakspeare; all this set off by a muscular frame of fine proportion and manly strength, a fair, glowing face, which portrayed every sentiment before it was uttered,—a large, clear blue eye, that radiated his very soul (and such a soul,)—a voice powerful as thunder and musical as an organ—and you have some idea of what Luther was as a public speaker. Such was the power and flexibility of his voice, that even in his old age, he sang the alto to the delight of all who heard him.

In the revival of the papal controversy at the present day, in the revival of the domineering and blasphemous claims of *the mother of harlots and abominations of the earth*, no treatises can be found better adapted to meet the exigencies of the times, to repel and annihilate the groundless and arrogant pretensions of high church bigotry, than the writings of Luther. But as our estimate of Luther may easily be set down as extravagant and exaggerated, as braggart Popery and puling Puseyism are now equally interested to depreciate him; and as some so-called Protestant writers, such as Hallam, who knew nothing of him, have spoken meanly concerning him, it may be well here to confirm our own views by introducing the testimony of Roman Catholic writers of the highest standing, the declared foes of the Refor-



mation, but yet men who had made themselves acquainted with Luther and his writings, and were capable of appreciating them. We will select two Catholic writers of a past age, and two of our own time. Of the former, that violent enemy of Protestantism, the French Jesuit Maimbourg (born 1610), and the ecclesiastical historian Varillas (born 1624); and of the latter, Frederick von Schlegel, Professor in the University of Vienna, and at present one of the leading literary men in Germany; and J. M. V. Audin, an able, active, and most zealous papal ecclesiastic, now living in France, shall be my authorities. All these writers speak in terms of strongest reprehension of Luther, as the author of the Reformation, all eulogize the papal church as the only true church of God on earth, all lament the influence of Luther as the sorest calamity that ever befell it; but they know something of the man, and attempt to show what he was.

Says Maimbourg: 'He possessed a quick and penetrating genius, he was indefatigable in his studies, and frequently so absorbed in them as to abstain from meat whole days together. He acquired great knowledge of the languages and the fathers. He was remarkably strong and healthy, and of a sanguine bilious temperament. His eyes were piercing and full of fire. His voice sweet and vehement, when once fairly raised. He had a stern countenance; and though most intrepid and high-spirited, he could assume the appearance of modesty and humility whenever he pleased, which, however, was not very often the case.' 'He was always reckoned to live sufficiently blameless while he remained in the monastery, and till he absolutely ruined all his good qualities by his heresies.'—*Maimbourg, Hist. du Lutheranisme, Paris, 1680.*

'This Augustine monk,' says Varillas, 'united in his single person all the good and all the bad qualities of the heresiarchs of his time. To the robustness, health, and industry of a German, nature here seems to have added the spirit and vivacity of an Italian. Nobody exceeded him in philosophy and scholastic theology, nobody equalled him in the art of speaking. He was a most perfect master of eloquence. He had completely discovered where lay the strength or the weakness of the human mind;

and accordingly he knew how to render his attacks successful. However various or discordant might be the passions of his audience, he could manage them to his own purpose; for he perfectly saw the ground on which he stood; and even if the subject were too difficult for much argument, he carried his point by popular illustration and the use of figures. In ordinary conversation, he displayed the same power over the affections, which he had so often demonstrated in the professor's chair and in the pulpit.

'No man, either of his own time or since, spoke or wrote the German language or understood its niceties better than Luther. Often, when he had made his first impression by bold strokes of eloquence, or by a bewitching pleasantry of conversation, he completed his triumphs by the elegance of his German style.'—*Varillas Hist. des Revolutions arrivees en Europe en Matiere de Religion, Paris, 1686-'89.*

F. von Schlegel: 'There was one instrument by which the influx of barbarism was opposed, and one treasure which made up for what had been lost; I mean the German (Luther's) translation of the Bible. It is well known to you that all true philologists regard this as the standard and model of classical expression in the High German language; and that not only Klopstock, but other writers of high rank, have fashioned their style, and selected their phrases according to this version.

'We owe to him (Luther) the highest gratitude for placing in our hands this most noble and manly model of German expressions. Even in his own writings, he displays a most original eloquence, surpassed by few names that occur in the whole history of literature. He had, indeed, all those properties which render a man fit to be a revolutionary orator. This revolutionary eloquence is manifest, not only in his half political and business writings, such as the *Address to the Nobility of the German Nation*, but in all the works which he has left behind him. In almost the whole of them we perceive the marks of mighty internal conflict. Two worlds appear to be contending for mastery over the mighty soul of this man so favoured by God and nature.

'As to the intellectual power and greatness of Luther, abstracted from all consideration of the uses to which he applied them, I think there are few even of his own disciples, who appre-

ciate him highly enough. His coadjutors were mostly mere scholars, indolent and enlightened men of the common order. It was upon him and his soul that the fate of Europe depended. He was the man of his age and his nation.'—*Schlegel's History of Literature.*

J. M. V. Audin : 'The poetic soul finds in this translation (Luther's Bible) evidences of genius, and expressions as natural, beautiful, and melodious, as in the original languages. Luther's translation sometimes renders the primitive phrases with touching simplicity, invests itself with sublimity and magnificence, and receives all the modifications which he wishes to impart to it. It is simple in the recital of the patriarchs, glowing in the predictions of the prophets, familiar in the Gospels, and colloquial in the Epistles of St. Peter and St. Paul. The imagery of the original is rendered with undeviating fidelity; the translation occasionally approaches the text. Add to this the odour of antiquity which the dialect used by Luther exhaled, and which is as pleasing as the peculiar tint that is found in the engravings of the old German masters. We must not, then, be astonished at the enthusiasm which Saxony felt at the appearance of Luther's version. Both Catholics and Protestants regarded it as an honour done to their ancient idiom.'

'Luther holds a high and glorious place in German Literature.' 'He became neither vain nor rich by his writings.' 'Luther was the great preacher of the Reformation. He possessed almost all the qualities of an orator; an exhaustless store of thought, an imagination as ready to receive as to convey its impressions, and an inconceivable fluency and suppleness of style. His voice was clear and sonorous, his eye beamed with fire, his head was of the antique cast, his hands were beautiful, and his gesture graceful and abounding.' 'He was at once Rabelais and Fontaine—with the droll humour of the one and the polished elegance of the other.'

'When he has to judge a prevaricating majesty, at least in his eyes, then his eloquence is splendid. We may apply to him, as Addison has done to Milton, the words of the poet: "Cedite Graii." Then is enacted a drama in which the Christian believes he is a spectator of the judgment of the dead. There is the judge

with the fiery eye, holding the Bible with one hand, and in the other the pen which is to record the sentence. The crowned culprit appears in all the pomp of his royal insignia, of which Luther strips him one by one; first taking the crown, then the robe, then the sceptre, and at length the sword of justice. Of the monarch nothing now remains but a body of clay, which has sinned, and all whose iniquities, even to the most secret thoughts, Luther holds up to the public view. The earthly monarch conceals his face, but he is forced to drink the chalice even to the dregs. He cries out for mercy, but Luther stirs the wormwood. He is forced to dissolve the delusion, otherwise you would be fascinated.' 'Never before was the human mind more prolific.'

'Luther wrote always under the influence of excited feeling, and he consequently gave to his writings the fire and vigour of his own thoughts. He had no anxiety or care for human eyes; he had not to rub his forehead to conjure up ideas, or give his brain repose. His pen could hardly follow the torrent of his ideas. In his manuscripts we nowhere discover the traces of irritation, no embarrassment or erasures, no ill applied epithet, or unmanageable expression; and by the correctness of his writing we might imagine he was the copyist rather than the writer of the work.'

'The hymns which he translated from Latin into German may be unreservedly praised, as also those which he composed for the members of his own communion. He did not travestie the sacred word, nor set his anger to music. He is grave, simple, solemn, and grand; and endeavours to reproduce the Latin image without burying it under capricious ornament. This collection had prodigious success; the Latin hymns ceased all at once, and in the divine service nothing else was heard but the harmonious stanzas of the Reformer; for Luther was at once the poet and the musician of a great number of his hymns.'

'In several chapters of this work we have considered the writings of the Reformer in a literary point of view. We cannot forget that of which Germany is so justly proud, the German Bible, the noblest monument he raised to the glory of his country.'—*Audin's Life of Luther.*

From the tone of the above extracts, one might think that we



had been quoting from some of Luther's most extravagant eulogists; but read the works from which the extracts are taken, and you will find that all this eulogy was by a mere sense of justice forced from those who show themselves to be, with the exception perhaps of Schlegel, his bitterest enemies. I need scarcely remind my readers how nobly those bold and full-hearted testimonials from stubborn theological foes contrast with the stupid and senseless paragraphs which have been written respecting Luther by the Englishman Hallam, in his *History of Literature*. Hallam knows nothing about Luther; he himself confesses his inability to read him in his native German, and this alone renders him incapable of judging intelligently respecting his merits as a writer; and knowing nothing, it would have been honourable in him to say nothing, at least to say nothing disparagingly. And by the way, it seems to us that writing a history of European Literature without a knowledge of German, is much like writing a history of metals without knowing any thing of iron and steel.

Such being the acknowledged power and copiousness of Luther as a writer, the effect which he produced on the language and literature of his countrymen is not difficult to be accounted for. When he commenced his career, the Upper German or Suabian dialect was the language of the court, of books, and of polite society, and seemed likely to remain so; but writing always in his own rude dialect, the High German, and thus polishing and enriching it, the unparalleled popularity of his works entirely displaced the Suabian dialect, and his own became and has ever since remained the language of literature and general intercourse among educated men, and is that which is now understood universally to be meant when *THE GERMAN* is spoken of. His translation of the Bible is still as much the standard of purity for that language as Homer is for the Greek.—*Biblical Repository*.

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#### MARGARET, THE MARTYR OF THE SEA.

##### A TALE OF SCOTLAND'S COVENANT.

THE blood of Scotland's noblest sons and fairest daughters was now shed freely for the truth, dearer than life to all the good and brave.

Claverhouse and his troop, like bloodhounds, were tracking to their moun-



tain hiding places the pious covenanters, dragging them to the fiery stake, or, more mercifully blowing out their brains as they kneeled in prayer for their persecutors and murderers. John Brown of Priesthill, had just been slain; a man of whom the world was not worthy and whose wife was worthy of such a man. As he took leave of her with one infant in her arms and another clinging to her knee, he said,

‘Now, ISABEL, the day is come that I told you would come when I first asked you to be my wedded wife. Are you willing that I should die?’

‘Indeed, JOHN,’ said she with a clear voice, ‘I am ready; be thou faithful unto death.’

‘That is all I desire,’ said he, and he had scarcely kissed his Isabel and their six children, when Claverhouse shot him through the head. As he sunk down, the widow caught her dead husband, and holding his shattered head in her lap, wound it up with a handkerchief; and as the sobbing orphans gathered around the warm corpse in their agony of grief, the monster Claverhouse tauntingly said to her,

‘What thinkest thou of thy husband now, woman?’

‘I aye thought much of him,’ said the heroic Isabel, ‘and now MORE THAN EVER.’

Those were the times of which we are writing, and we have mentioned the story of John Brown and his Isabel as another example of the spirit that triumphed in the bosom of Margaret, the Martyr of the Sea.

Gilbert Wilson was a farmer in the parish of Penningham, under the Laird of Castlestewart.—Wilson and his wife had both broken away from the Covenant, and yielding to the love of life and of their three children, had conformed to the laws of the Prelacy, which their brethren were resisting unto blood. But the craven parents could not prevail with their children to follow them in the apostacy. Their eldest daughter Margaret, now in the bloom of eighteen, had drank deep of the spirit of the times, and firm in her adherence to the supremacy of the Saviour, she had instilled the same holy principles into the hearts of her brother Thomas, but two years younger, and Agnes a sweet sister now of thirteen. These tender youth were compelled to fly for their lives, and hide like hunted birds, in the wild moors of Galloway. The same cruel laws that made their adherence to the Covenant a crime punished with death, forbade the parents, under the same penalty, to give them food or shelter, but the God whose ministers are the ravens, and who has said when thy father and mother forsake thee, I will take thee up, supplied their wants in the wilderness and shielded them in the hour of danger. Margaret had a heart that never quailed, and for years she had calmly waited for such times as these. She was not to falter now. Her brother and the fair Agnes clung to her and drew strength from the quiet cheerfulness with which she met the trials of those days and nights of gloom, and their voices mingled sweetly as they sang the songs of Zion in their drear hiding place.

At last the two sisters ventured to quit their desert solitude, and for a short

time they found a home in the house of an aged and pious widow, Mrs. McLaughlan. Here they were discovered, and Margaret and Agnes with their kind protector, the widow, were dragged to prison. When they were brought out to trial, nothing could be urged against them, and the thirst of the persecutors for virgin blood would have been disappointed, had they not been asked to take the oath of abjuration, which they steadfastly refused, and so they were condemned to die. According to Hetherington, who refers to Woodrow as his authority, and in whose words we give the remainder of this tale, the specific terms of the sentence were, that they should be tied to stakes fixed within the flood-mark in the water of Blednock, where it meets the sea, and there be drowned by the tide. From this dreadful doom the entreaties of the distracted father prevailed so far as to rescue the innocent girl of thirteen, yet only by the payment of one hundred pounds sterling to the merciless and mercenary murderers. But nothing could avail to save the lives of the young woman and her widowed friend.

The day of execution came, the 11th of May, 1685, bright, it may be, with the fresh smiles of the reviving year, but dark and terrible to many a sympathizing heart. Windram and his troop guarded the victims to the place of doom, accompanied by a crowd of people, filled with fear and wonder, and still doubting whether the horrid deed would be done. The stakes were driven deep into the oozy sand. That to which the aged widow was tied was placed farthest in, that she might perish first. The tide began to flow,—the water rose around them,—the hoarse rough billows came advancing on, swelling and mounting inch by inch, over limb, and breast, and neck, and lip, of the pious and venerable matron, while her young companion in martyrdom, still in shallower water, gazed on the awful scene, and knew that in a few minutes more her sufferings would be the same. At this dreadful moment some heartless ruffian asked Margaret Wilson what she thought now of her fellow-martyr in her dying agonies? Calmly she answered,

‘What do I see but Christ, in one of his members, wrestling there? Think you that we are the sufferers? No, it is Christ in us; for he sends none a warfare on their own charges.’

But the water now began to swell cold and deadly round and over her own bosom; and that her last breath might be expended in the worship of God, she sung the 25th Psalm, repeated a portion of the 8th chapter of the Epistle to the Romans, and prayed till her voice was lost amid the rising waves. Before life was quite extinct the torturers cut the cords that bound her to the stake, dragged her out, waited till she was restored to consciousness, and then asked her if she would pray for the king. She answered,

‘I wish the salvation of all men, and the damnation of none.’

‘Dear Margaret,’ exclaimed one of the spectators, in accents of love and sorrow, ‘Say God save the king! say God save the king!’

With the steady composure of one for whom life had few attractions and death no terrors, she replied, ‘God save him, if he will, for it is his

salvation I desire.' Her relatives and friends immediately cried aloud to the officer, 'Oh, Sir, she has said it, she has said it!' The ruthless monster, reluctant thus to lose his victim, required her to answer the abjuration oath. In the same firm tone she answered,

'I will not ; I am one of Christ's children ; let me go !'

By his command she was again plunged into the heaving waters, and, after a brief struggle, the spirit of this virgin martyr entered into the rest and peace of everlasting happiness.

Sweet was the memory of Margaret in the hearts of those who knew and loved her, and there was love that the historian knew nought of, and we have not ventured to take liberties with the record he has left us. The *spirit* of Margaret is what we love and would hold up to the imitation of the world.

IRENEUS.

## Religious Intelligence.

### THIRD LETTER FROM CAPE TOWN.

MY DEAR FRIEND—It is very long since I wrote to you last. My letter I see is dated as far back as June. In the mean time we have had our winter, and spring is now far advanced. It seems, however, a sort of misnomer to call it winter. The trees indeed are leafless, and the rainy days which occasionally occur have a cold and *wintery-feel*. On the tops of the highest mountains too, towards the interior, the snow appears and continues two or three days at a time; but in the month of July, when the coldest weather occurs, my thermometer never fell below 52°—the average temperature at 9 A. M. in a room without a fire for the month was 55°. Winter at the Cape greatly resembles October weather in England. The trees and hedges however were, as I said, in the months of July and August, quite leafless. Early in September the buds appear large and bursting, and by the middle of the month the trees in the neighbourhood of Cape Town and Wynburgh are covered with the finest foliage. It was 13 years since I had seen any thing like a general spring, and the effect was exhilarating and grateful. The usual complaint against the climate on the part of invalids, is that changes in the temperature are sudden and great—compared with India there is no doubt some ground for the complaint—but on the whole I think there is a pretty

general agreement, that the climate is pleasant and salubrious beyond what is to be met with in almost any other quarter of the world. The air is remarkably pure,—so pure that the stars have been visible at midday, so report says, but I have never seen them,—and the water, especially from Table Mountain, so limpid as to attract your notice in the tumbler. A former king of Denmark used to instruct his ships to call at the Cape, that he might be supplied with water for the use of his table, from Table Mountain.

At the conclusion of my last letter I promised to return to the subject of education. I stated that the annual grant by the Colonial Government for education amounted to £6,500, a sum considerably greater than is allowed by the Madras Government for the same purpose; and yet that the Revenue of this whole colony is not equal to that of some single collectorate of the Madras Presidency; and I alleged that the contrast with Madras would be still more disadvantageous to the latter, if we look at the manner in which these funds are expended, and contrast the amount of good done in the one case with the amount of good done in the other. The educational grant by the Cape Government for the year 1844 is £7,000. This goes to support 25 free schools in the colony, attended by 1851 pupils, and to aid 25 missionary schools attended by 3,741 pupils. I must however guard against a prejudice which the name of free school is apt to excite, as if they were charity schools intended for the poorer classes, and attended only or chiefly by those who are unable to pay for their own education. On the contrary they are open for all and attended by all, and are free just in the same sense that the church is free. The Dutch reformed church is the established religion of the colony. Government pays the salaries of its ministers, allowing them £200 per annum and a house, and all of course have a right to attend their ministrations. So Government charges itself with the education of the colony. It pays the salaries of the teachers, and provides school accommodation, and does this on a scale of liberality that is highly creditable. The superintendent of education has a salary of £500 per annum, and his travelling expenses allowed him. The salaries of teachers of the first class are £150 and £200 per annum, with an allowance for house-rent, and when it may be necessary, an allowance also for an assistant, which with fees (for they are allowed fees from their more advanced pupils) private teaching and profits from boarders, renders their situation in point of emolument superior to most of the clergy. The teachers consequently are first rate men both as teachers and accomplished scholars. Several of them preachers of the Church of Scotland and graduates of our universities. The



schools therefore are free and open to all comers, and are imparting instruction in all the branches of an English education, classical and commercial, to 1851 pupils. The aid granted to missionary institutions is a most important means of extending the influence of the Government grant for the education of the people. It is granted on the condition of its being wholly expended in supporting a teacher or teachers in connection with the missionary institution, availing itself of the grant. The missionaries engage the teacher, direct and superintend the school, and are exposed to no interference in consequence of the grant. Government only stipulates that the school shall be free, open to all, that the religious instruction communicated shall be from the Bible and the Bible alone, not from the Catechism or symbolical books of any denomination of Christians, and that the superintendent general of education shall have free access to inspect the school. The schools thus united are attended, as I said, by no fewer than 3,741 pupils. The great mass of those are coloured children, Hottentots and Caffers, and are acquiring in these schools not only a knowledge of letters, so as that they shall be able to read and write and cypher, but a knowledge of the way of salvation by Jesus Christ, a knowledge of what they should believe concerning God and of the duty which God requires of them. I cannot but think that this portion of the Government grant is safely and wisely and most economically bestowed. Government is thus extending a friendly hand to the lowest of its subjects—rescuing multitudes of them from the evils of idleness and ignorance, and consequently from misery and vice. I have alluded to the manner in which the religious question has been treated by the Cape Government—we know how it has been treated in India and what perplexities it has occasioned there. The circumstances of the low countries are no doubt very different, but still not so different as to occasion such a totally different course. It seems never to have occurred to the Cape Government that it was its duty to exclude the Bible from its schools, to gag the mouths of its teachers on the subject of the Gospel, to separate secular from religious knowledge in the education of its youth, to look with suspicion and distrust upon education when in the hands of religious men, and that the only men who could be safely entrusted with the concoction and execution of its plans in this department, are men of low and infidel sentiments. On the contrary, I have before me the paper which forms the basis of the system of education now in operation. It is an interesting document, both on account of its intrinsic excellence and the name of the distinguished author by whom it was penned. It was drawn up by Sir John Herschell some years ago, during his residence at the Cape,

and states that as one of the 'four objects which are to be attained by the educational institutions of ANY country,' viz.

To form good citizens and men by instructing them in the relations of social and civil life; *and to fit them for a higher state of existence by teaching them those which connect them with their Maker and Redeemer.*

Such are the views of Sir John Herschell, as to what should constitute the object and aim of the educational institutions of 'any country.' Such is the object of the system of education established at the Cape, approved of by Her Majesty's Government, supported by a grant of £7,000 per annum out of the funds of the Colonial Go.<sup>1851</sup><sub>3741</sub>vernment, and now in operation among the youth of the colony,<sup>5592</sup> drawn from the families of Dutch and English Hottentots and Malays, Caffers, Bechuanas, Corranua and Bushmen. All are being instructed in their relations which connect them with their Maker and Redeemer, and all those duties which will qualify them for usefulness in this world and for a higher state of existence in the next. Now contrast this with what is doing in the same department in Madras. Contrast the revenues of the Cape Colony with the revenue of the Madras Presidency. Contrast the educational fund there with the educational fund here. Contrast the number and quality of the Government teachers there with the number and quality of the Government teachers here. Contrast the number of pupils there with the number of pupils here—and above all, looking at the acknowledged end and aim of all education, contrast the kind of education patronized and encouraged there, with the kind of education patronized and encouraged here, as calculated to effect this end; and is not the contrast little creditable to the wisdom and benevolence not to say piety of our eastern rulers?

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### NEYOOR SCHOOLS.

WE make the following extract from a letter dated Neyoor, December 4th, 1844, as it gives pleasing information of the progress of Christianity in that part of India.

'I take the opportunity of enclosing a short report of our schools drawn up for the information of subscribers in England. We have no reason to regret the exertions we have made, and are still making in the cause of Native education. Without this branch of our work, preaching would not be practicable in many places; and when the mission was re-commenced at the end of 1817, we found very few of the higher castes able to read, and none of the lower classes, except

a small number, who had been taught in our predecessors' schools. Now books are in demand, and the missionaries and Native readers have as much as they can do in preaching at our regular places of worship and school-rooms. The Romanist fishermen on the coast are beginning to come over to us, several hundred have given up their idols, and attend at our places of worship. Several new chapels are required, and though the opposition is great, we have hitherto been able to keep the people under instruction. They are in the greatest ignorance, but seem willing to be taught. The Arasers, or chiefmen, however stand aloof, and side with the priests; and both parties have oppressed the people so much, that they are evidently losing the influence they once possessed and exercised for their own advantage only, and to the maintenance of the grossest superstition. The establishment of a school at one of the villages, has led the adult population to listen to instruction, and to attend public worship.'

N. B. We shall be happy to forward any subscriptions sent to us, for helping our friends in their interesting labours.—EDS. M. C. I.

#### *REPORT OF THE NEYOOR MISSION SCHOOLS, JULY, 1844.*

##### HOME SCHOOLS.

By means of the village schools of this station, much useful instruction is afforded to numbers in our neighbourhood, but the Home Schools, which have for several years been supported by friends in Great Britain, form a most valuable branch of the mission, and the only one likely to be followed by extensive and permanent benefit to the rising generation. There are 86 girls and 84 boys instructed in the Neyoor Home Schools; the monthly expense for food, clothing, &c. is reduced to Rs. 1 $\frac{1}{4}$  each.

##### CARLTON SCHOOL.

This was the first girls' school established in the Neyoor district. There are 55 children under instruction at present; 14 have returned to their parents during the year.

Since the commencement of the school, 51 have been married from the institution; 25 of these are now engaged in teaching in the villages, and more will be so employed when the subscriptions for promoting female education may admit of it.

*Elizabeth Fletcher* has been for some time usefully engaged in teaching a school at Daveyodu. Several of her scholars are making an encouraging progress. Her husband is the boys' school teacher of the same village.

*Catherine Darracot* has a promising day-school in the Neyoor village. Her husband is a reader.

*Tarsko Selo* is diligent in conducting the female school at Etavilly, belonging to *Bona Chapel*. She is a widow; her husband, who was a pious young man and a deacon in the congregation, having been suddenly removed by cholera, about five years since.

*Fanny Smith*, a sister of *Tarsko Selo*, is married to a reader, and instructs a girls' school at her native village, Odiarvilly, with an encouraging prospect of usefulness.

*Emma Fletcher* has been engaged for some time in teaching a girls' school near Vadakancary. She is very diligent in her duties. Her husband is an assistant reader. A young sister of the female teacher is named Dorcas, *Mrs. Wm. Fletcher's scholar*; both were supported by the subscriptions received from that lady. Dorcas is likewise married, and now resides in the western district. She and her sister had been many years in Carlton School, and as is usual in this country, were considered as orphans, having lost their mother when very young.

*Eliza Rhamn* has a good school at *Knill Chapel*, Saynamvilly. Her husband is one of the teachers in the boys' school at that interesting village.

*Mary Ellis* resides in the village at Neyoor, where she has a class of adult females under her charge, and is very devoted to her work; she is married to a bookbinder.

[Of 14 children subscribed for under particular names it is said, these have all made considerable progress in Tamil reading, writing, and arithmetic, as well as in sewing, knitting, spinning, and general domestic duties.]

*William Fletcher's* Native reader, and his wife, the *Tavistock Ladies' Society's teacher*, are active in the superintendence and instruction of the children. They were both taught in the Home Schools. The reader preaches on the Sabbath at Neyoor, or in one of the adjoining congregations.

#### LETITIA—BONA—JULIA KNILL'S SCHOOLS

Contain 10 scholars each; some of them are very interesting children, and afford us much encouragement in our attempts to improve and raise the female character in this station.

A little girl received the name of *Eliza Union*, at the commencement of the present half year.

*Mary Ann Ely* was lately married to the assistant teacher of Nadatary, and has commenced a female school at that place, where she has a very interesting sphere of labour. During the past half year another of the scholars, *Mary Clapham*, was married, and is about to commence a school, in the village where she resides, near Dave-



yodu. She is a very hopeful character. Her father has long been a reader in the mission.

Muttaye and Santhaye were likewise recently married; they gave pleasing indication of pious feeling while at school. The latter is an orphan; the family were formerly redeemed from slavery, and reside in the Nagercoil district.

#### BOYS' SCHOOLS.

The principal object aimed at in these schools is to give the boys a Tamil education; but a few are taught English. We hope to qualify some to become teachers in the villages; others are learning different trades, in order that they may be able to assist in erecting our school-rooms and places of worship. We formerly depended on heathen workmen, who greatly delayed and impeded the buildings. We expect to become independent of them, ere long, by raising up a class of Christian artizans in the country.

There are 10 boys in each of the following schools:

1. *Temperance School*.—The number admitted to this school from its commencement is 21. Four have left the station and are gone to Colombo, expecting to be employed there. They had received a plain but useful education in their own language. We have reason to hope that some of them will continue to improve by reading and attendance on the means of Christian instruction.

Three youths of promising talents and piety, viz. Vadacun, Poru-theudian, and Masalamany, have been transferred from this school to the Seminary at Nagercoil, where they will have greater facilities for general improvement. Nanaperagasam is learning to be a carpenter and has already made good progress in the business. One of the earlier scholars was recently removed by death. He had previously left the school to assist his aged father. His conduct at home is well spoken of.

2. *Villamarina School*.—Five boys belonging to this school, who had made good progress in Tamil reading, writing, and arithmetic, and in scriptural knowledge, have left the institution for different employments. Aramanaigham, who is of promising talents and character, has been removed to the Seminary at Nagercoil. Vadamoniam and Philip are learning to be carpenters.

3. *Tandarage School*.—Yasuadean has been placed in the Seminary at Nagercoil; a very favourable report is given of his disposition and abilities. Yasuademy is employed in the Printing Office; two have left the country to seek employment. We hope that the seeds of improvement sown in their minds will hereafter produce much fruit. Those who remain under instruction are promising boys.

4. *Holy Wood School*.—Four of the former scholars have left, after making some progress in the rudiments of a Tamil education. Vadamonikom is placed in the Nagercoil Seminary, and is getting on well. It is uncertain where and how the other three are at present employed, but it is probable that we shall have some report to make of them hereafter.

5. *Sidmouth School*.—Five boys formerly taught here have left the school. One of them is learning to be a mason. One returned to Tinnevely to his relations; three have left for different parts of the country to seek for employment, having previously made a degree of progress that was encouraging. They were able to read the Scriptures well, had acquired a knowledge of the common rules of Arithmetic, and had committed many passages of Scripture and the Catechisms to memory.

6. *Joseph Ferguson's School*.—This was at the commencement an infant school, and most of the scholars are still young, but very promising. There are 15 in the school at present. We hope we shall be able to give an encouraging account of their future progress, some of them reside in the mission village, and appear far more civilized than those who come to us at the same age from any distance. It is seldom the Natives will part with their children so young. *Joseph Rider, John Reynolds, and John Hunt*, recently subscribed for, are learning in this school.

7. *Horton Orphan School*.—Though the subscription has been lessened, it was found impossible to dismiss any of the orphan children. From the commencement of the school, six have been employed in different places; one is gone with a relation to Bombay, and is well provided for; one is learning the business of a tailor.

8. *Ebenezer School*.—Ten boys have left the school for different situations; two are translators, and are improving in a knowledge of the English language; one is learning to be a carpenter, and another the Printing business. They give satisfaction by their steadiness, diligence, and general good conduct, and are likely to become very useful in the mission.

Some of the present scholars in all the schools have been several years under instruction, and have made considerable improvement. As many of them are likely to become teachers in the villages, the blessings of instruction will extend in this heathen land from year to year, if we continue to 'labour and faint not.'

#### VILLAGE DAY SCHOOLS.

Day schools for boys have been in operation from the commencement of the station in 1827, at most of the villages connected with

the mission. The children receive instruction in reading, writing, and arithmetic, and commit to memory Watts' and Brown's Catechisms, and select passages of the Tamil Scriptures. Some of these schools contain 50, 30, and others 20 children. The daily attendance of the elder boys varies according to the seasons of the year, and other circumstances. A few of the parents are beginning to appreciate the value of instruction, and send their children to school regularly; many of the boys, however, require to be constantly called upon by the schoolmaster to attend. At the appearance of the small pox, measles, and other infectious diseases, a school is instantly deserted, until the alarm subsides. Under these circumstances the improvement of the children is slower than we could wish, and the pay of the teacher smaller than it ought to be; still great good has been effected, and it is certain that the youth in our villages would be entirely abandoned to heathenism, were it not for the mission day schools. The examination of the children by the missionary, readers, and inspectors, affords opportunities of addressing the heathen on the facts and doctrines of Christianity. There are about 1500 boys taught in the village schools.

The day schools for girls were commenced about three years since; they contain 300 children. In some instances, the female teachers assist in instructing the women of the congregation in the Catechisms and Scriptures which they are expected to commit to memory. This enables the reader to devote more of his time to the heathen.

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### DISCUSSIONS IN BOMBAY.

Our readers are probably aware that for some time past a learned Shastrì in Bombay has been giving lectures to Hindus on the comparative merits of Hinduism and Christianity. We perceive from the Native papers that these lectures are exciting great attention among the Native community. It is indeed a favourable sign that Hindus are disposed to discuss the subject at all, as we may hope that by this means new thought and inquiry will be excited among them. Hitherto they have appeared to prefer the deepest darkness and the profoundest apathy to any discussion which might bring to light the absurdities of their long cherished superstitions. They have probably discovered that this system will not answer for the present exigency, and they now feel it important to come forward and support the cause of Hinduism with the best arguments they can produce.

That this discussion is calculated to lead some among the Hindus to think for themselves, we infer from the fact that some of the argu-



ments advanced in these lectures, in support of the absurd stories of the Hindu books, and some objections brought against Christianity, are declared by some Native writers to be unsatisfactory. A writer in the *Prubhakur*, of the 27th October, speaking of the lectures above referred to, makes the following remarks:—

‘Krishna Shastri (the Hindu Lecturer) in defending the practice of idolatry, maintained that all men are idolators, inasmuch as God is omnipresent or all-pervading; but he failed to establish his point. For afterwards while speaking further on this subject, he remarked, that although God was all-pervading, still he remained uncontaminated by the presence of matter, and that faith makes the God; in other words on whatever object faith is fixed, that becomes God, and when any one addresses a prayer to God he immediately enters into the image. But we think that inasmuch as Christians do not worship idols and indeed have no faith in idols, they cannot be called idolators, and the Shastri is certainly guilty of inconsistency in maintaining them to be so. The Shastri then began to recount the adventures of the god Krishna, it being his object to show the futility of the objections which Christians make to Krishna’s divinity on the ground of the sins which he committed. But in regard to this, the Shastri did not give any satisfactory answer. He remarked that it was not proper to attribute theft, &c. to Krishna, inasmuch as living, stealing milk and curds in the house to eat, and breaking dishes and earthen vessels, are all the proper characteristics\* (*dharma*) of children, and inasmuch as God became incarnate in the form of a child, he must of necessity act like a child, exhibiting the characteristics of a child. To remove from Krishna the charge of adultery, he maintained that no man is responsible for any sins he may commit before the performance of the ceremony of *moonja*; (or investiture with the sacred thread) that men before this ceremony and women before marriage, were at liberty to do any thing they pleased without being at all chargeable for the guilt of their conduct.†

‘Besides, he said that it was no where asserted in the Hindu Shastras that Krishna was guilty of adultery. The cow-herdesses with whom he had illicit intercourse, were all young virgins, and in consequence of their worship of the female deities, Krishna was given to them for a husband. The only reason indeed for not regarding children as responsible for their wicked conduct before the performance of the ceremony of *moonja*, is this, that *that* is the period of

\* We have no English word to express exactly the Hindu idea of the word *dharma*. It means properly *duty*, but this word would be too strong to express the idea of the Shastri.

† Mark the looseness of Hindu morality. Some Hindus even have to disown it although supported by the example of Krishna himself.



childhood and sins are then committed through ignorance ; falsehoods too are often uttered, but no great injury can possibly result from them. But this argument will not apply to the charge of adultery, for mere children never feel the incitements of lust. Besides, the Shastri in arguing that women are not chargeable with the guilt of any lewd practices before marriage, drew an illustration from the foolish practice of early marriages now so prevalent among the Hindus. But this is not a universal practice, and therefore not a proper argument ; for in former ages early marriages were not common among Hindus ; on the contrary females after arriving at years of discretion were accustomed to marry whom they chose, and this custom still continues to prevail in the Kshetriya caste. In such cases would not a female be guilty of wickedness in following lewd practices before marriage ?\* We think that reflecting men will not be satisfied with these arguments of the Shastri. Besides, I would ask, were the cow-herdesses with whom Krishna danced in the circular dance, all virgins ? Was Radha his favourite mistress a virgin ?

Such is the language of the writer in the Prubhakur which we have given to show that all Hindus do not join with the Shastri in the arguments with which he attempts to support the character of Krishna. We should like much to see how the writer in the Prubhakur would attempt to remove the blots on Krishna's character.

The Editor of the Dnyansindhoo, full of anxiety for the cause of Hinduism, expressed his great sorrow on account of the objections made in the Prubhakur to the arguments adduced by the Shastri ; for says he, 'if our people really desire to see any good results from these lectures in establishing Hinduism, then they should not be seeking to find fault with them, but on the contrary they should endeavour to afford their assistance as far as God gives them ability to do so. It must not be supposed that the great body of Hindus have lost their confidence in Hinduism, and that the object of these lectures is to remove their doubts ; for on the contrary they who are best acquainted with the Hindu religion have no doubt whatever in regard to it, but the object is entirely different.'

What this object is, the Dnyansindhoo does not tell us, but leads us to infer from his repeated asseveration to the contrary, that there is great fear in the minds of some of the leaders of Hinduism that many

\* The writer might have asked farther whether Hindu parents do not punish their daughters before marriage, although it takes place now so young, when they think they do wrong ? Do they not punish their sons too before *moonja*, when they are guilty of such conduct as Krishna was ?

are just ready to depart from the faith. We are disposed to think that these lectures, if not directly, at least indirectly will tend rather to hasten such a result than otherwise, inasmuch as many will be led to see that if no better arguments can be adduced in support of Hinduism than those brought forward by Krishna Shastri, and if its morality is no better than he represents it, the system is certainly deserving of but little confidence.

The principal objections made by the lecturer to Christianity and the Christian Scriptures are as follows,—Jesus Christ drove the sellers of doves out of the temple, an act very unbecoming a good man. The account of the star which appeared in the east and came and stood over where Jesus was, is absurd, inasmuch as it must have produced great derangement in the solar system to have come down upon the earth as represented, and therefore it must be false. God is represented as requiring six days to make the world, an idea inconsistent with his omnipotence.

Noah's ark could never have contained all the animals which are represented as having entered into it. Christians believe that Christ the Son of God is the only sacrifice for the sins of the world, but Noah and others performed animal sacrifices.

Again, we ought not to hope for salvation through the sufferings of another without any efforts or sufferings on our own part, and therefore the Christian system is unworthy of credit. A comparison is also made between the miracles of Krishna and those of Jesus Christ, and those of Krishna are declared to be the greatest. But we have no room in our present number for any more minute notice of this comparison.—*Dnyanodaya, November, 1844.*

AN INCH OF TIME.—‘Millions of money for an inch of time,’—cried Elizabeth,—the gifted, but vain and ambitious Queen of England, on her dying bed. Unhappy woman! reclining upon a royal couch,—with ten thousand dresses in her wardrobe,—a kingdom upon which the ‘sun never sets,’ at her feet,—all are now valueless, and she shrieks in anguish, and shrieks in vain, for a single ‘inch of time.’ She had enjoyed three-score and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity, was crowded into her final moments; and hence she, who had wasted more than half a century, would now barter millions for an ‘inch of time.’

A POINTED BLOW.—An invalid sent for a physician, the late Dr. Wheelman, and after detaining him for some time with a description of his pains, aches, &c., he thus summed up:—‘Now, Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it

is in your power to reach it.' 'It shall be done,' said the Doctor, at the same time lifting his cane, and demolishing a decanter of *gin* that stood upon the sideboard!

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CHINA.—A semi-annual letter from the American Missionaries in Macao, dated July 10, 1844—has the following passage.

'In our last, notice was taken of a general meeting held at Hongkong to take into consideration a new version of the Scriptures. It is a pleasure to learn that the proceedings of that meeting have been approved by the committee of the British and Foreign Bible Society, and by the directors of the London Missionary Society, who have both agreed to give the new version their support as soon as it is completed and presented to them, with the approbation of all concerned in the revision. The directors of the American Bible Society have also come to a similar resolution. Owing however to various hinderances in the labours of those to whom some parts of the work were given, arising chiefly from the changes in their residences and their unsettled position, less progress has been made in the revision than was expected, and the probable time when the New Testament will be ready to submit to those Societies cannot be specified. It is to be hoped that this work will be hastened to its completion, that the Chinese may soon be furnished with a pure, idiomatic, and complete version of the Oracles of God.'

From the same letter we add also the following *Obituary Notice of Mrs. Ball*.

'Amid general good health, we have been called to mourn the death of Mrs. Ball, wife of Rev. D. Ball, M. D., who departed to her rest on the 6th of June last. Mrs. Ball had occasionally been afflicted with ill health, and occasionally entirely laid aside. Before her last sickness, she expressed her apprehensions as to its result, and put her household in order; soon before her departure, she conversed upon such points as she wished to give her views. But her greatest work was not her last, and in meeting death, she met a friend; her long continued ill health had led herself and her friends to look to some one of the repeated attacks of sickness as her last, so that it was as if we had long seen her walking the banks of the river of death, and finding a narrow place stepped over out of our sight,—gone but not lost. Her affections were in the work of missions, and she wished never to entertain the idea of returning to her native land. She left four children, two of whom came with her from the United States, who will all remain with their father. It was a source of gratification to Mrs. Ball, a few days before her death, to see her eldest daughter come forward and join herself publicly to the people of God.'

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THE ANNUAL MEETING OF THE AUXILIARY MISSIONARY SOCIETY OF THE FREE CHURCH OF SCOTLAND, BOMBAY.—On Tuesday evening, at the American Mission Chapel, a large meeting assembled to hear the proceedings of this Mission for the last year. The long tried friend of missions, Richard Townsend Webb, Esq. was in the Chair, and after prayer by the Rev. Mr. Hislop, the chairman addressed the meeting, and then called upon the Secretary to read the report. During the year the mission have admitted into the church a woman and child. In the institution there are Hindus, seventy-two; Chris-



tians, fifty; Israelites, thirty; and Mahomedans, seven. A very interesting account was given of the large attendance of the Israelites, and three more advanced than the rest, who were mentioned in the last report, are looked upon by the missionaries with deep interest.

At the schools, which consist of six Mahratta and two Goozerattee schools, there are six hundred boys who attend. Besides there are schools in the compounds of the two missionaries. Of female pupils there are Hindus two hundred and eight, and Israelites seventy; an interesting case of a girl named Mina, aged thirteen, now living in Mr. Mitchell's house, was referred to, she had been betrothed to a man who required her to worship the idol, which she refused.

We were glad to see a good attendance, and particularly glad to witness the Catholic spirit which pervaded the meeting. Other brethren came forward to assist the brethren of the Free Church. The beloved pastor of Trinity Chapel, the brethren of the American Church, as well as German missionaries, showed their interest in the proceedings. Oh for that day to come when not only a few sections of Christ's church shall assemble together, but when the whole church shall meet with ready mind and willing heart to celebrate the praises of the Lord.—*Bombay Witness.*

### SCHOOL EXAMINATIONS.

THE Madras Male and Female Orphan Asylums and Free Day School for Boys were examined November 19, 1844, in the presence of the Bishop of Madras and other gentlemen; the Bishop taking part in the examination. The following is his Lordship's testimony to the state of the schools.

‘Having been present, and having taken a large share in the recent examination of the Madras Male and Female Orphan Asylums in Black Town, I have much pleasure in now repeating that great satisfaction experienced by me at their proficiency in sound scriptural knowledge as well as in other branches of useful learning, which I expressed at the time by word of mouth.

‘It is my fervent prayer that God will continue to bless this excellent institution, and that very many children, who would otherwise be left in ignorance and vice, may through its instrumentality be made wise unto Salvation. The system of education adopted in the schools and faithfully acted upon by those to whose care the children are committed, appears to me very well calculated, under Divine blessing, to secure this great object of their friends and patrons.’

CENTRAL SCHOOL.—The examination of the Madras Central (Native Female) School took place on the 16th instant, commencing at noon. There were fully 90 girls present, varying in age from 4 to 13 years: about 10 were Protestants, 30 or 40 Roman Catholics, and the rest Heathens. The very appearance of these children was highly interesting, intelligence beamed in their faces, and decorum not to say grace marked their whole demeanor: but their actual acquirements were really surprising; the first class consisting of 15 girls evinced a complete knowledge of the creation, fall, and redemption of man; and all, from first to last, answered with great readiness the questions put to them on these points by Mr. Elouis, the Secretary; they also passed a very good examination in the geography and statistics of the Holy Land,



as described in the Pentateuch; Mr. Symonds declaring that the knowledge here shown by them would be creditable to maturer minds of either sex.

The other classes were also examined, and acquitted themselves with equal success in replying to questions from Watts' Catechism and the Scripture Reader.

All the examinations were in Tamil. Upon the table were specimens of needlework and handicraft useful for females to acquire, and these were made by girls of the lower as well as higher classes.—*Madras Christian Herald*.

BISHOP CORRIE'S GRAMMAR SCHOOL.—The semi-annual examination of this excellent institution took place on Wednesday evening, the 18th instant. Not only the threatening appearance of the weather but the actual fall of copious showers prevented a large attendance, though we are told that it was respectable.

The Rev. Messrs. Symonds, Cotterill, Tucker, and Mr. Riggs successively took part in the examination. The lower classes particularly evinced a very pleasing progress in scriptural knowledge, their answers to the various questions put to them were prompt and satisfactory. The scholars in general evinced a creditable degree of knowledge in Mensuration and Mechanics, and by their ready answers, elucidated the laws of gravity and motion, and worked several problems in Mensuration, and further gave satisfactory geographical answers respecting Hindustan. Four boys in the first class read Latin with fluency. For want of time, the Telugu and other languages were not gone into. J. F. Thomas, Esq. distributed reward Books to a number of scholars called out by Mr. Symonds, and the whole concluded with singing and the Apostolic Benediction.

ST. ANDREW'S PAROCHIAL SCHOOL.—The public yearly examination of this valuable school, designed to give children and youth of both sexes, not only a good common education, but, to those capable of it, instruction in some of the higher branches of classical study, was held on the evening of the 20th instant; the *Most Noble the Marquis of Tweeddale*—accompanied by the *Marchioness*—presiding.

The Lord Bishop of Madras was also present, and kindly assisted in the examination, which was conducted by Mr. Daniel, the able Principal of the School, and the Rev. Messrs. Hamilton, Symonds and Ward. In the Assembly's Catechism, Scripture History, Epistle to the Romans, Evidencees of Christianity, History of Egypt, Greek of the New Testament, and Latin of Cicero; as also in reading, with definition of the words—declamation of two or three lads, and short essays of several on allotted themes (bringing into use several words named by the teacher at the time of writing), the children and youth acquitted themselves in such a manner as to call forth the decided approbation both of the *Most Noble the Governor*, and the Lord Bishop, and to gratify a large and attentive audience.

The school appears to be in a very efficient and prosperous state.

MILITARY MALE ORPHAN ASYLUM.—The annual examination of this important institution, which took place on the 16th ultimo, in the presence of the *Most Noble the Governor*, the Judges of the Supreme Court, several of the Clergy and other Gentlemen, appears to have been very satisfactory, and to have elicited a marked commendation, by the Marquis, of the head Schoolmaster, Mr. Thomson.

BAPTISM OF CONVERTED JEWS AT THE FREE SCOTCH CHURCH,  
CALCUTTA.

It is with great pleasure that we record the fact (one of the most remarkable certainly in our recollection,) of the avowal of faith in Christ by five Jews, not all members of one family, but members of three several families, who by different means have been led contemporaneously, and in a body, to seek admission into the visible church of Christ by the public reception of baptism. These five individuals, three men and two women, after careful examination and inquiries, were baptized by the Rev. Dr. Duff, of the Free Scotch Church, on Sunday evening last, the 8th instant, in the presence of a large congregation. The whole service was one of extreme interest. It commenced after the sermon by an address from Dr. Duff, who briefly, but graphically traced the Scripture History of the Jewish nation up to the present time, and then alluded to the recent efforts made by the Christian church for the conversion of this dispersed people; confining himself to the view of their condition and prospects, presented by St. Paul in his Epistle to the Romans; he enforced the duty of seeking their recovery to the favour of God. He mentioned that it was computed that within the last 30 years no less than four thousand of the remnant according to the election of grace, had been brought through the instrumentality of different Christian societies into the fold of Christ, and that of this number no less than 80 had become ministers of the Gospel.

He further stated, that a female member of the congregation, the wife of one of the missionaries, from her knowledge of Hindustani, had been the medium of much communication with the two females; he added that one of the men was accompanied at first by his two children, but that a mob of the unbelieving Jews, has since assaulted him, and taken away one of them, for whose recovery, however, a Habeas Corpus had already been obtained from the Supreme Court; but the other child was present, and after the baptism of the adults, was dedicated by the parent to the Lord in that ordinance.

It is satisfactory, that amid all the excitement which this event has occasioned among the Jews, no charges whatever, tending to cast doubt on the character or motives of the converts have been uttered.—*Calcutta Christian Advocate*, December 14.

**BAPTISM AT NASSIK.**—We are glad to learn that the Rev. J. P. Farrar admitted to the church an old Maratha, of the name of Baloo, on Sunday, the 1st December, who had gained his livelihood as a religious mendicant.

**BAPTISMS AT CHICACOLE AND CUDDAPAH.**—The *Athenæum* of November 30, states, that *four* adult Native females and three children were baptized, a few days previous, at Chicacole, by the Rev. Mr. Gordon. Also the same Journal of November 14, mentions the baptism of a Native merchant of Cherlopilly, an out-station of the Cuddapah mission, and with him a Native of Cuddapah at the same time and place.

**BAPTISM AT PORBANDAR.**—The Rev. Mr. Montgomery, in a letter published in the *Oriental Christian Spectator* for December, written from Porbandar—where it seems there is great opposition to the truth, so that the missionaries are not able to obtain a site for mission premises, or allowed to convert a

small house, which they had purchased, into a school-room and church—reports a second adult baptism, the first having been about a year ago. His language is—On the Lord's day, 27th of last month, we administered the ordinance of baptism to a Hindu, of the Bhil caste, named Bhagawanji, and to Devraj, his infant son; having been previously fully satisfied, in the judgment of charity, of the genuine faith, and conversion to God, of the former.

SHRIPAT SHESHADRI.—Shripat Sheshadri, the little Brahmanical boy to whose case we have made such frequent reference, is still at Benares. Those who wish to see him restored to his brother, with whom he desired to live as a Christian, report that his views and desires are still unchanged. He was taken from Benares to Chitrakot, they say, on a visit to Vinayak Rao, the nephew of Baji Rao the Peshwa. At that gentleman's suggestion, little Shripat was, in the presence of some hundreds of Brahmans, requested to state what his wishes were. 'To go and live with my brother'—is said to have been his simple and straightforward reply. The object which the father had in visiting the ex-Prince was thus defeated. Instead of securing in him one to espouse his cause and promote his designs, he was met with the strongest remonstrances against the course he was pursuing, and recommended, under a threat, to restore the boy to his brother safe and sound as he received him from the Court.

The party who wished to restore Shripat to caste, profess now to have abandoned their original object. They are willing to 'join their hands' before their brethren, the 'terrestrial gods,' and say, '*Erravimus.*' But further they will not go. Cowdung (et cetera horrenda) they will neither eat nor drink. Those 'gods,' on the other hand, will not be appeased by any thing short of this humiliation. 'Ye shall certainly drink,' is their stern demand. And, in connexion with this, there is another perhaps stronger, if not sterner still. 'We have incurred an immense expense through your rebellious course in reference to this outcast: ye shall certainly disburse.' We believe that the disbursing would not be felt so dreadful to the party concerned as the drinking. But they are both very hard; and time alone can show whether they will yield to the multitude; or boldly secede, and form a caste of their own.—*Oriental Christian Spectator.*

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### Obituary.

DEATH OF REV. JOSIAH PRATT.—As these lines are going to the press, the tomb is closing over the remains of one of the eminent men of the last generation. The Rev. Josiah Pratt, the friend of Cecil, of Venn, of Scott, and of Simeon, is this morning laid—or rather that visible form which our eyes have known, is laid—at the foot of that pulpit from which, for the last twenty years of his life, he has declared, most fully, most plainly, and most efficiently, the truths of the everlasting Gospel.

In him we lose one of the few remaining ties which connect us with the last generation, and which seemed by the traditional recollections they handed down, to carry us even back to the days of Newton and Romaine, of Cadogan and of Conyers. The active and public portion of Mr. Pratt's life reached from the opening of the present century, when Mr. Newton was just retiring to his rest, down to within the last year or two, in which increasing infirmities



## Durga.

Plate 6.

THIS goddess is the principal wife of Siva, and is, in this part of India more commonly known as *Parvati*. She is supposed to be an incarnation of the Great Satti, from whom Siva sprung, and is thus his mother. She was first incarnate as the daughter of Dukshu (Takkun), a giant, but though married to Siva she was liable to evil, being of mortal birth. To avoid this and to leave her father who had offended her by speaking against Siva, she became the daughter of Mount Himylaya, and performing penance obtained a second union with the great god. This event is thus related in the Scanda Purana:—

‘Parvuti, to remove the evils entailed upon her as the daughter of Dukshu, one of the beloved children of the lotus-seated Bramha, left Siva, became the daughter of Himylaya, and performed various austerities. At this time Sooren, with many Asoorer, arrived on the earth, and by the gifts of Siva subdued all the gods. Surrounded by his armies, he lived in a town called Myandherum, which was made by the celestial carpenter in the midst of the sea.

‘At this time the great Siva was in mount Koilasu, engaged in teaching the four sages, the fourth or highest part of wisdom.

‘Sooren and his people took some of the gods captive, treated them severely, and put them in prison; but Indru and others, concealing themselves, informed Bramha that Siva was engaged in contemplation and begged his assistance.

‘The father of men, meditating on the means to be used to arouse Siva from his contemplation, sent for Munmuthen, (Kundurpu,) and addressed him thus:—

“Hear me Munmuthen; that the Ganges-crowned Siva may be united to his goddess Parvuti again, go and discharge your arrows at him, and, according to our prayer, terminate his contemplation.”

‘Though Munmuthen, being flattered by all the gods, had in his pride declared, that he could conquer the mind of the great Siva himself, he was distressed at this command, and hesitated; but on Bramha’s threatening to curse him, he said; “Hear me, oh Bramha, it will be far better for me to go and discharge my arrows at Siva, than to perish by your curse; do not be offended, I will go to-day.”

‘He went, and choosing a time when Parvuti, who had come to wait upon Siva that he might pursue his devotions uninterruptedly, was offering some flowers and a necklace to the god, he let fly one



of his flowery arrows. "The god, smitten with love, awoke as from a dream, and wondering who had thus disturbed him, looked towards the south, when fire from the eye in the centre of his forehead fell on Munmuthen, and burnt him to ashes."

'By dint of austerities, however, and by the intercession of Bramha and the other gods, Parvuti prevailed over the mind of Siva; and a day being fixed on for their marriage, they proceeded to mount Imyum with their attendants.

'As the inhabitants of all worlds crowded on mount Imyum, the north part of the earth became depressed, and the south elevated; consequently the divine Siva directed the sage Agustyu to go and reside on mount Potheym, and thus the earth became level; after which he placed the goddess Parvuti by his side. He also raised Munmuthen to life, to be invisible, however, to all but his wife Rutec. Then the god left mount Imyum, and arriving at mount Koilasu, he dwelt there with his goddess Parvuti, and bestowed happiness and enjoyment on all living beings.'

The principal festival to this goddess as celebrated in Bengal, is thus related by the *Rev. A. F. Lacroix*, of Calcutta:—

'The *Durgá Pijá* is celebrated in honour of the great goddess *Bhagabati* the wife of *Siva*, who is called *Durgá* on account of her having destroyed a terrible giant of that name, who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named *Mahisha*, who likewise had overcome the gods in war, and reduced them to such a state of indigence that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called *Chandi*, which is in great repute among the Natives, and read by them more perhaps than any other of their writings.

'The *Durgá* festival, which was instituted by king *Surat*, was originally held in the spring; but *Ráma*, having in the Tretá Yug celebrated it in autumn, it has ever since continued to be kept at the latter season of the year.

'The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands is a spear with which she is piercing the giant *Mahisha*; with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with various implements of war. Against her right leg, leans a lion; and against her left the above giant. Her sons, *Kártikeya* and *Ganesa*, with several goddesses, are often placed by the side of the image.'

(To be continued.)



## DOORGA

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# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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The Preaching of the Gospel the means of the World's Conversion.

*Substance of an Address delivered at Davidson Street Chapel, at the  
Monthly Missionary Prayer Meeting, November 4, 1844.*

BY REV. E. LEWIS.

IN all human undertakings where the attainment of a specific object is proposed, it is of the first importance to ascertain what are the means best adapted to secure that object; or, whether the same means which have been employed in securing a *similar* object, may not be confidently resorted to in the present instance; or, whether the means which are known to have proved successful in securing a desired object to a *certain extent*, may not, if multiplied and employed judiciously, prove equally successful in the attainment of the same object on a larger scale. If any misgivings with regard to the efficacy of the means employed should arise in the mind of the undertaker, all his proceedings will be marked with vacillation, doubt, and dissatisfaction to himself; but if from experience he is well convinced that the plan he is pursuing is the right one, and the only one calculated to effect his purpose, his conduct will evince such decision and steadiness, as will not admit of a moment's hesitation in acting upon it.

As in temporal, so also in spiritual matters. Certainty, with  
No. 2.



regard to the propriety and efficacy of the means employed to secure a certain object, is as necessary to diligence and perseverance in the one case, as in the other. 'He that wavereth is like a wave of the sea driven with the wind and tossed.'

A formal consideration of the subject which I have already announced, viz. 'The Preaching of the Gospel the means of the world's conversion,' might be thought by some persons present to be uncalled for, as the Scriptures are sufficiently clear and specific on this head, and as the greater part of Christian friends now present, if not all, are already convinced of its orthodoxy. To this I reply, that there are many professing Christians in this country, and not a few in this city, whose views on this subject I conceive to be not only unscriptural, but highly detrimental to the cause whose interest we have this evening met to plead at the throne of grace. With persons of this class some of us have come into contact, and may still come: hence it is advisable to be able to give them a reason for the hope that is in us, regarding the divine appointment and efficacy of Gospel truth as the means, in the hands of the Holy Spirit, of the world's moral renovation; and at the same time to fortify our own minds against the entrance of such doctrines and opinions as tend to render us indifferent in the sacred cause of truth, and to dry up in our bosoms those sources of Christian liberality, which have hitherto contributed to the support and encouragement of missionary operations, in this, as well as in other heathen lands.

My object this evening is not so much to assail the tenets of others, as to attempt to confirm the belief of those who hold as scriptural the subject which has been announced for this evening's consideration. If from what shall be advanced, inferences can be legitimately drawn which may be at variance with certain received opinions regarding the means which God has appointed for the world's conversion, let those inferences be drawn by those who feel disposed; only let those *opinions themselves* be brought to the test of truth, 'to the law and to the testimony.'

I proceed to show briefly by a few arguments that the Spirit of God is the *agent*; the Church of God the *instrumentality*; and the Word of God the *means*, by which the conversion of the world will be effected, and the predicted and long expected glory

of the latter day will be secured. In support of this I shall adduce as an argument in the first place

### I. The *nature* and *perpetuity* of the Christian dispensation.

The former, or Mosaic dispensation, was intended chiefly as a 'shadow of good things to come.' Though eminently adapted to the then existing state of the world, inasmuch as it proclaimed the existence and illustrated the perfections of the one living and true God, and promised a Saviour in whom 'all the nations of the earth should be blessed,' yet all its constituent parts and every thing relating to it were objects of *sense*, and calculated to excite the attention not only of the Israelites, but also of the surrounding nations. The Mosaic dispensation however was intended only as a temporary provision; *permanency* was not designed, even at its first formation, to be its characteristic. Its object was to introduce, and 'prepare the way' for a superior dispensation which was to supersede it. He who first established it, partly as a witness for himself to the idolatrous world, did by his own prerogative, abolish it by the 'bringing in of a better hope.' 'Finding fault with,' or perceiving the defectiveness of the first covenant or dispensation to accomplish the purposes of His grace and mercy towards a sinful world, 'he taketh away the first that he may establish the second.'

Now with regard to the nature of this second covenant or dispensation, we are taught by our Lord to regard it in some respects as the very opposite of the Jewish economy. Whilst *that* for instance was introduced under circumstances of the greatest excitement and terror, the lightning and thunder, the fire and smoke, on Mount Sinai, and the voice of the trumpet waxing louder and louder, which made the stoutest heart to tremble, and even the mediator of it himself to exclaim 'I exceedingly fear and quake,' of *this* it is said 'the kingdom of God cometh not with observation,' or outward display; whilst *that* had reference to divers washings and purifications of the body, *this* is designed for the cleansing of the heart, and the purification of the conscience; and whilst *that* was designed to serve only till 'the fulness of the time was come,' *this* is intended as *the* dispensation 'under which

all the nations of the earth shall be blessed in Him' who is the promised seed of Abraham.

As this dispensation was intended to produce results *more spiritual* in their nature than those of the former, its great and glorious founder has placed it under the superintendence and agency of the Holy Spirit. It is emphatically called the 'dispensation of the Spirit.' Its agent, its subjects, its influences, its immediate blessings, its direct results, and its chief enjoyments, hopes, and anticipations are all *spiritual*. We know of no higher or more glorious object which can be secured to mankind in the present world, than that which the Gospel proposes, and which in myriads of instances it has effected. That God should require his creatures to be *like himself*, is the highest and greatest requirement which he *can* make regarding them. This He makes in the *Gospel*; 'be ye holy for I am holy saith the Lord.' To assimilate sinful man to his Maker, 'in righteousness and true holiness,' being then the grand design of the Gospel, it follows that the Gospel, *as a dispensation*, is in every respect *fitted* to answer the highest purposes of divine grace and mercy in reference to our apostate world.

That the Gospel is not only fitted, but also *designed* to bless the whole world, and in the hand of the Holy Spirit to be the means of regenerating and renewing the human family, is clearly shown by our Lord in one of his discourses to his disciples. 'It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you, and when he is come he will reprove (or convince) the world of sin and of righteousness and of judgment.' 'When he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, he shall glorify me, for he shall take of mine and show it unto you.' Here we perceive that the present dispensation, being that of the Spirit, is entirely a *moral* dispensation, inasmuch as the peculiar work of the Spirit is to *convince*, &c. The sphere for the gracious exertion of his moral influence is not confined to any particular country or people, but it includes the *entire globe*, men of all nations and languages, for he shall convince the *world* of sin. The means which he employs to produce this conviction is the truth, 'the



truth as it is in Jesus.' He sets the highest value on the work of Christ, his obedience unto death, and his vicarious sacrifice; and he is pledged by means of these mighty and glorious truths to bring the world to repentance, to restore it to a state of holiness, and to prepare it for the scrutiny and impartial awards of the final judgment. Here then is the spiritual *agent* of the Christian dispensation, together with the spiritual *results* which he produces; but what is the *instrumentality* which he employs for the purpose of producing this moral renovation throughout the world? In the passage we have just read, it is stated no less than four times that his *disciples* are to form that instrumentality. It is to *them* that his power and guidance are promised, and on *them* his sacred influences are to rest. *They* were to be witnesses for Christ 'among all nations;' *their* feet were to carry the 'good tidings of great joy to all people,' and *their* lips were to declare the unsearchable riches of Christ to all who are spiritually blind, and naked, and miserable.

But it might be objected that the promised influences of the Spirit to reprove or convince the world of sin, was designed chiefly for the *Apostolic times*, or, to say the most, for the early ages of Christianity, and that it was not intended to apply to *all times*. So far however is this from being the case, that the very opposite is expressly stated by our Lord. 'And I will pray the Father and he shall send you another Comforter, that he may abide with you *for ever*.' Now this promise of the perpetually abiding presence of the Spirit was made either to the *eleven* disciples, and that to the exclusion of all their cotemporaries; or it was made to all Christ's disciples throughout all ages of the church. That the former is *not* the case, is evident from the history of the New Testament, where we read of a Stephen, a Philip, a Barnabas, and of many others, who, though not numbered among the twelve disciples, were nevertheless 'full of the Holy Ghost;' and that the latter is the true meaning and *real extent* of the promise, is sufficiently manifest from the conversion and sanctification of all true Christians from the Apostolic age down to the present, inasmuch as this transformation of the heart and will is the peculiar work of the Spirit of God. You will further bear in mind that the promise regarding the descent of the Holy Spirit was to



be fulfilled immediately after the ascension and glorification of the Redeemer, and that the only circumstance which prevented the Spirit from descending sooner than he did, was, as stated by the Evangelist John, that 'Jesus was not as yet glorified.' Moreover 'it is expedient for you' said the Saviour 'that I go away, for if I go not away the Comforter will not come unto you.' It appears that it was an arrangement in the plan of redemption, that each of the persons in the Trinity should perform his appropriate work; the Father in sending his Son; the Son in making atonement; and the Spirit in applying to the hearts and consciences of men the blessings flowing from that atonement. The Father, if we may so speak, had performed his part in sending his Son; the Son also performed his in becoming incarnate, and in dying 'the just for the unjust,' when on the cross he exclaimed 'it is finished;' and the Holy Spirit, from the period of his first descent upon the disciples on the day of Pentecost, to the present, has been performing his glorious part in the work of human redemption.

Now as the bodily *absence* of Christ from earth is 'expedient' for the *abiding presence* of the Spirit with the church, the *return* of the Saviour to earth, to dwell in his bodily form among men, would necessarily imply two things; first, the suspension or withdrawal of the influences of the Spirit from the church, which would be the non-performance of the promise 'that he may abide with you *for ever*;' and secondly, that the work of Christ on earth, which the Father gave him to do, is not as yet accomplished, which would be a contradiction of the express declaration of our Lord 'I *have finished* the work which thou gavest me to do.'

From the foregoing remarks, illustrative of the spirituality and perpetuity of the Gospel dispensation, it appears evident, that the world, including all future generations, is to be convinced of sin and converted to God, by the agency of the Holy Spirit, through the instrumentality of the church, and by means of the word of eternal truth.

II. A second argument in support of the above proposition may be drawn from the *instructions* of our Lord to his disciples.

When the period had arrived that He should leave this world,

he gave his disciples full instructions as to their future mode of proceeding in promoting the interest of his kingdom in the world. Their views, at one time, of the nature of his kingdom, and of the means of establishing it, were nearly akin to the views of some professing Christians in the present day. Peter, for instance, imagining that his Master's cause required, or at least admitted, the use of warlike instruments, employed the *sword* in defending his Master's person, when attacked by Judas and his associates in crime. This act of rashness as well as of ignorance, our Lord severely rebuked. 'Put up thy sword into its place, for all they that take the sword shall perish by the sword.' 'Thinkest thou that I cannot now pray unto my Father, and he shall instantly give me more than twelve legions of angels?' As if he had said, 'When my cause requires protection from above, it will be afforded in a manner more consistent with my character, as "meek and lowly of heart," with my office, as the "Prince of Peace," and with my kingdom, which is "righteousness and joy in the Holy Ghost," than that which thou art now employing; "for the Son of man is not come to destroy men's lives but to save them."'

A few hours after the circumstance now mentioned had occurred, our Lord again takes occasion to explain the nature of his kingdom, and indirectly to point out the means he wished to have employed in spreading it throughout the world. 'If my kingdom were of this world, then would my servants fight; but now is my kingdom *not* from hence. Pilate therefore said unto Him, art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear *witness unto the truth*. Every one that is of the truth heareth my voice.' Hence it appears that the kingdom of Christ is not of the same nature as earthly kingdoms, nor is it established by the same means, or for the same objects as they are. His kingdom is the kingdom of *truth*, and his dominion is over the *heart*, subduing its evil passions and corrupt desires. The *power* also which he puts forth in subduing his enemies and in making them the subjects of his own kingdom, is altogether a *moral* power, the power of *truth*. This is the only kind of power that Christ has ever used in his

kingdom, and none of his followers have any right to use any other, and none of those that have drunk deeply of his peaceful and benevolent spirit *will* employ any other, for 'every one that is of the truth, says the Saviour, heareth my voice;' every one that belongs to my kingdom, the kingdom of truth, will obey my commands, will copy my example, in bearing 'witness unto the truth,' as the only means of supporting my authority as king in Zion. Agreeably to this we are taught by our Lord to pray after this manner, 'Hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in Heaven.' The comparison which is expressed in the phrase '*as it is in Heaven,*' may be considered as conveying a double meaning; thus, may Thy name be hallowed, may Thy kingdom come, and may Thy will be done on earth, to the *same extent*, and by the *same means*, as in heaven. The hallowing of God's name, the increase of his kingdom, (or of the subjects of it from among men), and the doing of his will in *heaven*, are all the results of power, not physical, but *moral*, the results, not of judgment and terror, but of the influence of divine love, and of the force of moral truth upon the mind: and the import of the prayer is, that these glorious results may be produced upon earth, to the same extent and by the *same means* as they are in heaven. If so, the preaching of the Gospel, the exhibition of divine love, and the presentation of sacred truth to the minds of men, must, under the blessing of the Holy Spirit, be the only means of Christianizing and renovating the world, of converting the moral wilderness into a garden of the Lord.

Of similar import is another prayer which our Lord taught his disciples to present to the throne of grace on behalf of the world's salvation. It refers especially to the kind of *instrumentality* by which that glorious object will be attained. 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.' This harvest is the harvest of immortal souls; the *greatness* of the harvest comprises men of all ages, and throughout the world; and for the entire gathering in of this harvest, the Lord, or owner of it, employs *labourers*, whom he sends forth for that special purpose.

It follows then that as long as there are immortal souls to be



gathered into the church of Christ upon earth, the servants of the Redeemer must *labour* for their conversion, they must preach the Gospel, exhort sinners to repentance, and direct them to 'the Lamb of God which taketh away the sin of the world.' If any other means than the preaching of the Gospel was ever intended by the Saviour to be employed for the conversion of the world, he would assuredly have given some intimation of the same to his disciples when he was about to part from them. But he gave none. His last commission to them was, 'Go ye into all the world and preach the Gospel to every creature.' This injunction he repeats in another form. 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, and that repentance and remission of sins should be *preached* in his name among *all nations*.' And whilst in the prosecution of this their important duty, they would meet with peculiar difficulties and dangers, the Saviour fortifies their minds by promising them the aid of Omnipotence. 'All power is given to me in heaven and in earth—and lo! I am with you always, even to the end of the world.' He thus made the most ample provision for the conversion of the world, by entrusting to his disciples, to the end of time, the duty as well as privilege, of *proclaiming the Gospel* to all mankind.

In accordance with this last injunction of their Lord, the apostles, eventually overcoming all their national scruples and prejudices, passed over the confines of their own land, penetrated the adjacent countries, and proclaimed to the surrounding nations the doctrine of salvation through the death of Christ. Whilst they were thus actually carrying their message through the world, the Saviour deemed it expedient, as the subject was of paramount importance, to *remind* his church of his last injunction to her whilst on earth. He appeared to his beloved apostle John (the last of the noble band of missionaries whom he first sent forth to preach the Gospel) and through him announced, 'the Spirit and the Bride say come, and let him that is athirst come, and whosoever will let him come, and take the water of life freely.' This is the winding up of the Saviour's commands and directions respecting the universal diffusion of his Gospel. Every human being that hears the call of mercy, is bound to repeat it to others, till it be heard in every language, by every one who 'hath an ear



to hear,' and till all who hear it obey it, and come to Christ the Saviour of all the ends of the earth.

In the character and devoted labours of the apostle Paul, we have a practical illustration afforded us of what the Saviour requires his people to do in the great work of preaching the Gospel to all nations. Though he knew that bonds and imprisonments every where awaited him, yet said he 'none of these things move me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God.' The cross of Christ was to him every thing, and to the preaching of the cross it was that he looked, as the means, for the world's renovation. 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.' Paul regarded the preaching of the Gospel not as one out of many means by which the power of God is displayed in the salvation of sinners, but as *the* means, the *only* means whereby his grace was exerted in the salvation of those who believe. Unlike many professing Christians in our day, who regard the preaching of the Gospel in no other light than as a 'temporary expedient for the conversion of only a comparatively small portion of mankind,' Paul knew of no other means by which to effect the conversion of the entire human race. 'Whom we preach, said the apostle, warning every man, and teaching every man, in all wisdom, that we may present *every man perfect* in Christ Jesus; whereunto I also labour, striving according to his working which worketh in me mightily.' The preaching of Christ then is the divinely appointed means of answering the most enlarged expectations of the suffering Messiah, viz. to 'present every man perfect in Christ Jesus.' Suppose for a moment that the Gospel dispensation with its present appointed ordinances and influences, were *superseded* by some *other* dispensation (of whatever nature it may be) could *that* dispensation, we ask, effect *more* than the Gospel is designed to produce, viz. 'to present every man perfect in Christ Jesus?' 'I trow *not* !'

Moreover in his Epistle to the Romans, the apostle makes frequent mention of the calling of the Gentiles to the participation of the blessings of the Gospel. But this he very naturally considers as the effect of their *hearing* the Gospel. His language

is 'whosoever shall call upon the name of the Lord shall be saved ; how then shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard ; and how shall they hear without a preacher ?' If men are to be saved, they must be saved through Christ, if through him, it is by *believing* on him ; but believing, or faith, cometh by the word, or *testimony*, of God, that testimony must be proclaimed by the *living voice*, or in other words, by the *public preaching* of the Gospel.

III. In support of the views we have already expressed, we derive a third argument from the *prophecies* of the Old Testament, relating to the future glory of the church. As the prophets of old were raised up especially to foretel future events, we may naturally look to them for some important disclosures of the future renown of the Messiah's kingdom. Accordingly we find that they 'testified of the sufferings of Christ and of the glory which should follow' them. During the latter days, or the Christian dispensation, the out-pouring of the Holy Spirit is spoken of as producing the most important and glorious results. If it be asked by what agency the ancient people of God are to be converted and restored to the favour of the Most High, the answer is, 'Neither will I hide my face any more from them, for I will pour out my *Spirit* upon the house of Israel saith the Lord God.' The spiritual desolation of this once highly favoured people, we are informed by Isaiah, will last, till the Spirit be poured from on high, 'then shall the wilderness be a fruitful field, and the fruitful field be esteemed for a forest.' But not only the Jews, the Gentiles also, are to be blessed with his sacred influences. 'For it shall come to pass in the last days, saith the Lord God, that I will pour out my Spirit upon *all flesh*.' The language of the prophet comprehends *all*, 'For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him.'

So far it is evident from prophecy that the most glorious results which shall characterize the latter days are to be produced by the *Spirit* of God. No less clear is the voice of prophecy regarding the *means* and *instrumentality* by which the future enlargement of

the church will be effected. 'And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' 'And He shall judge among the nations and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' Here the greatest prominence is given to the house of the Lord which shall be called a house of prayer for all people.' In allusion to the temple which was built upon Mount Zion, the mountain (figuratively speaking) upon which this house is built, shall be elevated above all other mountains; or (dropping the figure) the church of God will attract the chief attention of all nations; and, influenced by the cordial invitation 'come let us go up to the mountain of the Lord,' &c. all nations shall throng into it, that they may be taught in his ways and that they may walk in his paths. His ways are ways of pleasantness and all his paths are paths of peace, consequently the result of the Divine teaching upon all nations shall be, the entire renunciation of war, the cultivation of peace, and the recognition of the Divine authority as universal and supreme.

Here then is a series of predictions importing that during the last days spiritual transformations of the most glorious and comprehensive nature shall result from the impartation of the Holy Spirit. From the day of Pentecost down to the present, the Spirit has effected these transformations chiefly through the preaching of the Gospel. Even on that memorable day the 'signs and wonders' which attended his effusion only *prepared* the way for the pungent address of the apostle Peter. It was 'when they heard this' that the arrows of the Lord took effect in three thousand hearts. Miraculous phenomena may be employed to engage the requisite attention for a messenger from God; to attest the divinity of his message; to disarm unbelief; and to enlist the judgment on the side of truth; but when the *heart* is to be



pierced and subdued, the message *itself* is the 'sword of the Spirit.' Whence we may infer that in all subsequent times, whatever miraculous means may be subordinately employed, his renewing and sanctifying influences will be exerted principally through the *truth* of the Gospel. And as the church has not yet witnessed any thing answering to the fulfilment of these predictions, we are to conclude that, great as the triumphs of the Gospel have at times been, a period is drawing nigh when we shall see far 'greater things than these.' So that any views which cast a dark shade on that happy prospect, or which transfer the honour of effecting them to any other department of the divine government, must be regarded as *disparaging* to the dispensation of the Spirit, and to the divine appointment of the diffusion of the Gospel, as the direct medium of his influence.

To the views which we have now advocated, it may be objected, that previous to the universal diffusion, and consequent universal reception, of the Gospel, a series of divine judgments will be inflicted upon the unbelieving nations of the earth, and that to these preternatural events will be rightly attributed the permanent good of the church, and the universal spread of pure religion in the world. That the unfulfilled predictions of Scripture lead us to expect the judgments of the Lord upon the wicked, we readily admit; but at the same time we *deny* that these judgments are to *supersede* the preaching of the Gospel, as the means of the world's conversion. Providential occurrences, we allow, have the power of arresting the attention of the thoughtless, and of striking terror into the hearts of the ungodly, but they have *no moral adaptation whatever* to convert sinners from the love of sin and impart to them a desire and love for holiness. They may prepare the way for the wider diffusion of the Gospel, but they are void of power to convey the blessings of that Gospel to the hearts and consciences of men. The most stupendous events of Providence therefore must be regarded, even when they are accompanied with the greatest results, as only secondary and *subordinate* to the sacred influences of the Spirit, exerted through the medium of divine truth.

Be it further observed that the judgments which, according to the predictions of the Apostle John, are yet to visit the earth,



form *no exception* whatever to the *uniformity* of divine procedure: for in what age of the world we ask, was the progress of religion unattended by such visitations? When 'all flesh had corrupted its way on the earth,' the entire destruction, with the exception of one family, of the whole human race became necessary to the restoration of morality and the worship of the true God. The redemption of Israel from the land of bondage was preceded, among other judgments, by the death of the first born both among man and beast, throughout the whole land of Egypt. The Israelites gained possession of the promised land, where the worship of the true God was to be preserved, at the expense of the lives of tens of thousands of the aboriginal inhabitants. The restoration of the same people from their captivity in Babylon, was brought about by the shaking and convulsion of nearly the whole of the kingdoms of Central Asia. To afford facilities for the early spread of Christianity, the bloody conquests of Alexander were wisely permitted by an All-ruling Providence. To remove the barriers which the Roman empire presented to the entrance of the Gospel into the various countries of Europe, that empire was demolished by the northern invasion, in which tens of thousands of human beings sacrificed their lives. Britain is a land of Bibles and of pure Gospel ordinances; but to give the people of England and Scotland the privilege of reading that Bible for themselves, and of worshipping God according to the dictates of their own conscience, I shall not attempt to enumerate the persecutions, and martyrdoms endured, or the civil wars, by which they were secured to them. All these judgments and calamities, from the deluvian age to the present, which proved the annihilation of many kingdoms and empires, are acknowledged by all to be the arrangements of Divine Providence for the accomplishment of God's purposes of mercy towards mankind. And what, we ask, are the judgments which are to *come*, but the arrangements of the same wise Providence, which uniformly facilitates the progress of divine truth. The subversion of the Mohammedan empire; the destruction of 'the man of sin,' whether he appears in Papal, Infidel, or Mohammedan costume, will, it is true, according to the book of the Revelations, be attended with great wrath from the Throne of God, and the pouring out of the vials of his

indignation. Still, all this, we maintain, will but constitute a part of that Divine Providence which has hitherto invariably befriended and aided the progress of pure Christianity in the world.

Divine Providence, I say, all the mysterious arrangements of which have been transferred into the hands of the Redeemer, 'who is head over *all things* to his *church*,' and to whom all power is committed in heaven and in earth. The angels in heaven therefore are his agents in Providence, whether it be in inflicting judgments upon the wicked, or affording protection to the righteous. Accordingly it is expressly stated, that the last and fearful plagues recorded in the closing chapters of the Revelation, will be inflicted upon the enemies of the Gospel, instrumentally by these heavenly messengers themselves. 'And I heard a great voice out of the temple saying to the seven *angels*, Go your ways, and pour out the vials of the wrath of God upon the earth.' The conclusion then appears unavoidable, that these judgments will not be inflicted, as is too often asserted, upon the wicked inhabitants of the earth by Jesus Christ in propria persona, but by other beings, through his authority and by his command. His present abode (we speak of him not as God but as 'the man Christ Jesus,') is at the right hand of the Father, and there he will\* continue to dwell until all these predictions shall have been completely fulfilled. Such indeed is the language of the Apostle Peter, 'whom the heaven must receive† until the times of restitution of all things,

\* This sentiment is very strongly expressed by the Apostle Paul in Heb. x. 12, 13, 'But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool,' or, till his enemies have been placed (perfect tense, to express both certainty and entireness) a footstool of his feet. Here the Messiah is represented as having finished all that he had to perform in person, upon earth; and as a reward of the same, seated on his throne, as King in Zion, on which he is quietly waiting, till, in due time, all who are opposed to his character, doctrines, and to the principles as well as the administration of his government shall have been subjugated and humbled. The Saviour's appearance then on earth in propria persona, *previous to the entire subjugation* of his enemies, cannot, as a doctrine, be admitted, unless this portion of holy writ be pronounced either as *spurious*, or as intended to convey a meaning the very *opposite* of its *literal* import.

† The particle *ἄχρι*, when it denotes time, frequently means *during*, with which the comment now made on Acts iii. 21, fully agrees, *i. e.* 'during the times of the restitution of all things,' or, during the period that it will require for the restoring of all things. It generally however means, *till, until*, and, as far as I am able to discover, when used in connection with verbs either in the indicative or subjunctive mood, conveys this idea, that the subject under consideration will continue unaltered till the *end*, and not the commencement, of the

which God hath spoken by the mouth of all his holy prophets since the world began.' God has said by his prophets that 'the whole earth shall be filled with the knowledge of the Lord,' that all nations shall call the Redeemer blessed and shall be blessed in him, and that all shall know the Lord from the least unto the greatest. But the heaven must receive, or retain, the person of Christ till the period arrives that these predictions, and all others of the same import uttered by the prophets 'since the world began' *shall have been fully* accomplished, or, until the restitution, or restoration, of all things in the moral government of God upon earth, to their proper state, shall have been effected.

The conclusion then of the whole matter is this, that the present dispensation of the Spirit will continue unaltered in its operation, till all the nations of the earth shall have been blessed with its sacred influences, or in other words, till the day of final judgment: that the world is to be converted and saved by the renewing and sanctifying influences of the *Spirit of God* accompanying, as he has hitherto done, the *preaching* of the Gospel to the hearts and consciences of men: and that the Christian church is the appointed *instrumentality* for effecting these glorious objects. Such being the case, the salvation of the world, instrumentally considered, is entrusted by the Lord Jesus, to the prayers and zealous exertions of his disciples. Upon us, as the professed followers of the Redeemer, devolves the duty of making known the Gospel to all to whom we can gain access, and over whom we have any influence. Shall we, my brethren and Christian friends, prove unfaithful to the trust reposed in us by that blessed Redeemer, who has bought us with

time appointed for the occurrence of *another* event, when the verb is in the *future* tense; and that the subject treated of *had* continued unchanged, till another event, which was to succeed it, *actually took place*, when the verb is used in the *past* tense. Of both these, the following are examples, Matt. xxi. 24, 'Until the times of the Gentiles be fulfilled,' or, have been fulfilled. (The aorist subjunctive, denoting uncertainty, as to *when* the period will arrive, and expressing *past* time, to signify the *completion* of the event predicted) the times here mentioned are now *gradually being* fulfilled. Acts vii. 18, 'Till another king arose,' i. e. had actually arisen, and exercised sovereign power. Eph. iv. 13, 'Till we all come (shall have come) in the unity of the faith—unto a perfect man.' Rev. ii. 25, 'Hold fast till I come,' or shall have arrived, or shall be present (with you,) which is the true meaning of the verb ἵκω. Rev. vii. 3, 'Till we have sealed,' or shall have sealed. Rev. xx. 3, 'Till the thousand years shall be fulfilled,' or shall have elapsed. So also the passage under consideration, 'until the times of restitution of all things,' or, until the times (come, when) all things shall have been restored.



his precious blood? Shall we withhold from the millions of this land, that Gospel which alone is able to enlighten, renovate, and save them? Let us strive, by the grace of God, to realize the truth of the Scripture declaration that the *Gospel* of Christ is the means, and his *disciples* the instrumentality, of saving a lost world. We need but the fulfilment of prophecy, the out-pouring of the Spirit of God upon *all flesh*, and we shall speedily witness the conversion of the whole world to the faith and love of the Redeemer. The same divine influence which, when resting upon the heart of an individual Christian, is sufficiently efficacious to renew and sanctify it, is *fully adequate*, when poured out upon 'all flesh,' to renovate and prepare for glory every son and daughter of Adam. For such an out-pouring of the Spirit, let your earnest and fervent prayers daily ascend to the Throne of Grace; and let these be accompanied by your own individual and strenuous exertions for the salvation of your fellow-creatures, and the Holy Spirit, according to his usual mode of operation, and according to the divine promise 'your labours shall not be in vain in the Lord,' will render them efficacious in the conversion of sinners.

May God be merciful unto you, and bless you, and cause his face to shine upon you, that through you, his way may be known upon earth, and his saving health among all nations. Amen.

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### Suggestions regarding the Translation of Important Scripture Terms into the Telugu Language.

BY THE REV. J. HAY, M. A.

JEHOVAH, GOD, LORD.

THE term Jehovah has already been extensively adopted in the Telugu language, and there seems to be no good reason why it should not be retained. Several translations of it have been



proposed; such as, స్వయంభువుడు (*swayambhuvudu*); పరమేశ్వరుడు (*parames'warudu*); ప్రభువు (*prabhuvu*); కర్త (*karta*). Of these translations the first has this to recommend it, that it expresses self-existence, and might, therefore, be used as a theological term; but it has not in it the simplicity of the scriptural *Jehovah*, and moreover it is at present appropriated to S'iva. *Parames'wara*—also an appellation of S'iva—signifies *the supreme ruler*, and therefore is not, etymologically, an adequate rendering of *Jehovah*. *Karta*, Creator, Maker, Lord, has often been used, but it is suggested that *prabhuvu*, a word in very common use, most nearly corresponds to both the Hebrew יהוה (or *Jehovah*) and the Greek κυριος. Each of these terms are derivatives of the simple verb of existence, and denote BEING simply but pre-eminently. The fact that *prabhuvu* is in common use and applied to men, can be no more a reason for rejecting it than κυριος which was similarly used among the Greeks.

దేవుడు (*De'vudu*)—from *de'va* of the same origin with *Deus* and Θεος—is undoubtedly the proper word for *God*, though భగవంతుడు, *Bhagavantudu*, might perhaps be regarded as a proper translation of יהוה *Elohim* from הלה *eloh*, while పరాత్పరుడు, *para'tparudu*, the most excellent, will be found to be a very convenient epithet.

#### JESUS CHRIST.

It seems preferable to leave these two terms untranslated దేసు క్రీస్తు, though అభిషిక్తుడు (*abhishiktudu*) accurately corresponds to the latter. Considerable variety has prevailed in regard to the term *Christian*. Some have used క్రీస్తులు, literally *Christ's*; others క్రీస్తువాడు, *one belonging to Christ*; while others have changed the term to క్రీస్తుడు (*kristiyudu*). In this district క్రైస్తవుడు (*kraistavudu*) a follower of Christ, is used—formed after the analogy of *Vaishnava*, *S'aiva*, &c.

#### HOLY SPIRIT.

For this సదాత్మ (*sada'tma*) has been proposed and adopted by some: but పరిశుద్ధాత్మ (*paris'uddha'tma*) seems to be the fittest

term :—1st, because *paris'uddha* is etymologically equivalent to *ἅγιος*; 2d, *paris'uddha* is the best word for *saint*—holy one—and therefore the most fitting epithet for Him who is the author of their holiness; 3d, it is already in general use.

#### THE WORD.

వాక్యము (*va'kyamu*) has been already used in the translation of John, and seems to be the fittest term to represent the *λογος*. Its being a neuter noun may by some be regarded as an objection; but the inconvenience is no greater than in our own language, where '*the word*,' is also without gender. It seems, therefore, a pity that the translators should have adopted the clumsy term వాక్యమనే వాడు, *He who is named the word*. It prevents the naturalization of the term and weakens its force.

#### HEAVEN.

The word మోక్షం (*moksham*) liberation, has been extensively adopted to denote *heaven* and also *salvation*. It must be allowed however to be a very improper word, inasmuch as, while it conveys no idea whatever of *place*, it expresses, not the salvation of man *as man*, but his escape from all the conditions of humanity and life, and his absorption into the Divine Spirit, where all consciousness of individualized existence is lost. పరలోకం (*paralokam*) is also used, but lies open to two objections :—1st, It is too long; 2d, it often means simply the other world, including both the place of bliss and that of misery. స్వర్గ (swarga) is improper, as denoting the sensual heaven of Indra. ఆకాశం (*akas'am*) is the sky, the ethereal regions.

దివం (*divam*) is the only word which properly answers to our word *heaven*, *cælum*. In its etymology it is cognate with *de'va*, God, and signifies the shiny region or the abode of the gods. Both are said to be derived from the verb *de'va*, to shine, or to sport, in the latter signification; but I am unable to see why the former may not rather have been the original meaning of the two. This word also affords many useful and convenient formatives.

#### SIN.

పాపం (*pa'pam*) is already the generic name of moral evil;

but it will be found necessary in dealing with the consciences of Natives, to make use of a variety of terms, in order to convey to them any idea of the *wickedness* of sin, such as:—

దుర్మార్గత (durma'rgata) or దౌష్ట్యం (dausht'yam) wickedness; అతిక్రమం (atikramam) transgression; నేరం (ne'ran) a crime; అపరాధం (apara'dham) a trespass or criminal action—the ground of guiltiness; అక్రమం (akramam) iniquity; ద్రోహం (dro'ham) rebellion—and the like. Without this, such are the silly trifles to which the term sin is applied, that it is not possible to bring it home to the conscience as really a serious evil. This is one of the chief means by which the devil has so effectually succeeded in ruining the consciences of the poor Hindus. When such things as unwittingly treading an ant to death, or touching a Brahman after he has performed his silly ablutions, are held up as sins needing expiation, the conscience so frequently and necessarily outraged, soon ceases to protest against all that is merely denominated *sinful*.

#### SALVATION.

రక్షణ (rakshan'a) is the proper rendering of σωτηρία, preservation, though of course it cannot convey any idea of what we mean by *salvation*. This belongs to the Gospel, and in vain shall we search for a word to express it among unevangelised nations. The *essential* part of the idea—*preservation* or *deliverance*—is all that the word conveys; and the evil from which, the good to which, and the means by which, must be otherwise learned. It remains then for *custom*—not theologians or philologists—to say whether or not any one word shall be *appropriated* to express all this.

#### GRACE.

A certain clergyman once objected to the Mahrathi Scriptures on the ground—among others of the same sort—that the word used for *grace* did not convey the idea of 'a favourable influence of God upon the human mind;' but it may well be questioned whether Demosthenes or Xenophon would have learned much as to the particular blessings which flow from Christ to believers, from merely hearing of the χάρις, of God. ఆనందము (anugra-

ham) in the sense assigned to it by Dr. H. Wilson, expresses all that is essential in the meaning. కృప, వయ, ఉపకారం express *mercy, favour, kindness*.

#### GUILT.

When used in the sense of *crime, offence*, అపరాధం (*apara'dham*) seems to be the nearest equivalent. But when it expresses the state of a man justly charged with a crime—*ἐπιδοκιμος* 'under sentence,' we may use అపరాధితం (*apara'dhitam*) *criminated, condemned*. శిక్షాహారం (*s'iksha'rham*) *deserving of punishment*, may also be used thus :

దేవునిపృష్టికి సర్వ లోకమున్ను అపరాధితమై యున్నది—*The whole world is guilty before God*. ఆయనమరణాహారం డైయున్నాడు, or మరణమునకు లోబడై యున్నాడు—*He is guilty of death*. Such phrases as, *He is guilty of murder*, cannot be literally rendered. We must say సరహత్య చేసి అపరాధిమై యున్నాడు—*He is guilty having committed murder*.

#### ATONEMENT.

ప్రాయశ్చిత్తం (*pra'yaschittam*) is the proper word to denote *expiation*, though it is not very generally understood. In passages where atonement in its literal meaning, the effect of *expiation*, is more particularly intended, సమాధానం (*sama'dha'nam*) *peace, reconciliation* is the proper term, and సమాధానపఱచు (*sama'dha'-naparatsu*) the verb *reconcile*.

#### PARDON.

This word is properly rendered by క్షమం (*kshamam*), and the verb క్షమించు (*kshamintsu*). Other words have been used, such as మన్నించు (*mannintsu*), but this more frequently denotes *respect or obedience*. క్షమాపన, a corrupted form of క్షమం is in very common use. సహించు (*sahintsu*) rather expresses *excuse*. పాపవిమోచనం (*pa'pavimochanam*) *deliverance from sin*, is an excellent word, but includes more than simple *pardon*.

#### RIGHTEOUSNESS.

This is generally rendered by నీతి (*nī'ti*) which probably expresses pretty well the meaning of *δικαιοσυνη*; but it is more dif-



difficult to find a suitable equivalent to the verb *δικαιωω*. In a late edition of part of the New Testament it is rendered by నీతిగా తీర్చుట, to decide righteously. The only way in which at present the defect of the language can be remedied is by explaining the term—just as in the English language we translate *αξιωω*, to count, deem or reckon worthy, or to treat as worthy. So *δικαιωω* to justify may be rendered నీతిమంతునిగా యెంచుట or తీర్చుట to deem or judge one as righteous, or to treat as such. Justice is న్యాయం (*nya'yam*.)

#### HOLINESS.

This is well rendered by పరిశుద్ధత్వం or పవిత్రత్వం (*pars'ud-dhatwam* or *pavitratwam*.) Sanctification will then be పరిశుద్ధి (*paris'uddhi*;) and sanctify పరిశుద్ధము చేసుట. Saint పరిశుద్ధుడు.

#### CONDEMN.

This has sometimes been rendered, (as in Mark xvi. 16,) by ఆజ్ఞ కునిర్ణయించు, (*a'jnakunirnayntsu*) but few Telugu people (none in the proper Telugu country) understand the expression in that sense. The usual expression is శిక్షావిధించు (*s'ikshavid-hintsu*) with the objective of the person condemned.

#### REGENERATION.

The literal equivalent of this term is పునర్జన్మం (*punarjanmam*;) the verb regenerate, *punarjanmintsu*, and the participle regenerated పునర్జన్మితం (*punarjanmitam*.) The objection which has sometimes been made to the use of this word, that it conveys to a Hindu the idea of transmigration, or a second birth of the soul in another body, must disappear when we reflect that no term, *free from that objection*, can be used to convey the Bible idea; and the word in question is a literal rendering of that used by our Lord, when a master in Israel stumbled at his words.

#### GOSPEL.

For this సువిశేషం (*suvis'esham*) has been extensively adopted—though on what account I have not been able to discover.

The Bellary brethren have adopted శుభవతఁ మానం (*s'ubhavaratama'nam*) which is a literal translation, but exceedingly inconvenient from its length, and the difficulty of forming easy derivatives. సువాచికం (*suva'chikam*) seems in every respect preferable; and then *suva'chakudu* is a euphonious, regular, and classical term for *evangelist*.

#### FAITH.

The reason for which a writer in the *Calcutta Christian Observer* for October supposes విశ్వాసం (*vis'wa'sam*)—a perfect synonyme of the Telugu నమ్మిక (*nammika*)—to be 'too weak and indeterminate' to express justifying faith, is the very reason for which, in our humble opinion, it ought to be used in preference to every other word. 'It signifies,' he says, 'simple *assent*, belief in, credit given to a thing or person, *trust* as in a person's *honesty* and fidelity.' Then it is just the word we want. When we speak of 'Christian faith, that which justifies,' let us have nothing to do with words—such as భక్తి (*bhakti*)—which denote 'religious faith,' 'religious attachment of mind specifically, or a *firm* unshaken *devotion* of the soul to the object of worship.' Let us beware of substituting devout feelings for faith—sanctification for justification.

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## REVIEW.

History of the Great Reformation of the Sixteenth Century, in Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.

American Edition—Nineteenth Thousand.

(Continued.)

OF the human agents employed in promoting the Reformation, we have noticed Frederic, Elector of Saxony, commonly called the Wise—

‘Frederic was precisely the prince that was needed for the cradle of the Reformation. Too much weakness on the part of those friendly to the work might have allowed it to be crushed. Too much haste would have caused too early an explosion of the storm that from its origin gathered against it. Frederic was moderate, but firm; he possessed that Christian grace which God has in all times required from his worshippers; he waited for God. He put in practice the wise counsel of Gamaliel—“If this work be of man it will come to nought;—if it be of God we cannot overthrow it.” “Things are come to such a pass,” said the prince to one of the most enlightened men of his time, Spengler of Nuremberg, “that men can do no more:—God alone can effect any thing; therefore we must leave to his power those great events which are too hard for us.” We may well admire the wisdom of Providence in the choice of such a prince to guard the small beginnings of its work.”

‘Maximilian I., who wore the imperial crown from 1493 to 1519, may be reckoned among those who contributed to prepare the way of the Reformation. He afforded to the other princes the example of enthusiasm for literature and science. He was less attached than any other to the Popes, and had even thoughts of seizing on the Papacy. No one can say what it might have become in his hands; but we may be allowed to imagine from this circumstance, that a rival power to the Pope, such as the Reformation, would not have reckoned the Emperor of Germany among its fiercest opponents.

‘But it was reserved to men of lower station than these princes or bishops to become the chief instruments of God’s providence in the work of preparation. It was the scholars and the learned, then termed *humanists*, who exercised the greatest influence on their age.’

Of the *humanists* one of the most prominent, in preparing the way for the revival of truth, was Reuchlin, who translated and expounded the penitential Psalms—revised the Vulgate—and especially distinguished himself by the publication of the first Hebrew Grammar; thus giving the Germans a key to the Jewish Scriptures.

‘In order that the truth might triumph, it was necessary that the arms that were to achieve the victory should be taken from the arsenal in which for ages they had lain hidden. These weapons were the Holy Scriptures of the Old and New Testament. It was necessary to revive in Christendom the love and study of the sacred

Greek and Hebrew texts. The man chosen by God for this work was John Reuchlin.

'A very sweet toned child's voice had been noticed in the choir of the church of Pforzheim. It attracted the attention of the Margrave of Baden. It proved to be that of John Reuchlin, a young boy, of pleasing manners and of a sprightly disposition, the son of an honest citizen of the place. The Margrave treated him with great favour, and made choice of him in 1473 to accompany his son Frederic to the University of Paris.

'The son of the bailiff of Pforzheim in transports of joy arrived in company with the prince at this most celebrated school of the West. He there found the Spartan Hermonymos, and John Weissel, surnamed the *Light of the World*, and he had now an opportunity of studying, under the most able masters, the Greek and Hebrew, of which there was at that time no professor in Germany, and which he himself was destined one day to restore in the land of the Reformation. The young and indigent German transcribed for rich students the verses of Homer, and the orations of Isocrates, and thus earned the means of prosecuting his studies, and purchasing books.

'But he heard other things from Weissel which made a powerful impression on his mind. "The Popes may be deceived," said Weissel. "All satisfaction made by men is blasphemy against Christ, who has completely reconciled and justified mankind. To God alone belongs the power of giving complete absolution. It is not necessary to confess our sins to the priests. There is no purgatory, unless it be God himself, who is a consuming fire, and purifies from all pollution."

'When Reuchlin was hardly twenty, he taught philosophy and Greek and Latin at Bâle, and it was then accounted almost a miracle that a German should speak Greek.

'The partisans of Rome began to be uneasy when they saw men of independent character searching into these ancient treasures. "The Romans make a wry face," said Reuchlin, "and clamourously assert that all such literary labours are contrary to Roman piety, since the Greeks are schismatics. Oh! what pains and patience are needed to restore wisdom and learning to Germany!" \* \* \*

'But it was not alone by his writings, but also by his life, that Reuchlin sought to promote the cause of truth. He had great influence over the minds of youth, and who can estimate how much the reformation owes to him on that account? We will mention but one example. A young man, a cousin of his, the son of an artizan, famous as a manufacturer of arms, whose name was Schwarzerd,



came to lodge with his sister Elizabeth, for the purpose of studying under his direction. Reuchlin, delighted with the talents and diligence of his young pupil, adopted him, and spared neither advice, presents of books, example, nor any thing else that was likely to make his relation useful to the Church and to his country. He rejoiced in seeing his work prosper in his hands; and thinking his German name Schwarzerd too harsh, he translated it into Greek, according to the custom of the time, and called the young student *Melancthon*. This was the illustrious friend of Luther.\*

Of Melancthon we shall frequently have occasion to speak hereafter—

'The union of letters with the faith is an important feature of the Reformation, and serves to distinguish it both from the establishment of Christianity, and from the revival in religion taking place in our own days. The Christians, in the Apostles' time, had against them the intellectual cultivation of the age; and, with some exceptions, it is the same at this day. But the majority of men of letters were ranged on the side of the Reformers. Even general opinion was favourable to them. The work gained in extension: perhaps it lost in depth!'

Another name much connected with the Reformation is that of *Erasmus*, one of the greatest geniuses of the age. He was born when Reuchlin was about 12 years old—the son of a man full of vivacity and wit, named Gerard, a native of Gouda, in the Low Countries, who had formed an attachment to the daughter of a physician, of which this son was the fruit, though they were never married. The father afterward took priest's orders at Rome, but Margaret the mother devoted herself to the education of the child, who early gave signs of much promise.

'He was not yet thirteen, when his master, Sinthemius of Deventer, embracing him one day in great joy, exclaimed: "That child will attain the highest summits of learning."'

About this time both his father and mother died.

'Erasmus\* alone in the world, felt the strongest aversion to the monastic life, which his tutors would have compelled him to embrace.

\* He was named Gerhard after his father. He translated this Dutch name into Latin (*Desiderius*), and into Greek (*Erasmus*.)

At last, a friend persuaded him to enter himself in a convent of regular canons; which might be done without taking orders. Soon after, we find him at the court of the Archbishop of Cambray; and, a little later, at the University of Paris. There he pursued his studies in the greatest poverty, but with the most indefatigable perseverance. Whenever he could obtain any money, he employed it in the purchase of Greek authors,—and then, of clothes. Often the poor Hollander solicited in vain the generosity of his protectors: hence; in after life, it was his greatest satisfaction to contribute to the support of young and poor students. Devoted incessantly to the investigation of truth and learning, he yet shrunk from the study of theology, from a fear lest he should discover therein any error, and so be denounced as an heretic.

The habits of application which he formed, at this period, continued to distinguish him through life. Even in his journeys, which were generally on horseback, he was not idle. He was accustomed to compose on the high road, or travelling across the country, and, on arriving at an inn, to note down his thoughts. It is in this way that he composed his celebrated "*Praise of Folly*," during a journey from Italy to England.

Erasmus very early acquired a high reputation among scholars. \* \* \*

What was his influence on the Reformation?

It has been too much exalted by some, and too much depreciated by others. Erasmus never was, and never could have become, a Reformer; but he prepared the way for others. Not only did he in his time diffuse a love of learning and a spirit of inquiry and discussion which led much farther than he himself would follow, but, in addition to this, he was able, sheltered by the protection of great prelates and powerful princes, to unveil and combat the vices of the church by the most pungent satires.

He did more; not satisfied with attacking abuses, Erasmus laboured to recal divines from the scholastic theology to the study of the Holy Scriptures. "The highest use of the revival of philosophy," said he, "will be to discover in the Bible the simple and pure Christianity." A noble saying! and would to God that the organs of the philosophy of our days understood as well their proper duty. "I am firmly resolved," said he again, "to die in the study of the Scripture. In that is my joy and my peace."\* "The sum of all Christian philosophy," says he in another place, "is reduced to this:—to place all our hope in God, who, without our deserts, by *grace*, gives us all things by Jesus Christ; to know that we are redeemed by the death

\* Ad Servatium.

of his Son ; to die to the lusts of the world ; and to walk conformably to his doctrine and example ; not merely without doing wrong to any, but doing good to all ; to bear with patience our trial in the hope of a future recompence ; and finally to ascribe no honour to ourselves on the score of our virtues, but to render praise to God for all our strength and works. And it is with this that man must be imbued until it becomes to him a second nature.”\*

‘But Erasmus was not content with making so open a confession of the evangelic doctrine ; his labours did more than his words. Above all he rendered a most important service to the truth by publishing his New Testament ; the first, and for a long time, the only critical edition. It appeared at Bâle in 1516, the year previous to the usual date of the Reformation. He accompanied it with a Latin translation, wherein he boldly corrected the Vulgate, and with notes, defending his corrections. Thus Erasmus did that for the New Testament which Reuchlin had done for the Old.

‘Divines and learned men might thus read the word of God in the original language ; and at a later period they were enabled to recognise the purity of the doctrine of the Reformers. “Would to God,” said Erasmus, in sending forth this work, “would to God it might bear as much fruit for Christianity as it has cost me labour and application.” His wish was realized. In vain did the monks clamour against it. “He pretends to correct the Holy Ghost !” said they. The New Testament of Erasmus shed a brilliant light. This great man also diffused a taste for the word of God by his paraphrases of the Epistle to the Romans. The effect of his studies went beyond his own intentions : Reuchlin and Erasmus gave the Scriptures to the learned ;—Luther, to the people.’

It is evident that in various ways, and far beyond his own intentions, Erasmus helped on the Reformation. He pointed out the way to others in which he did not himself dare to walk.

‘The very causes that made him a fit instrument to prepare this great work, disqualified him for accomplishing it. “Erasmus knows very well how to expose error,” said Luther, “but he does not know how to teach the truth.” The Gospel of Christ was not the fire that kindled and sustained his life, the centre around which his activity revolved. In him Christianity was second to *learning*. He was too much influenced by vanity to acquire a decided influence over his contemporaries. He carefully weighed the effect that each step

\* Ad Joh. Slechtam, 1519. Hæc sunt animis hominum inculcanda, sic, ut velut in naturam transeant. (Er. Epp. i. p. 680.)



might have upon his own reputation. There was nothing that he liked better to talk about than himself and his own glory. \* \* \*

"A disadvantageous peace," said Erasmus, "is better than the most just war."\* He thought,—(and how many Erasmuses have lived since that time, and are still living) he thought that a Reformation which should shake the church would risk the overturning of it; he foresaw with terror passions excited, evil mingling every where with the little good that might be done; existing institutions destroyed without others being substituted in their stead, and the vessel of the church, letting in water on every side, engulfed at last in the raging billows. "They who let in the ocean to new beds," said he, "are often deceived in the result of their toil: for the mighty element once admitted, stops not where they would have it stayed, but overflows where it will, spreading devastation around."†

Our author well remarks on the views taken by Erasmus—

'Is there not, a marked difference between the agitation which arises from human passions, and that which is wrought by the Spirit of God? The former loosens the bonds of society, but the latter strengthens them. How erroneous was it to suppose, with Erasmus, that in the state in which Christianity then was, with that mixture of opposing elements, of truth and error, of life and death, a violent convulsion could possibly be avoided. Close if you can, the crater of Vesuvius when the contending elements are already agitating its bosom! The middle ages had witnessed more than one violent commotion, with an atmosphere less stormy than that existing at the time of the Reformation. We must not at such a moment think of arresting and repressing, but rather of directing and guiding.

'If the Reformation had not broke forth, who can estimate the ruin that would have ensued? Society a prey to a thousand destructive elements, without any regenerating or preserving principles, would have been frightfully subverted. Certainly, a Reformation such as Erasmus contemplated, and such as many moderate but timid men of our times still dream of, would have overturned Christian society. The people, deprived of the light and piety which a true Reformation brought down even to the lowest ranks, abandoned to violent passion and a restless spirit of revolt, would have burst the chain like an enraged animal roused by provocation to uncontrollable fury.

\* *'Malo hunc, qualis qualis est, rerum humanarum statum quam novos excitari tumultus,'* said Erasmus.

† *Semel admissum non ea fertur, qua destinarat admissor.* (Erasm. Epp. i. p. 953.)



‘The Reformation was nothing less than the coming in of the Spirit of God among men, a regulating principle, placed by God upon the earth. It might, it is true, move the elements of ferment which are hidden in the human heart, but God triumphed over all. The evangelical doctrine, the truth of God, penetrating among the mass of the people, destroyed what was destined to be destroyed,—but every where strengthened what was to be maintained. The effect of the Reformation was to build up. Only prejudice could say that it lowered. And it has been justly observed that the ploughshare might as well be accused of injuring the earth it breaks up only to prepare it for fruitfulness. \* \* \*

‘Erasmus was deficient in courage. But courage is as necessary to effect a reformation as to capture a city. There was much timidity in his character. From his youth he trembled at the mention of death. He took the most extraordinary care of his health. He would avoid, at any sacrifice, a place where contagion prevailed. His relish for the comforts of life surpassed even his vanity, and this was his reason for declining more than one brilliant offer. \* \* \*

‘Erasmus, by his writings and discourses, had, more than any other person, hastened the Reformation; and yet he trembled when he saw the tempest he had raised approaching. He would have given every thing to restore the former calm even with its heavy vapours. But it was too late,—the dam was broken down. It was no longer possible to stay the violence of the torrent that was at once to cleanse, and fertilize the world. Erasmus was powerful, so long as he was an instrument in God’s hands. When he ceased to be that—he was nothing. \* \* \*

‘The Duke George of Saxony, the mortal enemy of Luther, having received an equivocal answer to a question he had addressed to Erasmus, exclaimed aloud, “My dear Erasmus, wash me the robe, if you can, without wetting it.” Secundus Curio, in one of his works, depicts two heavens, the Papal and the Christian. He found Erasmus in neither; but perceived him incessantly wheeling in never ending eddies between both.

‘Such was Erasmus. He wanted that “liberty of heart” which makes truly free. How different would he have been, if he had given up *himself* to devote his soul to truth. But after trying to work some reforms, with the approbation of the heads of the church,—after having, for the sake of Rome, abandoned the Reformation, when he saw that the two could not walk together,—he lost all his influence with either.’

It was not among the princes and the learned only that signs

of life became manifest. Nobles, knights, and warriors, many of the most illustrious sons of Germany, formed a close alliance with literary men, and, inflamed with zeal, made efforts to deliver their dependants from the yoke of Rome.

Various causes would contribute to make friends to the Reformation among the nobles. Some, having frequented the Universities, had there received into their bosoms that fire with which the learned were animated. Others, educated in noble sentiments, had hearts open to the elevating doctrines of the Gospel. Many found in the Reformation a vague and chivalrous something to charm and captivate them. Others, it must be owned, were influenced by ill-will to the clergy, who had helped, under the rule of Maximilian, to deprive them of their ancient independence, and reduce them to submission to their princes. Full of enthusiasm, they deemed the Reformation the prelude of a great political renovation; they hoped to behold the Empire emerge from the crisis with a splendour altogether unprecedented, and a better and more glorious state of things established in the world as much by the sword of chivalry as by the word of God.\*

Ulric de Hutten, surnamed the Demosthenes of Germany from his philippics against the Papacy, forms, as it were, the link which then held united the knights and the men of letters. He was no less distinguished by his writings than by his military exploits. Descended from an ancient family of Franconia, he was sent, when eleven years old, to the convent of Fulda, to become in due time a monk. But Ulric, who felt no inclination for that vocation, fled from the convent in his sixteenth year, and repaired to the University of Cologne, where he devoted himself to the study of languages and poetry. At a later period he led a wandering life, was present in 1513 at the siege of Padua, in the capacity of a common soldier, saw Rome and all her abominations, and there sharpened the darts which he afterwards hurled against her.

On his return to Germany, Hutten composed against Rome a writing entitled *The Roman Trinity*. He there strips bare the disorders of that court, and shows the necessity of putting a forcible stop to its oppressions. "There are three things," says a traveller named Vadiscus, introduced in this tract, "which we commonly bring away with us from Rome,—a bad conscience, a vitiated stomach, and an empty purse. There are three things which Rome does not believe

\* Animus ingens et ferox, viribus pollens. Nam si consilia et conatus Hutteni non defecissent, quasi nervi copiarum, atque potentia, jam mutatio omnium rerum extitisset, et quasi orbis status publici fuisset conversus.—Camer, *Vita Melanethois*.

in: the immortality of the soul, the resurrection of the dead, and hell. There are three things which Rome trades in: the grace of Christ, the dignities of the church, and women." The last writing obliged Hutten to quit the court of the Archbishop of Mentz, where he was residing when he composed it. \* \* \*

Hutten sought refuge in the Castle of Ebernburg, where Francis of Sickingen offered an asylum to all who were persecuted by the Ultramontanus. It was there that his zeal, panting for the enfranchisement of his nation, dictated those remarkable letters addressed to Charles V., Frederic the elector of Saxony, Albert archbishop of Mentz, and the princes and nobility, which place him in the first rank of orators. There he composed all those writings, destined to be read and comprehended by the common people, which spread throughout the German population a horror of Rome and a love of liberty. Devoted to the cause of the Reformer, his design was to lead the nobles to take up arms in favour of the Gospel, and to rush sword in hand on that Rome which Luther aimed to destroy only by the word and invincible power of the truth. \* \* \*

'Chivalry had for a long time prided itself in despising learning. The period we are retracing presents a new spectacle. Under the ponderous cuirasses of Sickingen and Hutten, we perceive that new movement of the general intelligence then every where beginning to make itself felt. The Reformation gave to the world as its first fruits, warriors who were friends of the arts and of peace.

Hutten, during his residence at the castle of Sickingen, after his return from Brussels, encouraged the brave knight to study the evangelic doctrine, and explained to him the main truths on which it is based. "And is there any man," exclaimed Sickingen in astonishment, "that dares seek to overturn such a doctrine! Who dares to attempt it?" \* \* \*

'Soon after, Sickingen, wishing to help the cause of truth in his own fashion, declared war against the Archbishop of Treves, "to open a door," as he said, "for the Gospel." It was in vain that Luther, who had then appeared, dissuaded him from it; he attacked Treves with five thousand horse and a thousand foot. The courageous Archbishop assisted by the Palatine and the Landgrave of Hesse, compelled him to retreat. In the spring following, the allies besieged him in his castle of Landstein. After a bloody assault, Sickingen was obliged to retire: he was mortally wounded. The three princes penetrated into the fortress, and passing through its apartments, found the lion-hearted knight in a vault, stretched on his death-bed. He put forth his hand to the Palatine, without seeming to notice the princes who accompanied him. But they overwhelmed him with questions

and reproaches. "Leave me in quiet," said he, "for I must now prepare to answer to a greater Lord than ye." When Luther heard of his death, he exclaimed, "The Lord is just but wonderful! It is not by the sword that he will have his Gospel propagated."

Upon this unhappy event D'Aubigne well remarks—

'Such was the melancholy end of a warrior who, as Emperor, or as an Elector, might perhaps have raised Germany to a high degree of glory, but who, confined within a narrow circle, expended uselessly the great powers with which he was gifted. It was not in the tumultuous minds of these warriors that divine truth came to fix her abode. It was not by their arms that the truth was to prevail; and God by bringing to nought the mad projects of Sickingen, confirmed anew the testimony of St. Paul, "The weapons of our warfare are not carnal, but mighty through God."'

Various agents in various departments had thus effected, and were effecting a great preparatory work. Old institutions were tottering or had been overturned, a new 'order of things' was extensively introduced. New ideas had been scattered abroad with the rapidity and diffusiveness of light. The sleep of ages had been broken. The mind of man was awakened, the art of printing had given wings to the written word and it was carried like certain seeds conveyed by the wind to the most distant regions. It began to germinate. The face of society was changing; and yet it was in such a transition state, that no human wisdom could foresee what shape it would assume.

To bring the forming and as yet discordant elements into harmony, some master mind was needed to shape the yielding mould of society—some plastic hand; and where was it to be found?

'Who had more wisdom than Frederic? Who had more learning than Reuchlin? Who had more talent than Erasmus? Who had more wit and energy than Hutten? Who had more courage than Sickingen? And yet it was neither Frederic, nor Reuchlin, nor Erasmus, nor Hutten, nor Sickingen. Learned men, princes, warriors, the church itself, all had undermined some of the old foundations; but there they had stopped: and no where was seen the hand of power that was to be God's instrument.

'The world was in expectation. Luther appeared.'

*(To be continued.)*



## VALLEY OF THE MISSISSIPPI.

You have only to cast your eye upon the map, and trace the boundaries of the valley of the Mississippi, and you will see that it contains as many square miles as continental Europe; and if peopled as densely as some of the countries in the old world, would sustain a population as estimated by an intelligent writer, of five hundred millions of human beings. It possesses every variety of climate, and in richness of soil and extent of tillable land, is not surpassed. It is peculiarly a commercial country, and its navigable rivers afford every facility that is requisite to transact a foreign or domestic commerce. To show to you what the Mississippi Valley is, just step on board the steamer Missouri, that has just got up steam for New Orleans, laden with lead, cattle, corn, wheat, flour, tobacco, hemp, butter, lard, bees' wax, cabbage, potatoes, onions, eggs, chickens, and every other thing that was in Noah's ark, and in four days you will have travelled eleven hundred miles, through every kind of climate, to the land of the orange grove and sugar plantation, and find yourself in the Crescent city. If you are on an exploring expedition, you will have the curiosity to take a trip of twelve or fifteen hundred miles up the Red River, to see the big raft and the cotton plantations. If you had a desire to return, you would hardly brook the pleasure of running three hundred miles up the Yazoo, and two or three hundred up the Big Black, to look at the lands of the 'repudiators,' and calculate how large a steamboat-load of cotton it will take to pay up their debts. After you get on the Mississippi again, you would hardly think of overlooking the little Arkansas river; and after journeying upon it for 10 or 12 days, you would find you had travelled about two thousand miles, and seen much land that is yet to be possessed. Divers and sundry other little streams would be passed until you entered the Ohio, and then you run up that beautiful stream to Pittsburgh, one thousand miles, and two thousand from New Orleans. On the route you would see Louisville, Cincinnati, Wheeling and Pittsburgh, and the finest farms and most luxuriant crops, and the largest herds of cattle and the most healthy people, and the 'broad horns' or flat boats, bearing the products of this fertile region to New Orleans. In descending the Ohio, you would look at the Kentucky river, and then passing Nashville on the Cumberland, you would run about four hundred miles, and then ascend the Tennessee river about six or seven hundred miles to see the noble cotton lands of that noble State. After getting back to St. Louis, you would probably have a desire to see the Missouri and its tributaries. After due preparation for the voyage, and a rapid run of two weeks or more, you would be put on shore at the Great Falls, in the country of the Blackfoot Indians, about 3900 miles above St. Louis, and 5000 from New Orleans! On your return to see the tributaries of the Missouri, it will be only necessary to make the pleasure trip of 1100 miles

up the Yellowstone, of 1600 up the Platte, of 1200 up the Kansas, to say nothing of 200 or 300 up the Osage, and innumerable other streams, and so you will be back to St. Louis, and 1200 miles from New Orleans. And then to finish, just get on board a good steamboat at St. Louis, and in six or eight days you will be at the Falls of St. Anthony, 1300 miles up the Mississippi, or 2500 miles from N. Orleans; if not satisfied, just walk round the Falls, and, taking another boat, ascend about 1000 miles farther. You will then be out of the pale of civilization. As you return, you can round to, at the mouth of the Illinois river, and ascend that beautiful little rivulet for about two hundred miles. This, in the language of another, is a tolerably accurate idea of what the Mississippi Valley is; and by putting the distances together, you will find that you have travelled very comfortably by steamboat sixteen thousand miles, and, in going and returning, double that distance. Should curiosity lead you to investigate, you will find that in the Mississippi and its tributaries, the Mississippi Valley possesses a steamboat navigation of from twenty-five to thirty thousand miles. Such is a brief but true geographical glance at the valley. To the mind of an Atlantic or European reader, it may appear more of a 'fancy sketch' than a true description. Let them not suppose that truth is violated because our rivers are large; we did not make them, and are not responsible for that. We have, however, plenty of such little streams as the Hudson, the Delaware, the Potomac, the Santee, the Thames, the Severn, the Mercey, the Humber; but we do not dignify them with the name of rivers; we call them creeks or bayous. With us, it takes a river to make a river.—*Emancipator*.

## Religious Intelligence.

### MISSIONARY SERVICES AT BANGALORE.

THE ANNUAL SERMON on behalf of the London Missionary Society was preached at the Mission Chapel, Bangalore, to a numerous congregation, on Lord's-day evening, December 22d, 1844, by the Rev. C. CAMPBELL, B. A., of Mysore. The preacher took for his text Isaiah lxi. 11, *'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations,'* from which an appropriate discourse was delivered, of which the following is an outline:—

In the present state of the church and the world there is much both to humble and grieve the true Christian. In the church there are multitudes who have only 'a name to live' whilst 'they are' spiritually 'dead;' and those who are truly alive unto God are marked by imperfection, both in their own character, and in their efforts to promote the extension of the Redeemer's kingdom. The world presents a scene more dark and melancholy still. Millions, to whom the gospel has been preached, 'reject the counsel of God against themselves,' and millions more, who have never heard it, are living and dying 'without God,' and 'without hope.'

Nor is our grief, arising from the contemplation of such a state of things, removed by a consideration of what has already been done in the mission field. We are grateful for the measure of success which God has been pleased to grant, but, at the same time, must acknowledge that the flock of Christ is yet 'a little one,' and that the majority of our race are still living in gross spiritual darkness.

Is it to be always thus? Until the coming of Christ are we to expect only a few, here and there, to be gathered into his fold? Even were this the case *the Divine goodness is not to be called in question.* He that gave his Son to die for a guilty world must be acknowledged to be a God of love and mercy, whatever mysteries may be connected with his providential dealings. And, whatever be the result of our labours in the cause of Christ, *our duty is plain* so long as the command remains unrepealed, 'Go ye into all the world and preach the gospel to every creature.'

It is not the will of God, however, that we should rest satisfied with a small measure of success. A glorious harvest is yet to be reaped, of which the first fruits only have as yet been received. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.'

This is to be the result of the gradual diffusion of that gospel which was first spoken by the Lord, and has been confirmed to us by them that heard him. In the first verse of this chapter (Isaiah lx. 1,) the Redeemer himself is represented as declaring his mission, and making known the nature of his gospel; and in the following verses the growing happiness and glory of his church are figuratively set forth, in language referring not only to the literal Israel but to all who are the seed of Abraham by faith in Christ Jesus.

The text refers to that happy period when the Redeemer's kingdom shall be co-extensive with the world. That will be a *time of righteousness*—wars, oppression, and cruelty, will cease. The idols be utterly abolished. 'The wickedness of the wicked come to an end.'



And 'righteousness, peace, and joy in the Holy Ghost' every where prevail. It will also be *a time of praise* to the God of salvation for subduing his enemies—blessing his people—and causing his truth to triumph. This state of things will be *universal*. 'For the Lord God will cause righteousness and praise to spring forth,' not in a few places merely, but *'before all the nations*.

The manner in which this will be accomplished is described. '*As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth.*' The analogy holds good in several respects, and especially in the three following:—

1. *In both cases human labour is employed.* For in the cultivation of the earth the ground must be prepared, and the seed must be sown by human hands, and watered and tended with much care by him who would reap the fruit. In the field of the world, God has appointed the ministers of the Gospel to labour; not that he needs their help; but it has pleased him to employ them as instruments; and their weakness makes it the more apparent that the excellency of the power is all his own. The holy lives of his own people are employed by God as another instrumentality. They are a seed sown by him in the earth, by which he brings glory to his own name. Yea, he makes all events subservient to his own cause. Even the wrath of man is made to praise him, and the remainder thereof he restrains.

2. *In both cases it is necessary to exercise long patience in waiting for the fruit.* We are taught by a variety of figures in the Scriptures that the kingdom of Christ is gradual in its progress; and the facts of the case have hitherto been in exact correspondence with the representations given. Therefore although it be still the day of small things there is no reason to despond.

3. *In both cases the blessing of God is absolutely necessary in order to the production of fruit.* 'Paul may plant, and Apollos may water, but God must give the increase.' It is '*the Lord God*' alone that can 'cause righteousness and praise to spring forth before all the nations.' How important then to be earnest and importunate in soliciting His blessing!

Let all the church unite in the prayer of faith, that God may pour out his Spirit, and manifest his power to save. And let professing Christians beware lest they should in any way hinder the progress of this work. When they bring forth much fruit the Lord is glorified; but when, on the contrary, they act inconsistently, the name of Christ is dishonoured, and his work impeded.



The ANNUAL MEETING was held on Monday evening, December 23d. The attendance was good, although not so numerous as on the preceding evening. A hymn having been given out, and prayer offered by the Rev. B. RICE, the chair was taken by the Rev. E. CRISP, who observed that we had lately had some proceedings connected with the Jubilee of the Society. *That* was a special occasion. But our zeal is not to be estimated so much by what we do under the influence of temporary excitement, which may produce an occasional splendid effort, as by the degree of our regular and continued co-operation in the great work. The present meeting is connected with the general proceedings of the society. We come together now as the professed and steady friends of the cause of missions, or neglect to support them.

In advocating this cause we should take high ground. As Christians, and when pleading for Christianity in general, we should do this, taking it for granted that men know and feel that they ought to obey the truth; and so with missions. We should not speak and act as if we thought they needed an apology, but always represent them as an essential part of Christianity, which no consistent believer can disregard, and that if any apology is due, it is from those who oppose Christian missions.

Our meeting together, with these views, and in this manner, is calculated to correct many of our misapprehensions, and to enlarge our minds. Even reading the report of the London Missionary Society alone, which shows what is going on in many parts of the world, does this in a measure; but taking a wider range and surveying what is done by all the various societies does it still more effectually. It is with Christians as with mariners. They have to take their 'Lunars' and their 'Azimuths,' and thus to correct their calculations, and check their chronometers; and we have need to check and to correct our observations, by some process differing from our every day estimate of things. From the want of this, some who are in difficult and trying situations are apt to think it is as dark in all the rest of the world, or the church; as it is around them, and need to make a more favourable estimate, by considering the state of the great whole. Others who are in brighter scenes may fancy that it is as bright every where else as it is with them, and, by a similar process, *they* may see the shade of the picture.

The effect of such meetings when properly conducted, and pervaded by a proper spirit, is exceedingly profitable. A missionary meeting which is not conducive to the spiritual improvement of those who attend it, is worthless. It should make us prize more highly the salvation of the Gospel, and increase our enjoyment of personal

religion. We shall find that while trying to arouse others we ourselves are more awakened, and while endeavouring to instruct and edify them we are ourselves edified.

The report, of which the following is an epitome, was read by the Rev. J. SEWELL.

CANARESE DEPARTMENT.—Under the superintendence of the Rev. B. Rice, and Rev. J. Sewell. 1. *Preaching to the Heathen*.—Numerous congregations are frequently collected in the streets to hear the words of eternal life. Occasionally much enmity to the truth is manifested, but sometimes the people listen with apparent interest and there appear to be a few in whose minds a conflict is going on relative to the claims of Christianity on the one hand, and of the world on the other—many, alas! seem to have decided the controversy within, and have settled down into a hardened state of mind against the gospel, which thus appears likely to prove to them ‘the savour of death unto death.’

2. *Itineracies*.—This important branch of missionary labour has been attended to, as far as circumstances would permit. Three mission tours have been made during the year, the results of which were such as greatly to encourage the missionaries. They were gratified to find that the effects of former visits, though a considerable period had elapsed, were still visible. Many had evidently read the books that were given to them with care and attention. A conviction of the absurdity of Hinduism and the superior claims of Christianity was observed to prevail. And some were met with who appeared to be ‘not far from the kingdom of God.’

3. *Distribution of Scriptures and Tracts*.—2443 tracts, 858 school books, and 394 portions of the Scriptures have been put into circulation during the period embraced in the present report. It is *not* known that any have been destroyed or abused, and it *is* known that many have been carefully read.

4. *Schools*.—There are two boarding schools, one for boys, and the other for girls. The former contains 13 children, and the latter 9. They are all making steady, and some of them very gratifying progress. Several possess a good measure of scriptural knowledge, and pleasing dispositions of mind. There are nine day schools, viz. six for boys, and three for girls, containing 228 boys and 65 girls. The girls both in the boarding and day schools are under the care of Mrs. Rice. Those in the day schools are nearly all of them children of caste parents, and some of them are the children of Brahmans. These schools afford considerable encouragement. Much scriptural knowledge is possessed by the scholars, and several show that their

minds are in some degree impressed with the truth and importance of what they learn.

5. *Church and Congregation.*—There have been two additions during the year. The present number of communicants is 13. A woman who was a candidate for baptism, but whose case had been deferred on account of her previous doubtful character, died lately when on a visit to some of her heathen relatives near Colar. She appears to have died refusing to call on Râma, which she was urged to do by her friends, and declaring her faith in Jesus Christ. The congregation regularly assembles for divine worship at the Chapel in the Pettah every Sabbath morning. The average attendance (including the boarding school children) is about 40. In addition to these there is an average attendance of from 20 to 30 of the heathen.

6. *Preparation of Books.*—An Epitome of Old Testament History in Scripture language, pp. 732, has been completed, and carried through the press, by Mr. Rice. A similar work on the New Testament is in course of publication by Mr. Sewell. A Canarese Hymn Book, containing 72 Hymns, including 17 taken from the Hymn Book of the German brethren, has also been prepared and published by Mr. Rice, with the assistance of Mr. Campbell, of Mysore. Both the missionaries have given a considerable portion of their time and attention, in connexion with other missionary brethren, to several matters preparatory to a revised translation of the Scriptures in the Canarese language. They have also been engaged in preparing and delivering a course of Lectures each, the one on General, and the other on Church History, to such of the students in the Theological Seminary as understand Canarese.

The missionaries regret that looking at their work in general they are yet constrained to speak of the trials rather than of the triumphs of our faith. They think that they discover signs of the declining strength of the enemy, yet past experience has taught them that they cannot calculate with certainty on such appearances as to any *immediate* favourable result. They desire to labour on in the spirit of faith, prayer, and patient perseverance, knowing that in the history of the church the darkest times have often been the harbingers of the renewed shining forth of the Sun of Righteousness, and feeling assured that 'in due season they shall reap if they faint not.'

TAMIL DEPARTMENT.—Superintended by the Rev. E. Crisp. The attendance at the service on Sabbath mornings is generally good. There have been several additions to the communicants who usually number about 40. Some of these additions are from students who have come to the Seminary from other missions where they, with



their wives, were previously members of the church. But in addition to these some, who before had been Roman Catholics, have been baptized and received into the congregation. Two of them were cases of considerable interest. Though there has been occasion for rebuke in reference to some members of the church, and in one instance for temporary suspension from communion, there has not been any necessity for the exercise of more severe discipline.

The Native Day Schools are three in number, and the average attendance about 100 children. They are under schoolmasters who are professed Christians, and each school is likewise under the responsible charge of one of the students in the seminary, besides being regularly examined by the missionary.

The female boarding school under the care of Mrs. Crisp, assisted by Miss Macklin, has during the year increased to 21, and the general conduct and spirit of the children afford much encouragement. Three have been baptized. One child who was baptized in 1843, at her own desire, has been drawn away by her mother, and painful doubt is experienced respecting her. It is cause for thankfulness that so many of the others are apparently under the influence of the truth and grace of God.

The infant school is in an encouraging state. The present attendance is good, although it has fluctuated during the year. It enjoys the regular visits and attention of Miss Macklin.

*The English Church* is under the pastoral care of Mr. Crisp, who is occasionally assisted by Messrs. Rice and Sewell. The grace of God in its freeness and power has been displayed in making some who were servants of corruption the free and happy disciples of Jesus. Some who had wandered have been restored, but several painful cases of inconsistency have occurred, nearly all of which are to be traced to the use of intoxicating liquors. There is a Sunday school containing about 40 children, and there are also male and female Bible classes.

THE THEOLOGICAL SEMINARY.—Under the care of the Rev. E. Crisp. In this institution there are at present 17 students. The general course of instruction announced in former years has been continued, with some additions. It is hoped that besides enjoying these additional advantages the students have grown in holiness and spiritual fitness for their work. At the annual examination they so acquitted themselves as to receive the expressed approbation of the brethren by whom their attainments were tested.

At the conclusion of the Report, the meeting was addressed by the Rev. J. GARRETT, on the following subject:—



I. 'That a personal experience of the power of the Gospel, and a growing acquaintance with the excellence of its blessings, not only lay us under the strongest obligations to make that salvation known to others, but will prompt an earnest desire to labour, that they may be brought to participate fully in the same privileges, in which we ourselves rejoice.'

Mr. Garrett commenced by remarking that, the first effect of the gospel, wherever it is believed with the heart unto righteousness, is to awaken an earnest interest in the spiritual welfare of others. To this we are constrained by the love of Christ for 'we thus judge that if one died for all, then were all dead, and that they who live, should not henceforth live unto themselves but unto him who died for them and rose again.' Those who are, to some extent at least, sensible of the ruin from which they have been rescued, will earnestly desire, and labour that others may escape the condemnation from which they have been delivered. Those to whom Christ has become precious, will desire and labour, that others may taste of that preciousness also. Those who have quieted all their alarms, and been freed from all their anxieties by the sufficiency of the atonement, will be earnestly desirous of making known a remedy so effectual to the millions who are living 'without God, and without hope in the world.' Those who have regard to the honour of the Saviour will desire and labour to extend his kingdom till all the nations of the earth acknowledge his authority—till the mighty Spirit which Christ has purchased by his obedience, shall have subdued every heart, and established his empire of righteousness over a renovated world.

The speaker then adverted to the extent and importance of the object thus contemplated, and the various difficulties with which those who seek to promote it have to contend, and said that they were only encouraged to look forward to final success by the cheering recollection that their success was of God. They could rely with confidence on the sure word of prophecy, and the faithful promises of ЖЕHOVAH. They found that all the predictions respecting Babylon, Nineveh, and Tyre, had been accomplished. Those which related to the Jews as a nation had also been literally fulfilled. Now if God had thus carried out his threatenings, would he not also accomplish his promises? The predictions respecting the humiliation and death of the Son of God had all received their fulfilment, and should not those which relate to his exaltation and glory? Yes! 'The glory of the LORD should be revealed, and all flesh should see it together, for the mouth of the LORD had spoken it.'

We might have to wait for our final success, but it had been promised by him who never spoke in vain, and we might look forward

to the time when the song of rejoicing would resound, loud as the thunder, but sweet as the music of heaven, ascribing 'glory, and honour, and power, and blessing, to God, and to his Christ for ever.

The Rev. A. LEITCH, of Madras, then spoke on the following topic:—

II. That while we mourn over the violent opposition to the gospel, manifested by some portions of the Native community, as fearfully enhancing their guilt, we regard it as an indication that the apathy of ages has been disturbed, and that divine truth has penetrated more deeply into the public mind, and has more decidedly resisted the corruptions of idolatry, than at any former period with which we are acquainted.'

Mr. Leitch related some facts which had come under his own observation at Madras and Conjeveram, tending to show the deeply rooted enmity which many of the people bear against the gospel and those who promulgate it—he adverted to the violent opposition encountered by himself and other missionaries—and contended that the present aspect of the mission field in India is *dark*. We are not however to despond, but to labour on in faith, cherishing unshaken confidence in the promises of him who cannot lie, and remembering how frequently in the experience of God's people, and the history of the church, times of deepest darkness immediately precede those of the greatest brightness, and most abundant blessing.

(We regret that not having received the notes of Mr. Leitch's speech as was expected, we are unable to report his address more fully.)

The third subject brought before the meeting was,—

III. 'That as a dependance upon even divinely appointed agency is a grievous dishonour to Him who alone "giveth the increase," it is indispensably necessary that we habitually call upon the Holy Spirit, the Lord and giver of life, for an abundant pouring down of his blessing upon all whose salvation or improvement we seek to promote.'

On which the Rev. T. HASWELL spoke nearly as follows:—

The previous speaker has been calling upon this congregation to sympathize with the missionaries, and the missionary cause, in the present discouraging circumstances under which they, the missionaries, are labouring in this country. This call cannot be better responded to than by carrying out the sentiments contained in the paper with which I have been furnished, and in doing this we shall find that whilst we are seeking the spiritual good of others, we are

promoting our own good, for 'He that watereth shall be watered also himself,' and, 'There is that scattereth and yet increaseth.' The chairman, at the commencement of the meeting, said that, 'that missionary meeting is worthless in which the spiritual good of those assembled is not promoted.' In this sentiment I most cordially unite, for the cause in which we are engaged is a spiritual and a holy cause, and it must promote our personal spirituality and holiness in order to reach the state of those around us. In the paper which I hold in my hand there are some important particulars to which we may with profit direct our attention.

*First.* It acknowledges that the Lord the Spirit is the sole Author of every spiritual blessing.

A reference to the history of the church of Christ is sufficient to prove the correctness of this view. All the means which God has used for the promotion of his work are such as show that the instruments which he employs are in themselves powerless, but that he, the Lord the Spirit is the source and spring of all spiritual prosperity, and the means by which he often promotes the good of his people are those which are contrary to the devices and plans of human invention. For instance, when he brought his people out of Egypt, out of the house of bondage, he led them to the border of the Red Sea, and when they stood at the brink of the water they were commanded to 'go forward.' Human reason would have argued the rashness and folly of taking such a step, the very first effect of which was likely to be to plunge themselves into death, but it was sufficient for them that God had given the command, and when they obeyed his voice he himself divided even the sea for them, so that they passed over on dry ground and escaped from their enemies. And so we in our day, as engaged in his work, and as having the love of souls at heart; 'Onward!' is our motto whatever may be the opposition that meets us in our way, looking to God alone as the Author of success.

*Secondly.* We learn from this paper, that we must seek the power and grace of the Holy Spirit, by prayer. Great encouragement is given us in the word of God to engage in this duty. We know that if we ask of God we not only *may* but we *shall* receive, 'for the mouth of the Lord hath spoken it.' He hath said, 'ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' But in order to ask aright we must watch over the dispositions of our hearts, for unless we do so we may ask amiss, and thus fail to receive; and one very important disposition in seeking the help of the Spirit is, gratitude for the mercies already received. Comparatively speaking there is much in this country to discourage the man of God, whilst sowing the seed of eternal life,



that is, compared with other countries where that word is more readily received and brings forth earlier fruit; yet there is also much cause for thankfulness and gratitude to God. In the report read at the commencement of the meeting, mention is made of a heathen woman who died near Colar, refusing to call upon heathen gods in the hour of death, and saying that none but Jesus Christ could save her. Here is a cause for gratitude, for we will hope that Jesus Christ did save her and that she is now with the redeemed of the Lord. Mention is also made in the same report of a person at Ossoor who, during the missionary's sojourn there, was anxious in his inquiries about the truth. For this also we would give thanks, hoping that those inquiries were followed with true conviction. And in cases like this there is more than appears on the mere surface. I have myself seen whilst preaching to the heathen, the workings of the native mind under the force of truth. I have marked in their features that though they endeavoured to disguise their feelings, yet when they have been reasoned with 'of righteousness, temperance, and judgment to come,' they have given evidence that their conscience within them taught them that what we told them was true. And the very opposition to which reference has been made is a cause for encouragement and perseverance in this work. 'Why do the heathen rage and the people imagine a vain thing? Why do the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, let us break their bonds asunder and cast away their cords from us?' The reason is this, they no longer regard Christianity as an idle fable, they no longer view it as powerless in its effects. Formerly they might have said, 'let it alone it will expend itself, our mountain stands too strongly to be moved by it,' but now they have seen that there is power in it, they have felt the conviction of its truth, their mountain has begun to shake, and they tremble for its stability and therefore strive to oppose the truth. But their efforts are vain. Truth is mighty and must prevail, and from this measure of conviction wrought in the native mind, we ought to take courage and to go forward more and more earnestly seeking the help of the Holy Spirit. But we are here taught

*Thirdly*, that we must *habitually* call upon God for this help.

This is especially the duty of the people of God, and surely if we feel the greatness of the love of God to us, and know the riches of his grace, it will not merely be a matter of duty but our joy and delight to engage in this exercise. We must then cultivate the habit of prayer, and our prayers for the blessing of God upon the missionary cause are not to be offered merely at a missionary meeting or



when we assemble together in public, it must be the burden upon our hearts, the desire of our minds, our constant request at the throne of grace, that 'the kingdoms of this world may become the kingdoms of our God and of his Christ. And if we pray in faith and pray unitedly we shall have success in this country also, this wilderness will become the garden of the Lord 'and will blossom as the rose,' and we shall have prosperity in our own souls for the dew of heaven will descend upon us.

The Rev. D. SANDERSON remarked, that being called, unexpectedly, to occupy the position of another speaker, he could not be expected to say much (especially at that late hour,) although the subject given to him was one on which much might be said with advantage.

He felt a still greater difficulty in the subject being in almost direct opposition to the gloomy language of the report, and the remarks of a preceding speaker. It was this :—

IV. 'That looking upon the measure of the heavenly blessing we have been permitted already to receive in this country; and regarding the larger amount of good, which, through the divine mercy, has been realized in many other parts of the world, we give most earnest and hearty thanks to our glorious Lord and leader, who is thus fulfilling his great promise to those who go to "disciple all nations," "Lo, I am with you alway, even to the end of the world."'

He could not regard the opposition of the heathen to the gospel, upon which so much had been said, and from which such discouraging inferences had been drawn, otherwise than as a satisfactory proof of the 'heavenly blessing,' and a cause of earnest and lively gratitude. Missionaries had long and justly bewailed the apathy of the Natives of India as one of the greatest obstacles to the progress of Christianity; but it was now disturbed. By the blessing of God with the word preached, conversions had taken place in Bengal, Madras, Bombay, Mangalore, and various parts of India. In Tinnevely, the South, and Ceylon, where more labour had been bestowed, the success was proportionate. And although the excitement and rage of the heathen prevailed for a time, causing the desertion of our schools, and apparently injuring the work, they quickly subsided, not only without much permanent evil, but with great ultimate good. Apathy was disturbed, and attention roused. On this ground we should give 'most earnest and hearty thanks to our glorious Lord and leader;' for in every extensive revival of religion the Spirit accompanying the word, had roused apathy into violent opposition, which was followed by large success.

He also observed that though in Madras (as Mr. Leitch had shown)

the opposition was violent and long continued, in other places it was not so—there was full liberty. With regard to Bangalore, a missionary can go into any part of the extensive Pettah, sure of having a good congregation,—generally very attentive, and very rarely, if ever, showing violent opposition; and many inquire with every appearance of sincerity to obtain a better acquaintance with the word of God. The demand for Tracts and Scriptures is often greater than can be supplied.

He called particular attention to the seminary under the care of Mr. Crisp. Many present at that meeting were present at the examination of the students (during the preceding week) in theology and general knowledge. It was certainly a cause of gratitude 'to our glorious Lord and leader,' that 17 young men, converted and living in the enjoyment and practice of religion, were here receiving an efficient training for their work, as ministers of the word of life to their fellow-countrymen. This in itself was a most satisfactory proof of the 'heavenly blessing,' and demanded the liveliest gratitude.

The subject referred to 'the larger amount of good, which, through the divine mercy, has been realized in many other parts of the world.' In proof of this he briefly remarked that Spain—perhaps the most inaccessible country in the world to missionary effort—had been visited with the word of God. Missionaries had sought in vain to establish themselves in that country, and had been banished. But God had raised up and qualified an instrument of good to Spain, in George Borrow, who went to that country as an agent of the Bible Society. Endued with peculiar ability for acquiring language—a courage which no danger or trial could subdue; and a steadiness of purpose not to be resisted by any obstacle,—he was enabled to pursue the work of translation, and to distribute widely, an immense number of copies of the New Testament; and the four Gospels. The seed was thus sown, and 'as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before this nation.' Isa. lxi. 11.

He dwelt upon the large measure of heavenly blessing which has been realized in Africa, by which the most degraded of the human race have been exalted to the privilege of the sons of God. Mr. Moffat, whose 'missionary labours and scenes in South Africa,' has thrown so much light on the condition of the people, and the work of missions amongst them,—laboured for ten years in circumstances more disheartening than that of missionaries in India. Yet he and his colleagues continued to sow the incorruptible seed with many tears and prayers; which, when the heavenly blessing was realized,

brought forth good fruit in abundance. And there are many others in Africa, equal in labours and success,—an account of which, if published, would show the amount of divine blessing to be large indeed.

He also adverted to the South Sea Islands where the heavenly blessing had been so abundantly realized after many years of darkness and discouragement. Many had left the work there; and even Williams whose labours were so eminently blessed of God, after some years of fruitless labour, had requested to be sent to some other part of the world. The thousands there who have been turned from idols to serve the living God—the churches established, and walking in the fear of God—show the measure of the divine blessing now realized.

These were but three instances out of many that might be selected, but abundantly sufficient to show that ‘our glorious Lord and leader is fulfilling his great promise to those who go to “disciple all nations.” “Lo, I am with you always, even to the end of the world.”’ For this blessing it was our duty to give ‘most earnest and hearty thanks,’ and to manifest the sincerity of our gratitude by

1. Identifying ourselves with missionary efforts.
2. Contributing cheerfully of our substance to their support and extension.
3. By fervent and constant prayer.

‘Praise God from whom all blessings flow,’ having been sung, and the benediction pronounced, the meeting separated.

Deep interest was manifested throughout, and it is hoped that both the sermon and meeting were the means of stimulating the zeal of those present in the cause of missions.

#### ANECDOTE OF GEORGE III.

It is related of George III. that when hunting near Windsor, once, with his characteristic tenderness of feeling, he relinquished the enjoyment of the chase, out of compassion to his exhausted horse, and gently riding along through an avenue of the forest, was led by the cry of distress to an open space, where, under a branching oak, on a little pallet of straw, lay a dying gipsy woman. Dismounting and hastening to the spot, his majesty anxiously inquired of a girl who was weeping over the sufferer: ‘What, my dear child, can be done for you?’ ‘Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she died! I ran all the way, before it was light this morning, to Windsor, and asked for a minister, but no one could I find to come and pray with my dear mother.’ The dying woman’s agitated countenance bore witness that she understood and felt the



cruel disappointment. The king,—O lovely lesson for kings!—exclaimed, ‘I am a minister, and God has sent me to instruct and comfort your mother.’ Then seating himself on a pack he took the hand of the gipsy woman, showed the nature and demerit of sin, and pointed her to Jesus, the one all-sufficient Saviour. His words appeared to sink deep into her heart; her eyes brightened up; she smiled; and while an expression of peace stole over her pallid features, her spirit fled away to bear a precious testimony before the King of kings of that minister’s faithfulness to his awful charge. When the party, who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse, speaking comfort to the weeping children. The sequel is not less beautiful. I quote the words of the narrative. He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them to look to heaven. He then wiped the tears from his eyes and mounted his horse. His attendants greatly affected, stood in silent admiration. Lord L. was going to speak: but his Majesty, turning to the gipsies and pointing to the breathless corpse and the weeping girls, said with strong emotion: ‘Who, my Lord; who thinkest thou, was neighbour unto these?’—*Charlotte Elizabeth.*

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THE NEW YEAR.—The *Oriental Christian Spectator* commences the New Year with the following remarks, among others, on the religious state of the world.

The ‘Established Church of Scotland’ has filled most of her vacancies. But in Edinburgh, Perth, and other towns, several of the churches which she claims are now shut up. Her last General Assembly presented two distinct parties; and that which embraces her best ministers, made its power decidedly apparent. While the present laws of that church grant no prerogative to the people, it does so largely to the Presbytery, and the Superior Courts; and, although the exercise of it is under the review and control of the Court of Session, it is likely to be left undisturbed from that quarter for some years to come. The favour of the government, and the general desire of conciliating the people, may enable those who are most friendly to non-intrusion, in some measure to carry out their views. And, where they so prevail as to secure an evangelical, instead of an unevangelical, ministry, we have abundant cause of congratulation and rejoicing.

The ‘Free Church of Scotland’ has surmounted most of its ‘troubles.’ Almost all the ‘lords of the soil’ have abandoned their extreme opposition to her, and granted her a local habitation on their domains. She has, therefore, erected her tabernacles in most of the parishes of Scotland, and appears to be daily adding to their number. While



'upwards of 460 ministers, with congregations, left the Establishment, and about 140 more have since been ordained over new congregations, there remain no fewer than 219 congregations for which it is the duty of the Free Church to provide the means of grace by the supply of ministers or probationers.' Besides these congregations there is 'a large additional number for which catechists may in the meantime suffice.' There thus appear to be about 819 congregations, in connexion with the Free Church, so large as to demand a regular ministry. What the precise extent of the 'large additional number' of smaller congregations may be, we cannot tell. But, be it what it may, the assemblies of the Free Church already approach the number of the parishes of Scotland. As far, therefore, as mere preaching is concerned, the 'disruption' has nearly doubled the extent to which the Church of Scotland of 1842 carried it. In all this we believe that 'Christ is,' more than ever, 'preached;' and therein we 'do rejoice, yea, and will rejoice.'

While the establishment is keeping up all her schools and colleges, the 'Free Church' is planting hundreds of new schools throughout the country, and rearing a great institution, and a magnificent building, in the capital. For the erection of the latter, ten gentlemen have already subscribed £1000 each; and of the people of Scotland, in general, who have already subscribed more than £50,000 for school-rooms, it is expected that the College will not require to make any further demand. Theological and Ethical classes are already organized under Chalmers, Welsh, and others; and, in proportion to the great call for ministers, is the large attendance of students. While, therefore, we rejoice in the increase of preaching, we have little less reason to rejoice in the increase of Christian education.\*

In the Church of England, it is generally feared, there is an increasing number of ministers, if not members, that tend, and fain would turn, to Rome. Members of the universities are becoming more bold in expressing the Romanism of their sentiments, and defy their opponents to expel an avowed Romanist from a Protestant University. Dr. Pusey, silenced in the diocese of the Bishop of Oxford, preaches freely in that of His Lordship of Exeter. Sound evangelical ministers are obliged to declare themselves no longer connected with the Establishment, and are thus, by individual secessions, forming a 'Free Episcopal Church.' Good men, still within the Establishment, look on with sorrow and amazement, and ask

\* As an example of the great importance which Scotchmen attach to the principles involved in the 'disruption,' it may be observed, that it has reached and divided the Synods of Canada and Nova Scotia, and, travelling to the Cape of Good Hope, has split in twain the single Scotch Church existing in that Colony.

what will be the end of these things. They believe that, remaining where they are, they are holding the position their Master has assigned them as witnesses *in the church*,—that they will be blessed in their own individual spheres, and, in all probability, be made the means of saving the whole from destruction. The latest intelligence that has reached us, confirms their hopes. The Puseyite party has been signally defeated at Oxford; and, what is of unspeakably more importance, several of the party are going over bodily to Rome. The less conscientious Puseyites alone remain to attempt the thorough Romanizing of the church. May the Great Head of the church direct and prosper his servants in this matter.

Romanism is making vast exertions both at home and abroad. Her apparatus of men and means is wonderful. With mingled boldness and blandness she seeks and obtains favour with kings and governments, and takes her seat in the high places of the earth. She is coming over men as though they were half asleep. She seems to enchant them and rob them of their memory and reason. She gently whispers that she is holy and devout, compassionate and kind,—the only true friend and promoter of peace and unity: she whispers this, and is actually believed. Fain would she, by her threats from one quarter, and her blandishments from another, win the pinnacle of power in England and the world; and, perhaps, that position is decreed her ‘for an hour.’ The space, however short, will be sufficient to reveal her true character, and then even ungodly men will hate her, and seek her desolation and destruction. In the United States of America, it would seem that men are more alive to her real character: they will not let her dictate. It may be that that land, which was a refuge from the English Romanism of the 17th century, may become again an asylum to the persecuted Protestants of Britain.

God is, in the mean time, raising up out of Romanism witnesses against her. He is doing so particularly in Ireland and in France. The voice ‘Come out of her, my people,’ is not lifted up in vain. To the eye of sense they may appear to be coming out to their own destruction; but they are, in fact, only withdrawing from the tents of devoted men. Ceasing to ‘partake’ of their ‘sins,’ they may indeed have ‘a time of trouble;’ but they shall be ‘delivered out of it’—they shall not receive of their ‘plagues.’

Mohammedanism is bowing low in the dust. Its ‘Emperors’ and ‘Ameers’ are alike humbled. Its Supreme Ruler is dictated to by surrounding princes, and changes the laws of his empire at their bidding. Our danger is no longer from a distant enemy: it is from one at home, insinuating itself into the very bosom of the nation.

Heathenism, especially in India and China, has sustained a great shock, and is undergoing a gradual degradation. May He who smites, smite to heal; and, 'dashing the nations in pieces,' may he gather the fragments together to mould them by a divine process, and after a heavenly form.

The cause of missions has prospered during the last year. The London, Baptist and Wesleyan, Missionary Societies are maintaining the eminence they had gained. The Church of England Missionary Society has emerged from its difficulties to pursue the greatness of its way. The Established Church of Scotland's Missions are well supplied with funds, and are now being furnished with agents; and the Free Church of Scotland's Missions, both among Jews and Gentiles, are increased in number, and do not fail to receive correspondingly increased support. May the Lord increase his faithful labourers more and more,—them and their spiritual children. May He heal their divisions. May He fill them with love and peace, zeal and energy. May He fulfil in them, and by them, all the good pleasure of his goodness, and the work of faith with power. 'May He subdue the people under us, and the nations under our feet.' 'God is gone up with a shout, Jehovah with the sound of a trumpet. God reigneth over the nations. God sitteth on the throne of his holiness.'

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THE FIFTEENTH ANNIVERSARY OF THE CALCUTTA RELIGIOUS TRACT AND BOOK SOCIETY was held at the Town Hall, on Friday the 3d instant. The Hon'ble F. Millett, Esq. presided. The meeting was opened with prayer by the Rev. W. Morton.

The report read by the Secretary, Rev. T. Smith, adverted chiefly to the subject of printing, issues, success and funds.

Several of the most useful tracts of the Society had undergone revision, large editions had been published. Nine new tracts had been published. The issues of the year had been upwards of 300,000. Instances of usefulness had occurred from the distribution of the Society's publications. The funds were like those of almost every similar institution (this year,) inadequate to sustain the Society in its operations.

This does not arise from any falling off of subscriptions and donations, but to the increased and increasing fields of labour opening to the Society.—*Calcutta Christian Advocate*.

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THE FOURTEENTH ANNUAL EXAMINATION OF THE PUPILS OF THE FREE CHURCH INSTITUTION, was held at the Town Hall, on the 27th of December, J. A. F. Hawkins, Esq. presided.

The Institution has, since the secession of the missionary body from the Church of Scotland, removed into the heart of the native town. This has increased the number of pupils: the present daily average attendance is



upwards of a thousand. The examination, as on former occasions, was gratifying in the highest degree, at once a proof of the diligence of the teachers and the taught.

The range of subjects brought under the attention, and forming the basis of the labours of the students, especially in the upper classes and college department, comprehends as much, if not more, than is usually comprised in the course expected to be attended by the alumni of our Universities in Britain. The manner in which the students have acquitted themselves on this and similar occasions, proves that those subjects have not been made the material for a showy exhibition, but have, through careful study, furnished the foundation of enlarged knowledge and solid mental improvement. That young men with such an education, and thoroughly imbued with Christian principles, though not themselves Christians, should exert a large amount of salutary influence upon the minds of their countrymen, none can doubt. It were as well to doubt the purifying and preserving influence of salt or the refreshing and life-giving tendency of light. Added to this, is the fact, cheering indeed to the Christian, that some have been led by the teachings of the Spirit of God to give themselves up to the Saviour, in a new and well ordered covenant. This is the chief and grand object of this and every similar institution, and much as we may be cheered by the secondary or secular benefits conferred, it is to the conversion and salvation of the pupils that all our wishes and prayers and labours tend, and in this we chiefly and most sincerely rejoice.—*Ibid.*

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THE WIFE OF A CHRISTIAN CONVERT JOINING HER HUSBAND.—Our readers will recollect that several months ago, we brought to the notice of the public the many hardships which our young friend Káli Charan Banárji had to suffer, in consequence of his becoming a Christian; we are happy to state that the wife and children of the convert, who were forcibly kept from him, have now joined him. He was informed some time ago, that his wife was willing and anxious to come to him, if she had an opportunity, and could escape from the thralldom in which she was kept. She watched her opportunity, and on Monday last escaped from Káli's father's house, and with her son, the elder of her two children, joined her husband: her daughter also, who is an infant, was afterwards given up to her parents. Thus, after every legal means (we use the term in its conventional, not in its moral sense) had been tried and failed, and all hope of assistance from man had been removed, the end desired has been brought about under the good Providence of God, in a way which shows that natural affection is more powerful than the restraints of caste or superstition.

The whole family are now living together in the Christian Institution, Bhowanipore, and we are happy to learn that the female, although uneducated as are all Brāhmanis, is a respectable intelligent person, and likely, now that she is separated from heathen influence, to make rapid progress in Christian knowledge.—*Ibid.*



THE TWENTY-SIXTH ANNUAL MEETING OF THE FRIENDS OF THE EPISCOPAL CHURCH MISSIONARY SOCIETY, was held on Tuesday evening, December 10th, in the Town Hall. The Archdeacon Dealtry in the chair. The attendance was encouraging. The number present was not indeed so large as might have been hoped for, considering the importance of the labours of the Society, and the large body of members of the Church of England in Calcutta, to whom those labours should be an object of interest; but it was larger than in former years, and gives reason to hope that there is an increase of missionary feeling amongst Episcopalians in the city. The resolutions were moved and seconded by the following individuals: the Hon'ble F. Millett, Esq. and the Rev. W. O. Ruspini; the Rev. J. Weitbrecht (of Burdwan), and the Rev. H. Hutton; the Rev. C. J. Quartley and the Rev. C. B. Leopolt (of Benares). The addresses were very appropriate and striking. The two missionary brethren, Messrs. Weitbrecht and Leopolt, who have lately returned from Europe, gave a most animating and encouraging account of the progress that is being made at home, and especially on the continent of Europe, as regards an interest in mission work, and (as will always be the case), in close connection with this, as regards true and vital religion. The zeal of thousands seems to be awakened on the subject of the heathen, and serious inquiries are being made on all sides, first,—‘what must we ourselves do to be saved?’ and secondly, ‘what can we do for the salvation of the heathen?’

The report, abstracts from which were read after the chairman's opening speech, was of a very encouraging character. There are now twenty-seven missionaries attached to this Presidency, besides two who are appointed to the Simlah Mission, and the reports that have been furnished from the different stations where missionary operations are being carried on, afford solid ground for hope that an impression is being made upon the native mind, deeper and more practical than has ever been the case before, and that a spirit of inquiry is awakened amongst the people which will only be satisfied by the Gospel of Christ Jesus.—*Ibid.*

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BAPTISM OF A MOHAMMADAN MUNSHI AT AHMEDNUGGER.—On the 19th of November a Moonshce named Nujoo-Khan was baptized at Ahmednugger by the American Missionaries. He was brought here from Nassick by Government to give testimony in a certain case, and while on his way he was taken sick, and on arriving here was placed in the Civil Hospital. After remaining there about a month he informed the Hospital Assistant of the state of his mind, and requested him to call the missionaries. They found him very weak, but he expressed a strong desire of professing his faith in Christ before he died. He told them that for six or eight years he had been convinced of the truth of Christianity, but his heart remained unchanged. He acknowledged that he had led a wicked life, and that his sins were innumerable. He said that he had received Christian instruction from time

to time from different individuals, and he mentioned particularly the Rev. Mr. Ramsay, formerly of the American Mission, Bombay, and Dr. Wilson, both of whom manifested great concern for his salvation and instructed him in Christian truth, but he had no desire then to forsake his sins and lead a Christian life. It appeared from what he said that, after coming to the Hospital and finding that he could live but a short time, he felt the importance of fleeing to Christ for salvation. When the missionaries saw him, he declared that the hope of salvation through Jesus the Redeemer filled him with joy, that he was not afraid of death, but looked forward to it with pleasure. He remarked that, whether he should live or die, he would praise God for his mercy. He said he had no hopes of salvation on account of his good works, for he had been a great sinner; but his hope was entirely on the atonement of Jesus Christ. He said that he had no faith in Mahomed, he was fully convinced that Mahomed was a false prophet and a deceiver; he believed the Christian Scriptures to be alone from God. In view of his apparently clear views of Christian truth, and the great uncertainty of his life, he was baptized without waiting for further evidence that he was a renewed man. To all appearance his mind continued in the same state till the hour of his death. He kept the New Testament constantly by him, and read in it as he was able, and, when he died, he had it upon his breast. He was baptized on Tuesday (the 19th November), and died the next Friday. In this short time no certain evidence could be obtained of the state of his heart—no other evidence than that derived from his own professions. But the Lord knoweth them that are his. After his death he was buried agreeably to his own particular directions in the American Mission burial-ground.—*Dnyanodaya*.

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ORDINATION AT MIRZAPUR, UPPER INDIA.—The Rev. Mr. Woollaston, formerly Principal of the Government College, Agra, was solemnly and publicly set apart by ordination to the Christian ministry on Wednesday, 27th of November, at the Mission Church. The service commenced by singing, after which suitable portions of Scripture were read and prayer offered by the Rev. J. Ullmann. The introductory discourse was delivered by the Rev. R. C. Mather, A. M., from Ephesians iv. 11—14. Rev. J. H. Budden asked the usual questions, and received Mr. Woollaston's confession of faith. The ordination prayer also was offered by Mr. Budden. The Rev. W. Buyers delivered the charge from 2 Tim. iii. 15, and Mr. Mather concluded with prayer. Rev. Messrs. Wilson and Ray, of Allahabad, assisted in the ceremony.

The church was entirely filled, and the deepest attention and interest were excited throughout the service, the first of the kind, we believe, in Upper India, in connexion with the London Society's Mission.—*Ibid*.

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BOMBAY TRACT AND BOOK SOCIETY.—The 16th anniversary of the Society was held last Tuesday evening at the American Mission Chapel, and we were sorry not to see a larger attendance. The more catholic a society is

so much the less support does it receive. Many members of the several denominations supposing it quite enough to support their own church. Alas! that it should be so. Alas, that love does not take the place of sectarianism. The Rev. George Cook opened the meeting with prayer. Mr. Webb, catholic spirited Mr. Webb, was in the chair, he alluded to the claims of this society for its catholicity, and for the evangelical doctrines it sent forth. A note was read from the Archdeacon, stating his inability to attend in consequence of having sprained his foot, and also a letter from the Rev. Mr. Burgess, expressing his regret that sickness prevented his presence. We were glad to see the Rev. George Cook, of the Church of Scotland, and the Rev. George Candy, of the Church of England, in the Chapel, it is a pleasant sight to see brethren uniting together in advancing the Redeemer's kingdom. We had, notwithstanding, rather a thin attendance, ministers of the Churches of England, Scotland, America, and Free Church, present. The Rev. R. Nesbit read the report which embraced the proceedings of the Society for the last ten months. Of the publication of new tracts, five Goozerattee ones were in circulation among the committee, besides these, another tract had been accepted. In the press there were Pilgrim's Progress, Fulfilment of Prophecy, and the Indian Pilgrim—those books are especially for Native Christians. A large expenditure on works had been asked for from home. There had been 17,000 tracts in the Native languages printed. The issues of tracts had been thirty thousand. The distribution had been large, and English tracts had been given to Europeans and others at the Jail, and Hospital.—*Bombay Witness.*

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BAPTISMS.—Our friends, the missionaries of the Free Church of Scotland, had the privilege of baptizing, on the last Sabbath of 1844, the first Native female in connexion with the mission. Her name is Aleemalammah. She is the wife of *Ramanjaloo*, the Native convert who returned to the mission a few months ago, after an absence, subsequently to his baptism, of two years. The account of her awakening, under a sermon by one of the converts, and of her baptism, as given in the *Native Herald*, is interesting; but has been too widely circulated to require being transferred to our pages.

The same is true of the baptism of *Appasawmy*, in the same mission, a Naidoo youth of nineteen, on the first Sabbath of 1845. He is the first fruit of the *Triplicane* Branch School. About the beginning of April last year, he came and asked one of the missionaries, after listening to a sermon in the school-room, to baptize him. He seemed at the time to be deeply pricked in his heart, and the question, 'what must I do to be saved?' was uppermost in his thoughts. His relatives removed him from the school and prevented his returning to it, in the excitement created by the baptism of Viswanauthan. For some time his teacher, and the missionaries, lost sight of him; and he seems in obedience to his parents' authority to have conformed to the rites of idolatry. When in this state, as he tells the missionaries, he dreamed that he was in hell, and this led him to go to Mr. Whitely, his



former teacher, with the old question, 'what shall I do, to be saved?' Mr. Whitely directed him to the missionaries. He came on the 21st December, and seemed to be truly in earnest. On the next Sabbath week he was present at the baptism of Aleemalammah, and was much affected. He however returned to his father's house; but, leaving a farewell letter for his friends, came to the Mission House on the 31st December, to cast in his lot with the other converts.

His father and brother-in-law, with other relatives, came in search of him the next day; and the two former held a long conversation with him, endeavouring in vain to shake his resolution—the father intreating him to give him a handful of sand, that is, to live with him till he should die and perform the necessary funeral rites. But he steadfastly resolved to follow Christ, and was baptized, as before mentioned, on the first Sabbath of the New Year. May the Lord add to the church daily of such as shall be saved.

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EXAMINATION OF THE FREE CHURCH INSTITUTION.—This leading educational Establishment for Natives on Christian principles, whose success in its great object, the conversion of souls, prevents its increase in numbers, was examined on the 7th ultimo; the *Hon'ble Sir Edward Gambier* presiding, assisted by the *Hon'ble Sir William W. Burton*, and the *Lord Bishop of Madras*. A very respectable assemblage of Europeans, East Indians, and Natives were present.

The number of pupils in the English Department was stated to be 134; in the Tamil, Telugu and Hindustani, 141; from the Triplicane Branch School 115, studying English; making the number present 390 in all. At a previous examination of Girls' Schools, 253 were collected, and in each of the Branch Schools of Conjeveram and Chingleput, there are about 100 in attendance; of whom in one 50 are studying Tamil.

The attendance at the examination last year was 544, most of whom were reading English. The baptisms in course of the year had thus reduced the number.

The examination was first in the vernacular languages, and was particularly pleasing as being an indication of thorough attention to those dialects in which, whatever may be the attainments of the youths subsequently, they must ever principally operate on the Native community.

In English the two older classes were examined in the Acts of the Apostles, particularly in the 13th chapter, and, to some extent, promiscuously in other parts of Scripture. The monitors were examined on a portion of Scripture selected by the Bishop, and in part by his Lordship himself; and gave much satisfaction. A class in the Triplicane Branch were questioned on the 18th chapter of Acts, and questioned each other on various points.

The first three converts took a brief survey of Ecclesiastical History to the Reformation, and also of a portion of profane History, and were examined in Greek in Mark's Gospel.

Time did not allow of any examination in Geography or Mathematics.



Interesting portions of Essays were read by the Converts, *Visawunauthun*, *Rajahgopaul*, *Vencataramiah* and *Etterajooloo*, and by *Hugh Maclean*, an East Indian lad. One of the Essays was criticised by *Ramanjooloo*, who had no Essay prepared; and, at different periods of the examination the Converts with great promptness and cleverness—showing not only much command of English but a thorough acquaintance with the subject discussed—answered various questions put to them by Sir William Burton and others.

Both this Gentleman and Sir Edward, as had the Lord Bishop previously, on leaving about the middle of the examination, expressed themselves most highly gratified with what they had witnessed. May this truly excellent school ever prosper under its indefatigable and able teachers.

**NATIVE EDUCATION SOCIETY.**—The Annual Examination of the Native Education Society took place in presence of the Most Noble the Governor, (the President), a respectable audience of ladies and gentlemen, and many Natives, on the evening of the 22d ultimo. The number of students was stated to be 88, of whom eight were in the first class, 16 in the second, and the lower classes varying in numbers.

The first and second classes were examined together in the Pentateuch, and in the Gospels, and gave good satisfaction; the first class also in Isaiah and the History of England. The first three boys appeared well in Geometry and Algebra, as far they had gone, but they and the others were not so well versed in the Elements of Astronomy. The lower classes were not examined. The Most Noble the Governor exhorted the lads to persevere in their pursuits, and expressed himself gratified in witnessing the proceedings of the evening.

**MADRAS AUXILIARY BIBLE SOCIETY.**—The *twenty-fourth* anniversary of this valuable institution was held on Monday evening, the 27th instant, in *Waddell's Hall*.

SIR WILLIAM W. BURTON, Puisne Justice, in the chair.

After prayer by the *Rev. J. H. Gray*, B. A. of the Church Mission Institution, and some very appropriate and impressive remarks from the Honorable Chairman, the report was read by the *Rev. M. Winslow*, M. A., Secretary, and the meeting addressed by Ministers of the Gospel of different denominations.

The *Rev. H. Colterill*, M. A., Chaplain, expressed in few words his strong attachment to the Society. He rejoiced that it was engaged in disseminating that book which his own church had described as containing all things necessary to salvation.

The *Rev. W. Taylor*, Missionary of S. P. G. F. P. Society, had witnessed the progress of the Society from its commencement. He fully approved its principles, though he might sometimes take exception to the manner in which it was conducted.

The *Rev. J. Roberts*, Wesleyan Minister, and chairman of the district, in

a stirring speech eulogised the Bible as the blessed boon of heaven to man, —blessing him in his body and in his soul—the magna charta of man, the habeus corpus of God, sent to take lost men from the thralldom of Satan; and as an oriental book peculiarly adapted to orientals. He spoke in glowing terms of the Parent Society, to which a vote of thanks was embraced in the resolution which he moved.

The *Rev. W. Porter*, Independent Minister of Davidson Street Chapel, followed Mr. Roberts in a similar strain, speaking more particularly of the proceedings of the Parent Society and the richness of their *fortieth* report; also of the reasons for rejoicing over the Branch Associations, in connexion with this Auxiliary, especially those in the Native churches.

As appeared in the report just read, more had been done by the Natives of this country to obtain the Scriptures for themselves than ever before, and we may dry our tears when we see them beginning to come up heartily to our aid.

The *Rev. Mr. Grant*, Missionary from the Established Church of Scotland, made some interesting remarks, on the facilities now at command for obtaining the Scriptures and giving them to others; as a copy of the Bible may be had for a single Rupee, or in Scotland for less, which before the invention of printing would have cost some thousands—and the importance of putting the sacred volume into the hands of all able and willing to read it, especially parents and teachers. In this country teachers must often take the place of parents, and how important is the influence which they thus exert. How vast the influence of *mothers* in whose place they stand. They may be encouraged in their labours by the assurance that, if they seek for the aids of the Holy Spirit in earnest prayer, they shall not be denied; for whatever else God may withhold, he has promised to give his Holy Spirit to them that ask him.

The *Rev. A. Leitch*, Missionary of L. M. Society, made a very earnest address on the importance of rightly estimating the progress of Christian truth in this land. He did not doubt the facts stated in the Report, but his brother missionaries were not so much inclined, in their communications, to dwell on the darker as the brighter shades of the picture. But if it were much darker than it is—if the Scriptures were much more abused or neglected than they are—that would be no reason for less exertion, in supplying them. Our obligations remain unaltered. We must act upon principle. The seed is to be prepared, every possible effort made to break up the fallow ground, and cast it in, and when the Spirit of God shall come down as the rain, any amount of supply will be insufficient.

Mr. Leitch gave a touching account of a late visit made by him to Terunamalie, where are four immense towers, more than 220 feet in height, lighted up every evening, and a high peak of rock on which, once a year, a flame is kindled which may be seen for forty or fifty miles round. To this shrine the heathens flock in thousands from all parts of the country. He conversed with the chief priest, and asked him to give some account of the

gods he worshipped, and of him to whom the place is sacred. The priest was ashamed to go into any details of their character. Mr. Leitch then asked if they could be the one true and Holy God, or if the mis-shapen images in that place represented such a Being; and he confessed they did not. 'They are for the ignorant.' 'But will their ignorance be removed, will it not be increased, by worshipping such abominations?' The priest was silent, and received a New Testament, promising to read it.

The *Rev. F. D. W. Ward*, M. A., of the American Mission, moved the last resolution for the appointment of the officers and other members of the committee, but made no remarks, except as expressive of the obligations of the Society to the officers. The resolution was seconded without comment by *A. F. Bruce, Esq.*, Post Master General, and after a Prayer offered by the *Rev. J. Tucker*, B. D., the meeting separated.\*

The occasion was one of much interest—the Report being distinguishing but full of encouragement to increased exertion—and the speeches of moderate length but generally very appropriate and impressive. The attendance was more numerous than we recollect to have seen, on similar occasions in Madras, and embraced many persons of rank and influence, as well as other friends of the Bible and sincere followers of the Lord Jesus. May the sweet savour and cheering influence of the meeting appear in increasing support given to the Society through the year.

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#### ECCLESIASTICAL MOVEMENTS.

THE *Lord Bishop of Madras* left the Presidency, for a visitation of the Southern Stations, on the 9th ultimo.

The Venerable *Henry Harper*, A. M., Archdeacon and Senior Presidency Chaplain, arrived from the Hills on the 15th ultimo.

Three Missionaries from the Established Church of Scotland, the *Rev. Messrs. Grant, Ogilvy, and Sherrieff*, arrived by the Steamer *Bentinck*, for this Presidency.

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#### MONTHLY PRAYER MEETING.

THE Address at the meeting, on the 6th ultimo, by the *Rev. J. Roberts*, we hope to give in our next. It will be found full of information on the points discussed.

The meeting on the third instant is to be at the *Free Church Institution*; Address by the *Rev. H. M. Scudder*.

\* It may be mentioned that the Report stated that the entire Tamil Bible, in one volume, with headings and references, is finished; and that a New Testament, in large type, with the references, &c. of the English is ordered. The distributions of the year had been 23,527, of which 1109 were in English, and these nearly all by sale. The receipts were Rs. 8174, of which the subscriptions and donations were 5,329, about twice the amount of last year, and the largest perhaps of any year of the Society, from its ordinary resources.

A collection was made at the meeting, amounting to Rs. 233-8-1.



## Durga.

(Continued.)

Plate 6.

THE attributes and history of this celebrated goddess may be gathered, to some extent, from the derivation of the name she bears. Hindu scholars however are not agreed as to which of the derivations assigned to this name the greatest value is to be fixed.

'*Durgá*' according to some, comes from a Sanscrit word which signifies, a thing that is difficult of approach, inaccessible, impermeable, unattainable. Accordingly, *Droog* is a hill fort. The primitive word also denotes a narrow passage through a mountain, or over a stream. It was hence employed as a descriptive epithet of a celebrated Assur, (a gigantic demon) because of his unconquerable power, and extraordinary exploits. This epithet, in its feminine form, (*Durgá*) was subsequently transferred to *Parvuti*, the consort or *Sacti* of Siva, on account of her having discomfited in war the giant *Durgá*. This giant is said to have terrified monarchs, arrested the stars in their courses, usurped the government of the elements, conquered the three worlds, and appropriated to himself the honors due only to the gods. The accounts on record of the contest between *Parvuti* and *Durgá* are remarkable. The giant marshalled in his service thirty thousand monsters of proportions so great that they covered the earth; with millions of horses, fleet as the wind, and millions more of elephants, manned and well appointed. *Parvuti* prepared to encounter this overwhelming force by causing nine millions of super-human warriors, with ample equipments to come from her own substance. With these she calmly resisted her infuriate opponents, who assailed her in multitudes numerous as rain-drops in tempest. Repelled and overpowered again and again, the giant at length assumed the shape of an elephant as large as a mountain, but so transcendent was the prowess of *Parvuti*, that she bound his legs, and tore his flesh into pieces. The giant then assumed the shape of a mighty Buffalo, but was again unsuccessful. At length having re-assumed his natural form, he was, after a doubtful and desperate struggle pierced through the breast by one of the divine weapons of *Parvuti*, and expired. It was in honor of this achievement that the gods agreed that she should be addressed by the name of the monster from whom she had delivered them.

2. The etymology of this name is by others given as coming from the particle *dur*, i. e. difficult, troublesome, and *gam*, i. e. to



be known, and would thus signify that the knowledge of the nature and character of this goddess is to be obtained only by laborious and severe austerities. Hindus are careful to teach that the essence and attributes of their divinities are too refined and occult for common apprehension; and that even men of extraordinary mental power, must release themselves from the illusions and bondage of sense, in order to the proper conception of these unearthly realities. It is with reference to Durgá as such, that devotees consecrate themselves to ascetic abstinence and contemplations. To propitiate her favour and secure her interposition, offerings of the most profuse and costly description are made to her, especially at the *Durgá Pújá*. The worship of this goddess is of the most solemn and impressive character. The ablution of the devotee is amongst its preparatory rites. In the performance of his devotions he tortures his body into a variety of postures, sprinkles the idol with sacred water, decorates it with garlands, and ornaments of gold, and burns incense at its feet. These devotions end with *சரணம்*, the prostration of his person, before the idol so that its eight principal parts may touch the ground.

3. '*Durgá*' is also supposed to be derived from *dur*, bad, vile, ill; and *gai*, to sing, because the goddess so called is especially extolled in the hymns and songs of the wicked. In the *Durgá Pújá*, notwithstanding the costliness of the sacrifices, and the solemn and painful nature of the devotions that are paid to her, the most disgusting indecencies are tolerated and encouraged. As *Maha Devi*, her worshippers are Yonijas. So gross is the obscenity of the language and debaucheries of some of the rites of this festival, that there is little doubt that the Phallic orgies were derived from them.

There is a great deal of confusion and repetition in the Mythological writings of the Hindus, so much so, that it is difficult, and in some cases impossible to distinguish the character they describe. In the case before us, Durgá in some of her aspects and attributes is the same as *Parvuti* and *Maha Devi*. Faber\* justly observes 'that the obvious import of names, and the peculiar history of each most remarkable descent, must be carefully noticed, or it will be impossible to avoid falling into a variety of errors; for we shall find that the same person frequently recurs under different appellations, in the course even of the same genealogy.' If this be true of the western mythologies, much more so is it true of the mythologies of the east. Nothing perplexes the student more than the historical indistinctness and liberties against which this caution is intended to guard us.

\* Dissertation on the Cabiri, vol. I. 33.

That the Phallic rites were derived from those of Durgá as the patroness of the licentious, is a generally received opinion, the following citations will prove. 'Valent etiam apud Indos eadem mysteria phallico, archica. Inter diluvium scilicet *το yoni*, sive vulva, formam navis Arghæ fertur induisse. Lingam interea sive Phallo mali officium sibi vindicante.' (Asiat. Res. vol. vi. p. 523.) 'Notandum est Phallum Maha Devæ qui O Siris, vel Noacus solaris procul dubio est sacrum imprimis haberi.' (Maur Ind. Anti. vol. ii. p. 158.)

In Durgá are combined the characteristics of Minerva, Pallas, and Juno. Minerva sprang from the brain of Jupiter, without a mother. Durgá was produced by a flame that issued from the mouth of the gods. Pallas received her name because she killed the giant Pallas, so Parvuti was called Durgá because she overcame a giant of that name. In the universality of her worship, and the nature of the sacrifices offered to her, she is evidently the same as Juno.\* There is more of originality and boldness about the character of Durgá, than in those of which she was the prototype. In war she was more terrific and inexorable than Minerva. Her defeat of Mahaishi discovers greater fortitude, and larger resources than we meet with in the overthrow of Pallas: and in her manifestation as an object of worship there is exacted more of acquiescence and homage, than the less romantic and præter-natural character of the Olympian deity would demand.

The defeat of Mahaishi is an allegory of great interest. This monster is a personification of *vice*, and Durgá, as the power by which he was opposed and overcome, is the personification of *virtue*. The various incidents of the struggle which took place between them, are descriptive of the action and re-action of good and evil in the world.

Durgá is also the Medea of the Colchians. There are several passages in the history of these goddesses which strikingly resemble each other. By a slight change in the name *Mâhá Devi*, or as it is written in Northern India, *Mah-Dea*, the appellation *Medæa* is derived.

The following passage from Wilford on Egypt is instructive: 'Among the legends concerning the transformation of Devi, or *Φυσις πολυμορφος*, we find a wild astronomical tale in the *Nasatya Sanhita*, or History of the Indian Castor and Pollux. In one of her forms, it seems she appeared as Prabha, or light, and assumed the shape of *Aswini*, or a mare, which is the first of the lunar mansions. The Sun approached her in the form of a horse, and he no sooner

\* 'The word *Yoni*, as it is usually pronounced, nearly resembles the name of the principal Etruscan goddess, Juno.'—*Wilford on Mount Caucasus*.

had touched her nostrils with his than she conceived the twins who were after their birth called *Aswini Cumara*, or the two sons of Aswini. Being left by their parents who knew their destiny, they were adopted by Brahma who intrusted them to the care of his son Daksha, and under that sage preceptor they learned the whole *Ayurveda*, or system of medicine. In their early age they travelled over the world performing wonderful cures on gods and men. At first they resided on the Cula mountains near Colchi.' From this fable was taken the symbolical *Hippos* and *Hippa* of the Greeks.

# MADRAS CHRISTIAN INSTRUCTOR

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### The Identity of Popery and Paganism.

*An Address delivered in the Scotch Church, January 6, 1845.*

BY THE REV. JOSEPH ROBERTS,

Author of 'Oriental Illustrations of the Sacred Scriptures,' and Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland.

I HAVE been encouraged to solicit your attention to the subject for this evening, by the example of several missionaries now in Calcutta, who have commenced to deliver a course of lectures on 'the Errors and Evils of Popery,' and considering the tendencies of many divines, and others, as seen in what are called 'Tractarian principles,' also the position of the Romish church in *this country*—it appears right to expose as much as possible that fearful system. And here permit me to say that in addition to the three topics selected for your consideration, there are numerous others (of a kindred character, each of which is *foreign to Christianity*; and therefore derived from heathenism, or some other ALIEN source)—such as the use of relics, of the rosary, amulets, exorcisms, monasteries, hermits, pontiffs, processions, celibacy, saints or demi-gods, their governing powers, their images, sexes, symbols of distinction—such as swords, clubs, the battle-axe, or knife, or staff, or key, or spear, or lion, bull, or serpent, or eagle, or ornaments; also in the position of churches, and their internal arrangements, the apotheosis, sacred-fountains, rivers, holy water, incense, devoted flowers and shrubs, the ton-



sure, the 'sacring-bell,' the consecrated garments, and purgatory, with other superstitious practices, all of which, we are prepared to prove are of anti-christian origin; in elucidation of which, we crave your attention to the identity of Popery and Paganism;

I. In Votive Offerings.

II. In Pilgrimages.

III. In Penances.

1. There is nothing in the Sacred Scriptures, (except that which is *entirely heathen*,) which bears the least affinity to the votive offerings of the ancient Greeks, Romans, Hindus and Papists of the present day. And in proof, we turn to some of the resemblances, as in 1 Sam. vi. 2, where it is recorded that terrible plagues had come upon the pagans of Ashdod, Gath, and Ekron, because of their detention of the ark of the Lord, and therefore the Philistines called for the priests and diviners, asking what shall we do to the ark of the Lord; and the answer was, send 'five golden emerods, and five golden mice, according to the number of the lords of the Philistines,' and the order was to 'put the jewels of gold which ye return him for a trespass offering in a coffer,' and in that way they despatched 'the mice of gold and the images of the emerods;' clearly showing, that the valuable articles thus sent, were representations, or images, of the things, by which they had been afflicted, and that they hoped in this way to remove their sorrows.

In accordance with this principle of devotion to the gods, in presenting images, to propitiate or glorify them, was the practice of the Philistines in after years, for they put the armour of Saul, the slain monarch of Israel, in the temple of the goddess Ashtaroth; reminding us of Nebuchadnezzar, the king of Babylon, who placed the vessels of the sanctuary of Jehovah, in the house of his god; and of Titus, who sacked Jerusalem and carried the golden candlestick, the table of shew-bread, and the silver trumpet, and deposited them in the temple of the goddess of Peace; proving the exact conformity betwixt the heathen of Philistia, of Greece, of Babylon, and Imperial Rome.

2. And what a striking analogy to this do we find amongst

the Hindus; for the wealth of many of the temples through votive offerings, is exceedingly great.\* Costly donations are sent to remove pestilence, or individual afflictions; and others are to deprecate what their prophets have foretold, but whether they relate to what is past or what is to come, the images like those of their heathen brethren of Philistia are made to imitate the nature or appearance of the disease. Thus for instance, a Tamil idolater having a malady in the eye, has a representation made of that organ, in silver or gold, and if possible studded with precious stones, and sent as a votive offering to the god, and should he recover he will give one still more valuable to evince his love. But should the complaint be in the ear, the mouth, the nose, the hands, the feet, he adopts a similar course to secure the same end, and nothing will limit the amount of his gifts but the extent of his resources. Sometimes however a figure of the *whole person*, as in the case of infants, is made in the precious metals, and piously despatched to the most famous idol, in humble hope of the desired blessing.

It must not however be supposed that these offerings are merely presented to ward off difficulties or to procure health: for there is scarcely an affair of life which has not produced such tangible signs of devotion to the gods. Has a king, or nobleman, or a person of wealth been blessed in his progeny or circumstances, he presents gems to adorn his idol, and thus secures benefit from the deity and applause from mankind. And some give *symbols of their occupations* to secure prosperity in their pursuits; thus the merchant presents a pair of scales, or the model of his ship; the hunter sends a spear, the farmer a plough, the carpenter a house, and the warrior a sword; and though the donors may at first meet with difficulties, they fear not—they shall at some time succeed.

At this day pagan mariners, when in bad weather, always make vows, reminding us of their brethren of Joppa when Jonah was cast into the sea. The captain declares he will give a model of his bark in gold to the shrine, another promises he will roll

\* Jewels to the amount of 10,000 Rupees were stolen last month (November, 1844) from a temple near Poona.

his body round the temple, and a third that he will bestow lamps and oil and fruits and flowers.

But vows are also sometimes made with respect to pilgrimages, penances, and charities; or should the individual live so many years, he pledges himself to do some great thing for the gods, not much fearing that they in view of the benefit, will grant him his desire; thus he drives a bargain with heaven, and receives as he believes the invaluable boon of lengthened days; and truly it may be said there is not one in a thousand who has not made, or broken numerous engagements with the gods. The great object therefore is to purchase a celestial favour by some marketable commodity of earth, for they think such stipulations are acceptable above.

Some also give their word, they will fast so many days in the month or year, or that they will take food only once in 24 hours, and this refers strictly to the image, before which they stand, and in an *audible voice* make known their intentions. Like the Nazarites, there are others who never shave or cut their hair during the obligation, which may extend to the grave, making themselves most hideous creatures by their matted locks and clotted beards. And in the schools may be seen numerous pupils who have to wear the sacred knot on their heads till they have passed a certain age, to secure pleasure and avoid pain.

3. Turning to the idolaters of Greece and Rome we see there is scarcely a single author from Herodotus down to the last scribe who does not record some solemn vows kept or broken by sea or land. Here is the leader of a cohort promising, should the gods grant him a victory, full devotion to their service, the blood of hecatombs shall reek on the altars, he will travel in pilgrimage, and costly gifts shall glitter on their shrines: and there, is a faithful wife who hies with speed to register her vows for an absent lord; and yonder steps a mother, to pledge her subsidy for a much loved son; and there the hoary sovereign too feeble for the war, goes to the temple to offer all he has for its glory; and there stands a poor *afflicted* creature who has in vain sought relief from earthly hands to give her troth for all that heaven can do, and here a despised and rejected one, kneels and craves the

maternal name : so that every thing which could please or agitate, carried them with the full tide of sympathy to the feet of their gods.

Go look at the gorgeous offerings in the temples of Delphi and Esculapius ; study the history of those ages when piety was measured by votive gifts, and you will see strange rivalries in pecuniary zeal. Some of the original *donaria* may be found in museums and collections of the curious, to commemorate sanatory blessings from the skies ; some inscribed the occurrence on marble or brass, or sent figures of the *eyes, feet, hands, or other members* which had been diseased as memorials of the cure. Pictures also were given by grateful devotees, bringing to our recollection the friend of Diagoras, who said to him 'you who think the gods take no notice of human affairs, do not you see by these pictures how many people for the sake of their vows have been saved in storms at sea ?' 'Yes, replied Diagoras, I see how it is, for those persons are never painted who happened to be drowned.'\* 'Some saved from shipwreck used to hang up their clothes in the temple of Neptune with a sketch (*tabula votiva*) representing the circumstances of their danger and escape.†

'Here hung the vests, and tablets were engraved  
Of sinking mariners from shipwreck saved.'

Soldiers when discharged from service used to suspend their arms to Mars ; and Gladiators their swords to Hercules‡ and poets on finishing their themes put up fillets of their hair to Apollo.§

4. And now permit us to take you to Popery, where you will find these insults to the true God in all their pristine energy, impugning His sole and undivided government ; reducing him to a partnership with his creatures, in preventing evil and imparting good. The apostates, by whom the system is upheld, offer as many vows to the saints of both sexes, as did their predecessors to their demi-gods ; and precisely from the same view, which was : Do this for me, and I will do that for thee. Parents, monarchs, peasants, soldiers, sailors, and men of every degree, pledge themselves in the same way as pagans did and still do ; and

\* Cic. Nat. Deor. i. iii. 253, in Middleton.

† Virg. Æn. 12. 768.

‡ Horat. Ep. i. 7. 4.

§ Stat. Silv. 4. 4. 92.



as they seldom gave their troth to the Supreme Being; so these faithful scions make their vows not to the persons of the Trinity, but to the Queen of heaven, or the celestial peers, considering them as the conservators of life. And the fact of votive offerings being made to deified, or if they please canonized men, is a most glaring departure from *every thing* in the Scriptures, as we have not in them a single instance amongst the people of God, of a vow being made to any, but Jehovah. If we strictly investigate the conduct of the apostles and primitive Christians as described in the sacred volume, we shall find that though they were in perils by sea, in dangers of the wilderness, in prisons, in deaths, they never vowed, never promised gifts to departed patriarchs, prophets, priests, or martyrs; and consequently they were extremely remiss, or, they were not accustomed to such practices. If therefore the pagans *only* had recourse to *such a method* of depositing treasure in the divine exchequer, if *they* only attempted to carry on this traffic with the other world, then we fairly infer the scheme has been taken from them; or that the human mind sometimes working in the same course, has in this instance produced kindred results. But let us go to history, the tell-tale of the past; and Theodoret who was born as early as A. D. 386, exultingly talks of the devotion of the people in their votive presentations to the churches of the martyrs, in token of blessings received: some of them he says offer figures of *eyes*, of the *feet*, of the *hands*, made of silver or gold, which the Lord accepts though of small value, measuring the gifts by the faculty of the giver. These are evident proofs he adds of so many distempers being cured; they are monuments of the facts and proclaim the power of the *dead* which demonstrates also, that they are of the true God.\* Polydore Vergil, who was born in Italy and died at Urbino in 1555, was sent by Pope Alexander to England to collect the *Peterpence*, and this crafty nuncio received great favour from Henry the VIII. Amongst other works he wrote *De Rerum Inventoribus*, in which he tells us 'we now offer up in our churches, little images of wax, and when any part of the body is hurt, as the *hand* or *foot*, we immediately make a vow to

\* Sermon VIII. de Martyrib, Middleton.

God, or one of his saints, to whom, on our recovery, we make an *offering of the hand* or foot; and Baronius who flourished during the pontificate of Clement the VIII., and who succeeded Philip de Neri after he had been canonized, says of the altar of the new saint 'it shines with votive pictures and images the proofs of as many miracles, receiving every day the lustre of fresh offerings from those who have been favoured with the benefits.' 'At Cologne in the Dom is an image of the Virgin in a glass case, and underneath it is inscribed *Consolatrix afflictorum*, and around, wax models of *legs, arms, heads, tongues!* and *young children*, to commemorate the cures of all the ills of life.\* On the walls of the church of Neustra Sennora del Pilar in Saragossa, are placed representations of the *feet, hands, arms, legs, hearts*, offered to the Virgin by the pious for their cures.† Nor must we forget our acquaintance Senhor de N., who had a son dreadfully afflicted with the ophthalmia, and as the medical men could not relieve him, the parents as a last resource, had an *image* of his *eyes* made in silver, and sent with all speed to the church of our lady in hope of a cure, but that not coming so soon as expected, the distressed family went to the holy place, but all in vain, the earthly vision had for ever gone, and they had now only to lament their want of faith, or some sins which were too great to be pardoned except at such a price. Who for a moment can doubt the *perfect* identity of this part of the system in the images of the emerods of Philistia, of those of Greece, Rome and India? Who can excuse, who can palliate this diabolical imitation? none but those who are in league with the enemy, who say tush at Jehovah, at heaven and at hell.

By votive offerings the churches of popery are possessed of boundless treasure, of no use except to the invading foe, who is thus enabled to satisfy his rapacity, and to send home trophies to national renown. It was in this way Napoleon often supplied the wants of his troops, and though those thus pillaged were of the same creed as himself, he paused not to grasp with sacrilegious hands the property of the church, as it was deemed lawful prey to the destinies of war. Hence they despoiled the chapel

\* Tour on Continent, 1838, Christian Observer, January, 1840.

† Picart. 1. 378.

of Loretto, carrying off the divine image\* and various treasures amidst the execrations of the priests, and lamentations of the people, giving a modern example of the old generals who robbed temples to meet their necessities, or adorn the fanes of their native land.

Will any man of common sense, or honesty demur as to the exact similarity of these instances? Under both superstitions, the votaries believe they receive benefits from beings whose images they had seen; before which they had bowed and prayed, and having been the recipients of favour they were impelled to offer these tokens of their love. And what, according to their own views, would be more agreeable to the demi-god or *translated* creature, than to adorn the idol or image with some spangling toy? For these decorations therefore they had a threefold reason; the principle of gratitude for mercies enjoyed; the opinion that these gifts were acceptable to their glorified patrons; and the desire to spread the fame of their goodness, wisdom and power, through distant lands.

If idol or image worship had not been allowed, these shining baubles would have been unnecessary; but having established the former, they were obliged to have the latter, they were in a dilemma of their own choosing, and therefore all the consequences are on themselves. Talk not of reforming such adulterous connexions; they have been consecrated by pontiffs, priests and synods, and nothing but an excision of the crimes can answer the end; there can be no tampering with paganism, no alliance betwixt Christ and Satan; they are for ever *two*; and only audacious and profligate men will try to make them one.

From these crying evils we now turn, second, to the Pilgrimages.

1. The great motive for Pilgrimages, in all superstitions, was to have contact with an object, believed to be made holy through the visit of a Divine Being; or some other wonderful event, so that the person thus coming, might receive into his own person a portion of the heavenly virtue.

But where in holy writ do we find anything to countenance

\* This was restored in 1802.



the idea, of matter having received and retained a part of the Almighty, so as to be able by a kind of spiritual magnetism to affect other objects? Jehovah said to Moses 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;' but it cannot be supposed that any portion of the Eternal Being was infused into that spot; it was merely holy in a relative sense, and when the Most High retired it was reduced to its former condition; and the only plea which Romanists can make for the sanctity of *their* sacred places, is the retention of some fragment of a departed *saint*, or of their having been the scene of some extraordinary cure. Whether therefore we refer to the appearance of the Lord in the garden of Eden, to Abraham, Isaac, or Jacob, or in the burning bush, and many other glorious and benign displays of his majesty, we see no reason to conclude that any degree of his purity had been left in the gross particles of that vicinity. Then again when we look at the eternal Son of God, who sojourned in this world, lived in Judea, who walked over its paths, its gardens and fields; whose sinless body and spirit were engaged in pursuits of an infinite bearing; who enshrined deity in humanity and put into exertion all the powers of infinity, for our salvation; who trampled on the combined efforts of men and devils: we shall see, that in a philosophical or gospel view those localities in which he lived have no more of the divine essence than earth's extended surface, or centre can afford. And if we consent to the idea of imparted good, we must also allow the same property to evil, and then what will become of those places where Satan and wicked spirits have had rule? what shall we say of the cities and hamlets where Jesus our Saviour lived and died, being now in the possession of the Mussulmen, the descendants of the Selims, the Othmans and Caliphs, who thus pollute the sacred soil.

In holy Scripture we meet with nothing like the pilgrimages of the Heathen, the Mohammedans, or the Papists; and where an opinion has been so much insisted on, and so zealously adopted to secure earthly and heavenly blessings, we have a right to ask for an example, and a reason from the only true rule of life; and if they fail to show one, we reject all others as the result of merely human invention. Why do we not read in the Bible of



pilgrims travelling to Mount Sinai or to the Red Sea, where the Lord 'look'd out from his pillar of glory' or the Jordan? or the valley of Ajalon, or the ruins of Jericho? Why not hear of the disciples going to Bethlehem, Gethsemane, Calvary, the Tomb, and Olivet? Surely those who had such lively and correct impressions would have done so, if they could have received any spiritual advantage. The most wonderful disclosures on earth, of the Divine benignity or power never induced any of the servants of God to resort thither to imbibe a specific favour, and therefore we doubt not as they were as sagacious as we; and as willing to derive any benefit from such a circumstance (had it existed) they would have found it out, and in their love for posterity have transmitted the account, that we also might participate in the same provision. And if we do not find the origin and warrant of these pious perigrinations in the oracles of truth, to whom and to what are we to look? Can we do otherwise than turn our attention to those superstitions where kindred customs prevail? or shall we again allow the boon of a fertile imagination to the inventors in each community? Whichever way we settle this part of the controversy, the honour is unenviable, and the disgrace to those who *profess* to worship the true God, only to be removed by an entire abolition of those cruel additions to the duties and sufferings of men.

2. The belief that particular places are essentially holy has prevailed amongst the heathen of the most remote antiquity, as well as those of the present day, and in the east; it is this which induces millions to go that they may extract a portion of the good. Some of the favoured spots, are most attractive for their romantic situation; a deep dell scarcely to be reached without danger, having crags to climb or descend, and then on the arrival at the place there is some grotesque appearance, or profound abyss, where the gods are said to hold their nocturnal orgies, and whence have been heard the rush and roar of unearthly sounds, filling the mind with conflicting feelings of sublimity and fear. In process of time, those immense chasms have been penetrated by devout pilgrims, and such has been the strength of their convictions, that these subterranean regions

were in the occupation of their deities, they have proclaimed the necessity for mortals to evince their piety by bringing their skill and power, to adorn the சுத்தஸ்தலம், *suttastallam*, and thus secure the protection of the celestial residents. The benevolence of the opulent, and labours of the indigent have been excited, and each seemed to emulate the other in overstrained exertions to beautify the palace of heavenly beings.

But there is no spot of earth so sacred in the east as those loftiest pinnacles of nature, the Himalaya Mountains; they tower above the Cotapaxi of the Andes some thousands of feet, and occupy the first place in oriental superstition. The pilgrim who has climbed the steps of that great altar and temple of the gods; who has tasted the sacred stream gushing from its side; is considered most happy and holy, having imbibed purity from its source, and henceforth is not to be profaned by unhallowed duties or pursuits. There the supreme Siva and his consort, and the attendant deities are believed occasionally to reside, enjoying all the delightful revelries which human nature can imagine, or desire. There it was also where the wars between the giants and the gods were carried on in mighty strife; from the proud heights they hurled rocks and mountains, causing the earth to tremble in the struggle; till the supreme in his majesty arose and swept them away in his wrath. And now when pilgrims and devotees and holy men expire, they are believed to go to those sacred mountains, and mingle with the gods. Incredible as it may appear, those wonderful elevations are sometimes seen at the distance of one hundred and fifty miles,\* and then it is the pilgrims throw themselves on the earth with rapture and awe, at being permitted to gaze on the holiest spot of created nature; and though for days after they may not gain another view, they strain their eyes for the sight and often imagine they distinguish them, and go on with increased ardour to the throne, and dwelling place of the gods. Thousands never return to relate their sufferings, or their joy; for either in ascending too high, they perish in the snow, or die through exhaustion and want; but they rejoice in their privations not doubting they shall

\* Sir Alexander Burnes saw them at that distance. Vol. 1. 3.

be allowed to associate with the heavenly peers: for evincing such devotion to their service. And who in those consecrated heights can help being reminded of Parnassus, the Caucasus, the Emodus and Taurus of mythologic story?

But some places are made holy in *other* parts by the visits of divine beings, or through some wonderful event, such as the controlling of nature, or the apotheosis of a mortal; or by some extraordinary circumstance where heavenly interposition was seen; to the rescuing of a favourite of the skies; and only let any of these reports gain publicity and credence, and then multitudes will hie with the greatest alacrity to gain a blessing to their souls. And who can be surprised that a mind impressed with the belief that inanimate matter is impregnated with celestial virtue should desire to visit such a scene?

Perhaps no idol is more sacred in the estimation of the votaries than Juggernaut, or the Saga-Nathar, as he is called, *i. e.* the great lord; his fame has reached the most distant parts of the east, and pilgrims may be seen journeying to his temple of almost every colour and every tribe. Millions in their anguish have gone thither to seek for consolation, when all other sources have failed; and though thousands perished by the way, they cared not as they believed their sufferings would entitle them to rest. Those who had committed enormous crimes had that pilgrimage prescribed as the remedy, and so sure as they accomplished it, they had the reward. Some to make the merit greater, deprive themselves of necessities on the way, and punish their bodies by flagellations, or fix points in their sandals; and the longer or more difficult the journey, the greater the blessing. The sufferings endured on such religious tours have been all that human nature could sustain and live, and multitudes have sunk under the accumulated woe.

There is also the sacred Ganges which is believed to have its source in the holy mountain. This is another object to which devoted pilgrims wend their way; and at Hurdwar, in the province of Delhi, tens of thousands of these deluded creatures have been received in one year. They are seen coming from every point of the compass towards the consecrated Gunga, and let them only return to their homes with a little of its waters, or let their



bodies float on the wave, and they are alike deemed happy, for they have secured a felicitous metempsychosis, or an eternal rest.

But some attain the blessings of such holy resorts by sending a substitute, thus, should an opulent man be told he must go on foot to the place, he may by a large offering to the gods have it commuted by despatching a proxy, and then he will forward splendid donations to the priests of the most famous temples and shrines, in order that they may propitiate for his absence, and secure the advantage of the journey. In nearly every town there are those who go on such errands; and nothing is more alarming to a family than to hear its head say, I will be a பரதேசி, paratheasy, a pilgrim. The pandaarums and fakirs seldom remain long in one place, they are *through life* wanderers, and in the evening when they reach a village they have only to present themselves at any door, and tell their character to secure all they require.

3. And when we look at the Mohammedans of Turkey, Egypt or the farthest east, we see the same principle in operation, and to secure similar things; for they believe heavenly virtues have been imparted to certain objects which have only to be visited and touched, to imbibe into their own persons some portion of the divine balm. Amongst them no place is more sacred than Mecca, and to its precincts pilgrims from all oriental countries joyfully proceed. For those who are too remote to travel by land, there are what are called the pilgrim ships, which regularly sail from different parts of India, and though they have many privileges from their sovereigns, the voyage up the Red Sea and the presents they have to make sometimes amount to more than £70. But when they have seen and touched the sacred stone brought by the angel Gabriel from heaven, and tasted and washed at the well Zemzam, they believe themselves to be new creatures; and should they live to return home, are ever after addressed by the title of Hadje, to denote they are holy, and have been to the consecrated city. But if in addition they have visited Medina, where some believe the bones of the Prophet repose (though others say they are in heaven) they are still higher in public estimation, and command universal regard; thus any lebbi or priest



who can show a testimonial of having also been to the kaaba or tomb, he need fear no enemy, dread no want, for all the resources of the people are at his command, and he is little less than worshipped whithersoever he goes.

But it must not be supposed that these are the only places where the Mussulmen resort for such purposes, as they have the tombs of numerous Santons scattered over the east, whither they go to extract the divine essence, or to implore heavenly interference to gain the remission of crime. Should the deceased not have acquired *great* celebrity, there will be simply a lamp burning in a box, and a few flowers scattered about the place; but if he have attained eminence in the pantheon, then a splendid mausoleum will be erected over his remains; and there may be seen sovereigns and peasants in solemn pilgrimage: and no greater blessing is desired after death, than to be interred in the vicinity, as the body it is then believed will be secure from all spiritual adversaries.

Here then you have a view of what exists at this day, and when you reflect on the superstition and zeal filling the minds of the devotees, you will not be surprised at the efforts made to see such glorious sights. The sufferings passed through on the journey to Mecca, Medina, or the tombs, are of a fearful kind; travelling through arid wastes where there is not a green blade to cheer the eye, or a drop of water to quench the thirst, we see an endurance of misery, which no earthly blessings could compensate, and scarcely ought of human enterprise inspire. In the toilsome march of the caravans they cheer each other in prospect of the termination, and though the wild Arab of the desert and other marauders of the neighbouring wilderness may pounce on them as their lawful prey, they are not deterred from their purpose, as they value not life itself, so that they may secure the sanctity of the devoted place. Who then I ask can help recognising the identity of the motive which alike rules in the breast of the Moslem or the Pagan; they both go to absorb into their own persons a portion of the celestial virtue, also to engage the suffrages of the saint or demi-god, and to take donations as tokens of obligations and joy.

And the admirable provision made for those who are unable,

or unwilling to go on such holy expeditions amongst the Hindus, is again found with the children of the Koran, for opulence can make a purchase of merit by *sending others* with offerings and prayers, an arrangement agreeable enough to those who wish to glide into the blessings without the personal toil. Thus from the grand seignior to the mufti, from the nobleman to the philosopher, may be found those who assist others to perform such pious duties for themselves; and if they gain nothing else, their names are lauded at home and abroad, by the devout wanderer, at Mecca or the tombs.

4. The kindred spirit for pilgrimages does not appear to have been equally rife, amongst the Greeks and Romans; though they also had their sacred spots whither men travelled for religious purposes, by land and by sea; thus the Taurus, the Parnassus, Ossa and Pelion; and the deep caverns where were heard fearful yells and howls, echoing through the dark abyss as the priests performed their mysteries. There were also celebrated temples where the gods were believed to dwell; and oracles as at Dodona, Delphi, Trophonius and Delos, whither men went in fulfilment of vows to gain instruction, to secure merit, and offer prayers. At Enna there was an image of Ceres, to which (as Tully informs us) the people greatly resorted from an idea that they came to the goddess in person. The custom of the Athenians going annually to the island of Delos, one of the Cyclades, was most meritorious; and arose from Theseus, who vowed to Apollo if he and his companions should return in safety from the Minotaur, they would annually make a solemn voyage to his temple. The success was most complete, and the monster was destroyed; therefore a sacred ship was constructed in which the pilgrims yearly redeemed their word to the Delian shores. The vessel was used for that purpose through succeeding ages, and the decayed planks had been so often replaced, it became a matter of dispute whether it could be considered the same bark. The beginning of the voyage was computed from the time the priest began to adorn the stern with garlands; and the people then commenced to cleanse and lustrate their city. So hallowed, so binding was this pious tour, malefactors could not be executed

till the return of the expedition, and Socrates on this account had his thirty days of melancholy reprieve. When the consecrated party left their homes, they were crowned with garlands, and preceded by men carrying axes, and were said to be *ascending* to denote the dignity of their mission, but when they returned they had *descended*. Immediately on their arrival the citizens went forth to pay them the greatest respect, treating them as persons highly imbued with the divine virtue, and therefore invested with strong claims to their regards.\*

5. And now we turn to the pilgrimages of Popery, which were in some repute in the time of Constantine, but especially from the close of the fourth century† to ask whether she does not furnish the most glaring examples, as to the supposed sanctity of certain gross portions of matter, and as to the motive of visiting, in the pretended reward. It would have been a terrible hiatus in the minds of the early converts from heathenism, if they also had not some places redolent with holiness whither they might go for the good of their souls. Therefore to meet these morbid cravings and to carry out the principles introduced by image worship; and the belief that a portion of the divinity had been imparted to material nature, this part of the old superstition was introduced into what is falsely called *the true faith*. Hence wherever the Romanists established a church they soon found some object filled with heavenly essence concentrated and conserved by a saint or angel, for the benefit of souls: and the financial interests of the community. No place has attracted so much attention amongst them, as Jerusalem and its vicinity; hence multitudes in all ages have been found at its shrines, which have been enriched by the liberality of potentates, and made popular by the visits of all classes and nations, to secure spiritual and earthly blessings. Even the soil itself was considered so efficacious, that portions of it were sent to all parts of Christendom to keep as a charm to ward off evil. Hesperius who lived in the early age had his house dreadfully troubled with evil spirits, and therefore sent for a priest who had the good fortune

\* Hymno in Belum. and Xenophon. Merorab lib iv. and Hyppolyto: in Potter and others.

† Picart vol. I. 399.



to eject the unwelcome guests. In the meantime, however, the pious householder had received from a friend some *holy earth*, brought from Jerusalem, to secure himself from those sprites of darkness, but as his house was now free, the anxious inquiry was what he should do with the precious deposit. Believing it might be eminently useful for some other purpose, he therefore sent for St. Austin and another bishop called Maximinus, who happened to be in the neighbourhood, to state to them his conviction, that the *sacred soil* should be put in some place where an oratory might be built over it for Christians to assemble in Divine worship. The good prelates saw no particular objection and therefore the project was soon accomplished and signally honoured; for a poor boy afflicted with palsy having heard of the affair, requested his parents to carry him to the chapel, when glorious to relate, immediately on his arrival he was restored to perfect health.\* Have we not here an opinion in full accordance with that of the pagan Naaman, who after he had been cured of his disease, requested permission to take away two mules' burden of earth, to make an altar in his own country to the God of Israel?† And think not my friends that the popish notion is confined to any *age* or *place*, because we see it exhibiting itself precisely in the same way in different times and localities. Thus in Ireland, at this day, when the penitents go to Downpatrick they procure a portion of the hallowed soil from the grave of their national saint, and take it to some house in town, where masses are said every day for a week, and then they can with confidence start for the station of Struel.‡

It was this vitiated piety which invested matter with a part of Deity, that induced multitudes to go to 'the holy sepulchre,' and Bethlehem and Calvary; it was this that set Europe in a religious phrensy to extirpate the Saracens from Palestine; this that inspired the martial spirit in the pontiff and the priest, the prince and the peasant; and this that drained the blood of millions, to reek before an offended God. The first council of the Crusaders was held in the time of Martin the 2nd, and attended by not less than four thousand ecclesiastics and

\* De Civ. Dei. § 6, in Middleton.

† 2 Kings v.

‡ Holy Wells 33.



thirty thousand laymen. There in a large plain did Peter the hermit harangue the mighty hosts on the wickedness of allowing the infidels to possess the 'holy land,' and expatiated in exciting language on the sufferings of the pilgrims from their ruthless foes, so that the hearts of all present were fired for the fight. Army after army went in fatal and rapid succession to be mown down by the climate, or fatigue, or the scimitar of the Moor. Peter himself in the first campaign took 300,000 undisciplined followers, and shortly after 700,000 went to the same fields; and though the majority of them fell, the emulation was so great that the ranks were soon filled up; for life in such a case was in their estimation a sure token of the Divine care, and death was the safe passport to eternal bliss.

But though Jerusalem was the great object of papal ambition, though she strained her anxious eyes on that devoted city; though she panted, and wept and bled and died to stretch her crozier over the land; she had other places replete with pious interests to her deluded sons. There was Loretto, with all its frippery and deception, which had at one time 200,000 applicants together, waiting for blessings of heaven and of earth. Sometimes they formed processions around 'the palace of our lady' and the more zealous devotees described the circuit on their knees, performing it five or nine times as their case might require; reminding us of the heathen pilgrims who still kneel round the temples, or roll their persons on the ground till they have accomplished the prescribed amount.

Then again there was the shrine of St. James or St. Iago, at Compostella in Spain, where the bones of the man who was on the mount of transfiguration (if you can believe it) were kept with holy care. Charlemagne, who was absorbed in the superstition of the day, caused the place to be made into a bishopric, and there were pilgrims from all parts of Europe, for Rymer tells us that in 1434 there were 2880 persons, and in 1435, 2900 poor wanderers who had come for the good of the body and the soul. Such is the fame of Iago; it has reached the furthest east, and anything which has touched his relics, or his tomb, is looked on as the most costly gem.

Rome also was a place of glorious resort, and the priest's

oath of canonical obedience tended to spread its praise; for he declared, of 'the churches of the apostles I shall visit either by myself or some sure messenger, except I obtain license to the contrary: so God and these holy gospels help me.' To that city Charlemagne directed his feet, as a penitent in order to gain the promised blessing, and thither multitudes have gone to salute *Limina Apostolorum*—the thresholds of the apostles—being the steps of the high altar in St. Peter's church, which whosoever shall kiss in a year of Jubilee shall have remission of his sins. Great indulgences also were granted to those who visited the precious relic at Veronica; so that the metropolis of the papacy held out great inducements to those who desired their transgressions to be forgiven.

And there was the city of Canterbury which acquired great celebrity by the *martyrdom* of Becket, so that 100,000 devotees of all ranks might sometimes be numbered in that place who humbly craved spiritual boons; and so long as history and Chaucer's tales shall be known, will that imposture be recollected as an illustration of priestly artifice, to attract pilgrims, and fill the coffers of the church. And in every nation where the Pontiff holds sway, there is some local rendezvous for such as cannot, either from poverty, sickness, or age, visit distant places; so that by going to them, or to *seven* churches, or by sending a *proxy*, they may gain all the blessings of a personal tour. Before they commenced their perigrinations, they were, as the pagans, blessed in the church, and led out in procession, accompanied by the cross and holy water to ensure a safe return; and if they lived to see that day, they were again, as their prototypes, welcomed by religious salutations. They were esteemed the favoured of heaven, having walked over the footsteps of Jesus and wept at the tomb, or tasted 'Siloa's brook which flowed fast by the oracle of God;' they were now safe for the future, and sat down to enjoy the well-earned blessings of their spiritual toils.

Some of the holy wanderers are called palmers, who differ from the pilgrims because the latter have a home whilst the former have none; the pilgrim travelled to a certain place, but the palmer to any; the one went at his own charge, the other lived on alms; the pilgrim might give up his profession, but the

palmer not till he had obtained the palm, the victory over all his enemies;\* so that we have here again corresponding features with the pandarums and fakírs. Then in their equipment also there were analogies not to be overlooked. The votary of popery had a peculiar kind of staff, which had only one knob in the middle, and not until it had been consecrated was it adequate for attack and defence; bringing to our view the staves of the heathen pilgrims, which are called the ஒரு முளியி சம்பு, *orou mullu pirambu*, literally, the cane with one knot;† and let the devotee have one of these and he is free from fear; the sun cannot smite him by day, nor the moon by night; serpents and wild beasts will not approach him, nor evil spirits go near him. There was also the scrip and the scallop of the one, and the calabash and shell or sea-cocoanut of the other, to receive alms and food; each also carrying a rosary to regulate his prayers, so that we have here similarities which cannot fail to tell their own story.

And the sufferings endured on their journeys by those of the Roman Catholic faith, were not inferior to the Mohammedans or the Gentiles; for whether they went to Jerusalem by sea or by crossing the desert from Egypt, they had great privations. Multitudes in perils of the wilderness, through losing their way, or by fatigue, or a burning sun, or want of water, or through diseases induced by hard living, were brought to the most deplorable condition. The evil treatment they received from the Turks, and the impositions of those who lived on their credulity, made them amongst the most pitiable of the fraternity in any creed; for the heathen meet with universal facility when they go through inhabited regions, and on their arrival at the shrine have every protection. Before the victims of the '*true faith*' could reach Jerusalem, they were emaciated and penniless; so that William of Tyre tells us that scarcely one in a thousand could support himself when he got to the holy place. See the misery therefore accumulating at every step, and you gain a strong view of its character. It was this that aroused the anchorite Peter, and set Christendom on a blaze; this that gave a turn to the spirit of

\* Popish Courant. Edit. 1679.

† Some are also valued for having knots in uneven numbers.



chivalry, which had been wasting itself in adventures with wild beasts and tournaments; this that placed before them the high prize of spiritual ambition, and called forth the brave of every name.

There is also at this day the holy resort, Saint Patrick's Purgatory, in an island of Lough Dergh,\* which lies about half a mile from the shore, rising but little from the level of the lake, and presenting a sterile appearance. It was believed the passage into purgatory was there, so that any *who felt anxious for a look, or visit, might be indulged with that favour*. There are several buildings fitted up for worship, each being properly dedicated to a powerful saint.

Inglis and another gentleman, who visited the sacred spot in 1834, say, there was a 'multitude of apparently the most devout worshippers' they had ever beheld. All were kneeling except the choir, and each seemed absorbed in his own devotions; the only food allowed is bread, but the water by the priest's blessing is believed to be as powerful as wine. While in the prison a man with a switch keeps exercising his vocation, and though there be sundry shrugs and starts, there is no retaliation, as that would mar the duty. Inglis says when he went the island was covered with pilgrims, most of whom were in respectable apparel, and there were 200 of them at one time, waiting to be ferried across. As the priests had heard of his coming, they ordered the devotions to be suspended, lest he with profane eye should obtrude, and with wicked pen or tongue describe what he saw. He believes there were at that time two thousand persons on the island, and during one day he counted twelve boats, each containing upwards of forty pilgrims, so that there would be more than five hundred; and considering the ceremonies continue seventy-five days, if half the number went across, there would be at least nineteen thousand deluded creatures hasting to the shrine of Lough Dergh. Many of the devotees had come from different parts of Cork, Kerry and Waterford, and other *remote* districts, so that some weeks would be employed which might have been taken up in profitable labour, as in the month of July nearly all may get

\* I principally follow an able pamphlet printed in Dublin, called the 'Holy Wells.'



something to do. On returning our friend joined a party of the holy wanderers, amongst whom was a priest, who declared though he had walked eighty miles to the place, he found himself much better for the discipline, and that no person though sitting in wet clothes, or on the damp ground, ever caught cold; so that the earth must contain a great deal of celestial virtue. Motherless wives go to the holy island in Scariff Bay on the river Shannon, and scenes of iniquity are there perpetrated too fearful to be repeated. And the sufferings of some of these victims to popery are of no common order. They have to describe large circuits on their knees; the writhing postures, the intense agonies and the lacerated parts of the votaries are most distressing to the spectator. The path is often over sharp stones so that they do not proceed many yards before the blood begins to flow, but this only increases their merit, they are staining the ground to cleanse their souls; they are suffering on earth to rejoice in heaven.

And now I ask is there not a complete identity betwixt the Pagan, the Mohammedan, Grecian and Popish pilgrims? They all go to an object which has received, and can impart some virtue to the visitor; they have all to endure toil and anguish, and yet as in one case, so in the other, they may compromise by payment; by going to a nearer place or through sending a substitute to some distant land; then the peculiar staff and scrip and beads alike arrest our attention, and though each may claim some *little* originality, there is no doubt as to the heathen carrying off the palm. We say therefore that the holy mother stands convicted of gross and *impious* plagiarisms, and whatever reasons she may assign, she has departed from the authority of the Scriptures, and received into her pale for purposes conciliatory, and pecuniary, practices which cut her off from all right and title to be called a church of Christ. Let them not tell us about the wise men who went to do homage to the infant Jesus. A star was sent to guide them, they went to present gifts, and not to make an extract from dead men's bones, or the gross particles of earthly matter; what analogy is there betwixt the one and the other? O the drivellings of superstition! When she must give some reason for her conduct, she rushes to the Scriptures and tortures them to approve of her transgressions, like the drowning man, she

grasps the passing straw, to save her worthless life ; she begs, she cants, or boasts her thundering Vatican ; but until she can prove that the apostles and disciples went to imbibe holiness from the localities of the cradle or the tomb, we reject her false pretensions and rest ourselves on the sole, the all-sufficient, the eternal source of purity and salvation in Jesus Christ. Let the bones of saints moulder into dust, let Carmel and Bethlehem and Calvary reel in the ruin of an expiring world, let rocks and mountains roll in dread confusion, let no spot of earth be distinguished as the site of virtue or of vice, of fiendish malice or Jehovah's love ; let all return to the chaos of primeval things : and we fear not, our heart is strong, our eyes are bright ; Jesus the Saviour never dies.

*(To be continued.)*

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## REVIEW.

**History of the Great Reformation of the Sixteenth Century, in  
Germany, Switzerland, &c.**

BY J. H. MERLE D'AUBIGNE.

*American Edition—Nineteenth Thousand.*

*(Continued.)*

MARTIN LUTHER, the son of John Luther, or Lütter, and Margaret Lindermann, was born at Eisleben, a small town in Upper Saxony, on the 10th day of November, 1483. His father, a man of upright character, open-hearted, and possessing a strength of mind bordering on obstinacy, was by occupation a labourer in the mines, and soon after Martin's birth removed to Mansfeld, five leagues from Eisleben, to pursue this employment. His mother endeavoured to increase their limited resources by agricultural employments.

'The early years of their abode at Mansfeld were full of difficulty for the worthy John and his wife. They lived at first in extreme poverty. "My parents," said the Reformer, "were very poor. My father was a woodcutter, and my mother has often carried the wood

on her back, that she might earn wherewith to bring us children up. They endured the hardest labour for our sakes." The example of parents whom he revered, and the habits they trained him to, very early accustomed Luther to toil and frugal fare. How often may Martin, when a child, have accompanied his mother to the wood, and made up and brought to her his little faggot.

'There are blessings promised to the labour of the righteous, and John Luther experienced their reality. He gradually made his way, and established at Mansfeld two small furnaces for iron. By the side of these forges little Martin grew up, and it was with the earnings of this industry that his father was afterwards able to place him at school. "It was from a miner's fireside," says the worthy Mathesius, "that one who was destined to recast vital Christianity was to go forth: an expression of God's purpose, by his means, to cleanse the sons of Levi, and refine them as gold in his furnace."\* Respected by all for his uprightness, irreproachable conduct, and good sense, he was made one of the council of Mansfeld, the chief town of the district so called. Circumstances of too pinching want might have weighed down their child's spirit; while comparatively easy circumstances would dilate his heart and raise his character.

'John took advantage of his new appointment, to court the society he preferred. He paid great attention to the learned, and often invited to his table the ecclesiastics and schoolmasters of the place. His house afforded a sample of those social meetings of citizens that did honour to Germany in the beginning of the 16th century. It was a kind of mirror, to which came, and wherein were reflected, the numerous subjects which successively took possession of the agitated stage of the times. The child derived advantage from this. Doubtless the sight of these men, to whom so much respect was shown in his father's house, excited in the heart of young Martin the ambitious desire that he himself might one day be a schoolmaster or man of learning.

'As soon as he was old enough to receive instruction, his parents endeavoured to communicate to him the knowledge of God, to train him in his fear, and form him to the practice of the Christian virtues. They applied the utmost care to this earliest domestic education.† But their solicitude was not confined to this instruction.

'His father, desiring to see him acquire the elements of that learning for which he had so much esteem, invoked upon him the blessing

\* Drumb musste dieser geistliche Schmelzer . . . (Mathesius, 1565, p. 3.)

† Ad agnitionem et timorem Dei . . . domestica institutione diligenter adauferunt.—(Melaneth. Vita Luth.)



of God, and sent him to school. Martin was then a little child. His father and Nicholas Emler, a young man of Mansfeld, often carried him in their arms to the house of George Emilius, and came again to fetch him. Years afterwards, Emler married Luther's sister.'

From his earliest years, young Martin seems to have evinced indications of a religious disposition, but they arose principally from fear. The instruction pursued in those days, when truth was inculcated with abundance of error, led the soul into bondage, and it is remarked of Martin, that every time he heard the name of Christ, he turned pale with terror. This servile fear is certainly no part of true religion, and often may be a hindrance to its proper reception, but in the case of the destined reformer it ultimately gave place to right views of Christ as meek and lowly of heart, which brought with them the greater joy, perhaps, on account of the terror which had preceded them. The marvellous stories to which he listened as a child, and which produced a deep impression on his mind, may also have had some influence on his after belief, especially as to the visible agency of evil spirits. In regard to his early education our author remarks—

'John Luther, in conformity with his predilections, resolved to make his son a scholar. That new world of light and science which was everywhere producing vague excitement, reached even to the cottage of the miner of Mansfeld, and excited the ambition of Martin's father. The remarkable character, and persevering application of his son, made John conceive the highest hopes of his success. Therefore, when Martin was fourteen years of age, in 1497, his father came to the resolution of parting from him, and sending him to the school of the Franciscans at Magdeburg. Margaret was obliged to yield to this decision, and Martin made preparations for leaving his paternal roof.

'Amongst the young people of Mansfeld, there was one named John Reinecke, the son of a respectable burgher. Martin and John, who had been school-fellows, in early childhood, had contracted a friendship which lasted to the end of their lives. The two boys set out together for Magdeburg. It was at that place, when separated from their families, that they drew closer the bonds of their friendship.

'Magdeburg was like a new world to Martin. In the midst of numerous privations, (for he had hardly enough to subsist on,) he observed and listened. Andreas Proles, a provincial of the Augustine



order, was then preaching with great zeal the necessity of reforming Religion and the Church. Perhaps these discourses deposited in the soul of the youth the earliest germ of the thoughts which a later period unfolded.

'This was a severe apprenticeship for Luther. Cast upon the world at fourteen, without friends or protectors, he trembled in the presence of his masters, and in his play hours he and some children, as poor as himself, with difficulty begged their bread.'

The difficulties encountered by their son at Magdeburg induced the parents, at the end of a year, to remove him to Eisenach in Thuringia, where was a school of much celebrity, and where also they had some relations. Here he appears to have obtained a good reputation for diligence and proficiency, and a decided taste for learning and philosophical science. He continued in this school about four years, but seems to have been exposed to similar privations as at Magdeburg.

'When the young scholar was pressed with hunger, he was obliged, as at Magdeburg, to go with his school-fellows and sing in the streets to earn a morsel of bread. This custom of Luther's time is still preserved in many towns in Germany. These young people's voices sometimes form a most harmonious concert. Often the poor modest boy, instead of bread, received nothing but harsh words. More than once, overwhelmed with sorrow, he shed many tears in secret; he could not look to the future without trembling.

'One day, in particular, after having been repulsed from three houses, he was about to return fasting to his lodging, when having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections. Must he, for want of bread, give up his studies, and go to work with his father in the mines of Mansfeld? Suddenly a door opens, a woman appears on the threshold:—it is the wife of Conrad Cotta, a daughter of the burgomaster of Eilfeld.\* Her name was Ursula. The chronicles of Eisenach call her "the pious Shunamite," in remembrance of her who so earnestly entreated the prophet Elijah to eat bread with her. This Christian Shunamite had more than once remarked young Martin in the assemblies of the faithful; she had been affected by the sweetness of his voice and his apparent devotion.† She had heard the harsh words with which the poor scholar had been repulsed. She saw him overwhelmed with sorrow before her door; she came

\* Lingk's Reisegesch. Luth.

† Dieweil, sie umb seines Singen und herzlichens Gebets willen. (Mathesius, p. 3).

to his assistance, beckoned him to enter, and supplied his urgent wants.

‘Conrad approved his wife’s benevolence ; he even found so much pleasure in the society of young Luther, that, a few days afterwards, he took him to live in his house. From that moment he no longer feared to be obliged to relinquish his studies. He was not to return to Mansfeld, and bury the talent that God had committed to his trust ! God had opened the heart and the doors of a Christian family at the very moment when he did not know what would become of him. This event disposed his soul to that confidence in God, which at a later period the severest trials could not shake.

‘In the house of Cotta, Luther lived a very different life from that which he had hitherto done. He enjoyed a tranquil existence, exempt from care and want ; his mind became more calm, his disposition more cheerful, his heart more enlarged. His whole nature was awakened by the sweet beams of charity, and began to expand into life, joy, and happiness. His prayers were more fervent ; his thirst for learning became more ardent ; and he made rapid progress in his studies.

‘To literature and science he united the study of the arts ; for the arts also were then advancing in Germany. The men whom God designs to influence their contemporaries, are themselves at first influenced and led by the tendencies of the age in which they live. Luther learned to play on the flute and on the lute. He often accompanied his fine alto voice with the latter instrument, and thus cheered his heart in his hours of sadness. He also took pleasure in expressing by his melody his gratitude to his adoptive mother, who was very fond of music. He himself loved this art even to his old age, and composed the words and music of some of the most beautiful German hymns.

‘Happy times for the young man ! Luther always looked back to them with emotion ! and a son of Conrad having gone many years after to study at Wittemberg, when the poor scholar of Eisenach had become the learned teacher of his age, he joyfully received him at his table and under his roof. He wished to repay in part to the son what he had received from the father and mother.

‘It was when memory reverted to the Christian woman who had supplied him with bread when every one else repulsed him, that he uttered this memorable saying : “There is nothing sweeter than the heart of a pious woman.”

‘But never did Luther feel ashamed of the time, when, pressed by hunger, he sorrowfully begged the bread necessary for the support of life and the continuance of his studies. So far from this, he

thought with gratitude on the extreme poverty of his youth. He considered it as one of the means that God had made use of to make him what he afterwards became, and he thanked him for it. The condition of poor children who were obliged to lead the same kind of life, touched him to the heart. "Do not despise," said he, "the boys who try to earn their bread by chaunting before your door, 'bread for the love of God,' *Panem propter Deum*. I have done the same. It is true that in later years my father maintained me at the University of Erfurth, with much love and kindness, supporting me by the sweat of his brow; but at one time I was only a poor mendicant. And now by means of my pen, I have succeeded so well, that I would not change fortunes with the Grand Seignior himself. I may say more; if I were to be offered all the possessions of the earth heaped one upon another, I would not take them in exchange for what I possess. And yet I should never have known what I do, if I had not been to school, and been taught to write." Thus did this great man acknowledge that these humble beginnings were the origin of his glory. He was not afraid of reminding his readers that that voice whose accents electrified the empire and the world, had not very long before begged a morsel of bread in the streets of a petty town. The Christian takes pleasure in such recollections, because they remind him that it is in God alone that he is permitted to glory.'

In the year 1501, when eighteen years of age, Martin Luther proceeded to the University of *Erfurth*, an ancient city in Thuringia, said to have been founded in the fifth century. Here he pursued his studies with great ardour, and soon became one of the most distinguished scholars at the University. He was soon disgusted with the scholastic jargon which prevailed under the name of philosophy, the absolute authority of Aristotle being majestically maintained—and gave himself, after perusing with assiduity the Latin and Greek classical authors, to the study of the fathers, and of the early ages of the church, 'The whole University,' says Melancthon, 'admired his genius.'

'But even at this early period the young man of eighteen did not study merely with a view of cultivating his understanding; there was within him a serious thoughtfulness, a heart looking upwards, which God gives to those whom he designs to make his most zealous servants. Luther felt that he depended entirely upon God,—a simple and powerful conviction, which is at once a principle of deep humility and an incentive to great undertakings. He fervently invoked



the Divine blessing upon his labours. Every morning he began the day with prayer; then he went to church; afterwards he commenced his studies, and he never lost a moment in the course of the day. "To pray well," he was wont to say, "was the better half of study."\*

The young student spent in the library of the university the moments he could snatch from his academical labours. Books being then scarce, it was in his eyes a great privilege to be able to profit by the treasures of this vast collection. One day, (he had been then two years at Erfurth, and was twenty years of age,) he was opening the books in the library one after another in order to read the names of the authors. One which he opened in its turn drew his attention. He had not seen anything like it till that hour. He reads the title:—it is a Bible! a rare book, unknown at that time.† His interest is strongly excited; he is filled with astonishment at finding more in this volume than those fragments of the gospels and epistles which the church has selected to be read to the people in their places of worship every Sunday in the year. Till then he had thought that they were the whole word of God. And here are so many pages, so many chapters, so many books, of which he had no idea! His heart beats as he holds in his hand all the Scripture divinely inspired. With eagerness and indescribable feelings he turns over these leaves of God's word. The first page that arrests his attention, relates the history of Hannah and the young Samuel. He reads, and can scarcely restrain his joyful emotion. This child whom his parents lend to the Lord as long as he liveth; Hannah's song in which he declares that the Lord raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set him among princes; the young Samuel who grows up in the temple before the Lord; all this history, all this revelation which he has discovered, excites feelings till then unknown. He returns home with a full heart. "Oh!" thought he, "if God would but give me such a book for my own!"‡ Luther did not yet understand either Greek or Hebrew. It is not probable that he should have studied those languages during the first two or three years of his residence in the university. The Bible that had filled him with such transport was in Latin. He soon returned to the library to find his treasure again. He read and re-read, and then in his surprise and joy, he went back to read again. The first gleams of a new truth then arose in his mind.

\* Fleissig gebet, ist uber die Helfft studert. (Mathes. 3.)

† Auff ein Zeyt, wei er die Bücher fein nacheinander besicht . . . kombt et über die lateinische Biblia. . . . (Mathes. 3.)

‡ Avide percurrit, cœpitque optare ut olim talem librum et ipse nancisci posset. (M. Adami Vit. Luth. p. 103.)



"Thus has God caused him to find his word! He has now discovered that book of which he is one day to give to his countrymen that admirable translation in which the Germans for three centuries have read the oracles of God. For the first time, perhaps, this precious volume has been removed from the place that it occupied in the library of Erfurth. This book, deposited, upon the unknown shelves of a dark room, is soon to become the book of life to a whole nation. The Reformation lay hid in that Bible.

"It was in this same year that Luther took his first academical degree, that of a bachelor.

"The excessive labour he had undergone in preparing for his examination, occasioned a dangerous illness. Death seemed at hand. Serious reflections filled his mind. He thought his earthly career was at an end. All were interested about the young man. "It was a pity," thought they, "to see so many hopes so early extinguished." Several friends came to visit him on his sick bed. Amongst them was an old man, a venerable priest, who had observed with interest the labours and academical life of the student of Mansfeld. Luther could not conceal the thoughts that filled his mind. "Soon," said he, "I shall be summoned hence." But the prophetic old man kindly answered. "My dear bachelor, take courage! you will not die this time. Our God will yet make you his instrument in comforting many others.\* For God lays his cross upon those whom he loves, and those who bear it patiently gain much wisdom." The words impressed the sick youth. It was as he lay in the dust of death that he heard the voice of a priest remind him that God, as Samuel's mother had said, raiseth up the poor. The old man has poured sweet consolation into his heart, and revived his spirits; he will never forget it. "This was the first prophecy the doctor ever heard," says Mathesius, the friend of Luther, who relates this circumstance, "and he often recollected it." We may easily comprehend in what sense Mathesius calls this speech a prophecy.

"When Luther was restored to health there was in him a something new. The Bible, his sickness, the words of the old priest, seemed to have called him to a new vocation. There was, however, as yet, no settled purpose in his mind. He resumed his studies. In 1505 he was made master of arts, or doctor in philosophy. The university of Erfurth was then the most celebrated in all Germany. The others were in comparison but inferior schools. The ceremony was performed according to custom, with much pomp. A proces-

\* Deus te virum faciet qui alios multos iterum consolabitur. (M. Adami Vit. Luth. p. 103.)

sion with torches came to do honour to Luther.\* The festival was magnificent. There was general rejoicing. Luther, perhaps, encouraged by these honours, prepared to apply himself entirely to the study of the law, agreeably to the wishes of his father.

‘But God willed otherwise. Whilst Luther was engaged in various studies, and beginning to teach natural philosophy and the ethics of Aristotle, with other branches of philosophy, his conscience incessantly reminded him that religion was the one thing needful, and that his first care should be the salvation of his soul. He had learned God’s hatred of sin; he remembered the penalties that his word denounces against the sinner; and he asked himself tremblingly, if he was sure that he possessed the favour of God. His conscience answered: No! His character was prompt and decided; he resolved to do all that depended upon himself, to ensure a well-grounded hope of immortality. Two events occurred, one after the other, to rouse his soul and confirm his resolution.

‘Amongst his college friends there was one, named Alexis, with whom he was very intimate. One morning a report was spread in Erfurth that Alexis had been assassinated. Luther hurried to the spot and ascertained the truth of the report. This sudden loss of his friend affected him, and the question which he asked himself: “What would become of me, if *I* were thus suddenly called away?” filled his mind with the liveliest apprehension.†

‘It was then the summer of 1505. Luther availed himself of the leisure afforded him by the university vacation, to take a journey to Mansfeld, to revisit the beloved abode of his infancy, and to see his affectionate parents. Perhaps, also, he intended to open his heart to his father, to sound him upon the plan that was forming in his mind, and obtain his permission to engage in a different vocation. He foresaw all the difficulties that awaited him. The idle life of the greater part of the priests was particularly offensive to the active miner of Mansfeld. The ecclesiastics were moreover little esteemed in society: most of them possessed but a scanty revenue, and the father, who had made many sacrifices to keep his son at the university, and saw him lecturing publicly in his twentieth year, in a celebrated school, was not likely readily to renounce his proud hopes.

‘We are not informed of what passed during Luther’s abode at Mansfeld. Perhaps the decided wish of his father made him fear to open his mind to him. He again left his father’s house for the halls of the academy. He was within a short distance of Erfurth when he was overtaken by a violent storm. The thunder roared; a thunder-

\* L. Opp. W. xxii. p. 2229.

† *Interitu sodalis sui contristatus.* (Cochleus p. 1.)

bolt sunk into the ground by his side. Luther threw himself on his knees. His hour is perhaps come. Death, judgment, eternity, are before him in all their terrors, and speak with a voice which he can no longer resist. "Encompassed with the anguish and terror of death," as he himself says,\* he makes a vow, if God will deliver him from this danger, to forsake the world, and devote himself to His service. Risen from the earth, having still before his eyes that death that must one day overtake him, he examines himself seriously, and inquires what he must do.† The thoughts that formerly troubled him return with redoubled power. He has endeavoured, it is true, to fulfil all his duties. But what is the state of his soul? Can he, with a polluted soul, appear before the tribunal of so terrible a God? He *must* become holy. He now thirsts after holiness as he had thirsted after knowledge. But where shall he find it? How is it to be attained? The university has furnished him with the means of satisfying his first wish. Who will assuage this anguish, this vehement desire that consumes him now? To what school of holiness can he direct his steps? He will go into a cloister; the monastic life will ensure his salvation. How often has he been told of its power to change the heart, to cleanse the sinner, to make man perfect! He will enter into a monastic order. He will there become holy. He will thus ensure his eternal salvation.‡

'Such was the event that changed the vocation and the whole destiny of Luther. The hand of God was in it. It was that powerful hand that cast to the ground the young master of arts, the aspirant to the bar, the intended jurisconsult, to give an entirely new direction to his after life. Rubianus, one of Luther's friends at the university of Erfurth, wrote to him in later times: "Divine Providence foresaw what you would one day become, when, on your return from your parents, the fire of heaven struck you to the ground, like another Paul, near the city of Erfurth, and separating you from us, led you to enter the Augustine order." Thus, similar circumstances marked the conversion of two of the greatest instruments chosen by Divine Providence to effect the two greatest revolutions that have ever taken place upon the earth: Saint Paul and Luther.'§

\* Mit Erschrecken und Angst des Todes umgeben. (L. Epp. ii. 101.)

† Cum esset in campo, fulminis ictu territus. (Cochlæus, l.)

‡ Ocasio autem fuit ingrediendi illud vitæ genus quod pietati et studiis doctrinæ de Deo existimavit esse convenientius. (Mel. Vit. Luth.)

§ Some historians relate that Alexis was killed by the thunder-bolt that alarmed Luther; but two contemporaries, Mathesius and Schneccer (in Orat. de Luth.) distinguish between these two events; we may even add to their testimony that of Melancthon, who says, 'Sodalem nescio quo casu interfectum.' (Vita Luth.)



It has been frequently stated, and is so in what is called the Autobiography of Luther, that the Bible mentioned in these extracts was found in a monastery which he afterwards entered, but aside from the authority of D'Aubigne, who appears to have investigated every point of this kind thoroughly, it seems more probable that, finding a Latin Bible in the library of the University, he was by the study of it led to reject the vanities of the world, and renounce the pursuit of its honours in the study of the law, than that having made this choice he afterwards discovered the Holy Scriptures. This is the more rational view, as though his entering a convent showed that his mind was still in darkness, it showed also—under the circumstances—that he was sincerely seeking after light. He made a sacrifice which few could make, in resolving to bury his eminent talents in a monastery. His college friends were struck dumb with astonishment when at the close of a simple but cheerful report to which he had invited them, and which was enlivened by music as well as witty discourse, he communicated to them, in the midst of their gaiety, his resolution to give up the world and enter a cloister. After recovering from their first astonishment they remonstrate, but in vain. His resolution is fixed, and that very night, dreading their importunity, he quits his lodgings, and taking of his books only Virgil and Ploatus (not yet having a Bible of his own), he went alone, in the darkness of the night, to the convent of the hermits of St. Augustine. He asks admittance. The door opens and closes again, and he is separated from his parents, his companions in study, and from the world. He was then a little more than twenty-one years of age.

‘There was then in Luther little of that which made him in after life the Reformer of the church. His entering into a convent is a proof of this. It was an act in that spirit of a past age from which he was to contribute to deliver the church. He who was about to become the teacher of the world, was as yet only its servile imitator. A new stone was added to the edifice of superstition, by the very person who was shortly to overturn it. Luther was then looking for salvation in *himself*, in works and observances; he knew not that salvation cometh of God only. He sought to establish his own righteousness and his own glory, being ignorant of the righteousness and glory of God. But what he was then ignorant of he soon



learned. It was in the cloister of Erfurth that the great change was effected which substituted in his heart God and his wisdom for the world and its traditions, and prepared the mighty revolution of which he was the most illustrious instrument. \* \* \* \*

"The monks had received him joyfully. It was no small gratification to their self-love to see the university forsaken, by one of its most eminent scholars, for a house of their order. Nevertheless, they treated him harshly, and imposed upon him the meanest offices. They perhaps wished to humble the doctor of philosophy, and to teach him that his learning did not raise him above his brethren; and thought, moreover, by this method, to prevent his devoting himself to his studies, from which the convent would derive no advantage. The former master of arts was obliged to perform the functions of door-keeper, to open and shut the gates, to wind up the clock, to sweep the church, to clean the rooms.\* Then, when the poor monk, who was at once porter, sexton, and servant of the cloister, had finished his work: "*Cum sacco per civitatem*—With your bag through the town!" cried the brothers; and, loaded with his bread-bag, he was obliged to go through the streets of Erfurth, begging from house to house, and perhaps at the doors of those very persons who had been either his friends or his inferiors. But he bore it all. Inclined, from his natural disposition, to devote himself heartily to whatever he undertook, it was with his whole soul that he had become a monk. Besides, could he wish to spare the body? to regard the satisfying of the flesh? Not thus could he acquire the humility, the holiness, that he had come to seek within the walls of a cloister?

"The poor monk, overwhelmed with toil, eagerly availed himself of every moment he could snatch from his degrading occupations. He sought to retire apart from his companions, and give himself up to his beloved studies. But the brethren soon perceived this, came about him with murmurs, and forced him to leave his books: "Come, come! it is not by study, but by begging bread, corn, eggs, fish, meat and money, that you can benefit the cloister."† And Luther submitted, put his books, and resumed his bag. Far from repenting of the yoke he had taken upon himself, he resolved to go through with it. Then it was that the inflexible perseverance with which he ever prosecuted the resolutions he had once formed began to develop itself. His patient endurance of this rough usage gave a powerful energy to his will. God was exercising him first with small trials, that he might learn to stand firm in great ones. Besides, to be able to deliver

\* *Loca immunda purgare coactus fuit.*—(M. Adami Vit. Luth. p. 103.)

† *Selnecceri Orat. de Luth.*

the age in which he lived from the miserable superstitions under which it groaned, it was necessary that he should feel the weight of them. 'To empty the cup, he must drink it to the very dregs.'

In the convent, Luther read the works of the fathers, especially of Augustine, and was much struck with the opinion of that father on the corruption of man's will, and the grace of God. He found here also a Bible, fastened by a chain, and this was his most absorbing study. Sometimes he would meditate on a single passage a whole day.

'It was apparently at this period, that he began to study the Scriptures in the originals, and, by this means, to lay the foundation of the most perfect and useful of his printed works, the translation of the Bible. He made use of the Hebrew Lexicon, by Reuchlin, which had just appeared. John Lange, a brother in the convent, who was skilled in the Greek and Hebrew, and with whom he always maintained an intimate acquaintance, probably assisted him at the outset. He also made much use of the learned comments of Nicholas Lyra, who died in 1340. It was this circumstance that made Pflug (afterwards Bishop of Naumburg) remark: "*Si Lyra non lyrasset, Lutherus non saltasset*; If Lyra had not played his lyre, Luther had never danced."\*

'The young monk applied himself to his studies with so much zeal, that often, for two or three weeks together, he would omit the prescribed prayers. But he was soon alarmed by the thought that he had transgressed the rules of his order. Then he shut himself up to redeem his negligence; he set himself to repeat conscientiously all his omitted prayers without thinking of his necessary food. On one occasion he passed seven weeks almost without sleep.'

But it was in vain that he sought peace of conscience by abstinence and penance. He continued agitated and dejected, shunning the trivial and dull discourse of the monks, and moved like a spectre through the long corridors of the cloisters, with sighs and groans. His bodily strength forsook him, and sometimes he was motionless as if dead.

'One day, overcome with sadness, he shut himself in his cell, and for several days and nights suffered no one to approach him. One of his friends, Lucas Edemberger, uneasy about the unhappy monk, and having some presentiment of his state, took with him some

\* Gesch. d. deutsch. Bibelübersetzung.

young boys, choral singers, and went and knocked at the door of his cell. No one opened or answered. The good Edemberger, still more alarmed, broke open the door, and discovered Luther stretched on the floor in unconsciousness, and without any sign of life. His friend tried in vain to recall his senses, but he continued motionless. Then the young choristers began to sing a sweet hymn. Their clear voices acted like a charm on the poor monk, to whom music had always been a source of delight, and by slow degrees his strength and consciousness returned.\* But if for a few instants music could restore to him a degree of serenity, another and more powerful remedy was needed for the cure of his malady; there was needed that sweet and penetrating sound of the Gospel, which is the voice of God. He felt *this* to be his want. Accordingly his sufferings and fears impelled him to study with unwearied zeal the writings of the Apostles and Prophets.†

It was when Luther was in this state of mind that *Staupitz*, the vicar general of his order, visited the convent on his annual inspection. He was descended from a noble family, and his youth had been distinguished by a taste for letters and a love of virtue. He deeply lamented the corruption of morals, and the error of doctrine, which then devastated the church. Frederick had founded under his direction the University of Wittemberg, and he was the first professor of divinity in that school which was destined to enlighten the schools and churches of so many nations.

Staupitz, on his visit, at once singled out Luther, and seemed drawn towards him by a kind of presentiment of his singular destiny. He approached him affectionately and in every way endeavoured to overcome his timidity.

‘The heart of Luther, which had remained closed under harsh treatment, at last opened and expanded to the sweet beams of love. “As in water face answereth to face, so the heart of man to man.” (Prov. xxvii. 9.) Staupitz’s heart responded to that of Luther. The Vicar-general *understood him*. The monk felt towards him a confidence till then unknown. He opened to him the cause of his sadness, he described the horrid thoughts that distressed him, and

\* Seckend p. 53.

† Hoc studium ut magis expeteret, illis suis doloribus et pavoribus movebatur. (Melancth. Vita Luth.)



hence ensued, in the cloister of Erfurth, conversations full of wisdom and instruction.’

In the conversation which ensued, Staupitz quiets the distressing fears of his young friend, by pointing him to Christ, in whom is free and full salvation, and directing him not to distress himself with speculations, but to look to the wounds of Jesus; instead of torturing himself with his faults, to throw himself into the arms of the Redeemer. In short he preached to him the doctrine of justification by faith.

‘But Luther could not find in himself the repentance he thought necessary to his salvation; he answered (and it is the usual answer of distressed and timid minds,) “How can I dare believe in the favour of God, so long as there is no real conversion? I must be changed before He can receive me.”

‘His venerable guide proves to him that there can be no real conversion, so long as man fears God as a severe judge. “What will you say then,” cries Luther, “to so many consciences, to whom are prescribed a thousand insupportable penances in order to gain heaven?”

‘Then he hears this answer from the Vicar-general, or rather he does not believe that it comes from a man; it seems to him a voice resounding from heaven.\* “There is,” said Staupitz, “no true repentance but that which begins in the love of God and of righteousness.† That which some fancy to be the end of repentance is only its beginning. In order to be filled with the love of that which is good, you must first be filled with the love of God. If you wish to be really converted, do not follow these mortifications and penances. *Love him who has first loved you.*

‘Luther listens, and listens again. These consolations fill him with a joy before unknown, and impart to him new light. “It is Jesus Christ,” thinks he in his heart; “yes, it is Jesus Christ himself who comforts me so wonderfully by these sweet and salutary words.”‡

‘These words, indeed, penetrated the heart of the young monk like a sharp arrow from the bow of a strong man.§ In order to repentance, *we must love God!* Guided by this new light, he consulted the

\* Te velut e cœlo sonantem accepimus. (L. Epp. i. 115, ad Staupitium, 30 Maii, 1518.)

† Pœnitentia vero non est, nisi quæ ab amore justitiæ et Dei ineipit, &c. (Ibid.)

‡ Memini inter jueundissimas et salutaris fabulas tuas, quibus me solet Dominus Jesus mirifice consolari. (Ibid.)

§ Haesit hoc verbum tuum in me, sicut sagitta potentis acuta. (Ibid.)



Scriptures. He looked to all the passages which speak of repentance and conversion. These words, so dreaded hitherto, (to use his own expressions,) become to him an agreeable pastime and the sweetest refreshment. All the passages of Scripture which once alarmed him, seemed now to run to him from all sides, to smile, to spring up and play around him.\*

“Before,” he exclaims, “though I carefully dissembled with God as to the state of my heart, and though I tried to express a love for him, which was only a constraint and a mere fiction, there was no word in the Scripture more bitter to me than that of *repentance*. But now there is not one more sweet and pleasant to me.† Oh! how blessed are all God’s precepts, when we read them not in books alone, but in the precious wounds of the Saviour.”‡

“These words, which Luther heard with wonder and humility, filled him with courage, and discovered to him in himself, powers which he had not even suspected. The wisdom and prudence of an enlightened friend gradually revealed the strong man to himself. Staupitz did not stop there. He gave him valuable directions for his studies. He advised him to derive henceforth all his divinity from the Bible, laying aside the systems of the schools. “Let the study of the Scriptures,” said he, “be your favourite occupation.” Never was better advice, or better followed. But what especially delighted Luther, was the present that Staupitz made him of a Bible. At last he himself possessed that treasure which until that hour he had been obliged to seek either in the library of the University, or at the chain in the convent, or in the cell of a friend. From that time he studied the Scriptures, and especially St. Paul’s Epistles, with increasing zeal. His only other reading was the works of St. Augustine. All that he read was powerfully impressed upon his mind. His struggles had prepared him to understand the word. The soul had been deeply ploughed; the incorruptible seed took deep root. When Staupitz left Erfurth, a new light had arisen upon Luther.

“Still the work was not finished. The Vicar-general had prepared it. God reserved the completion of it for a more humble instrument. The conscience of the young Augustine had not yet found repose. His health at last sunk under the exertions and stretch of his mind. He was attacked with a malady that brought him to the gates of the grave. It was then the second year of his abode at the convent.

\* *Ecce jucundissimum ludum; verba undique mihi colludebant planeque huic sententiæ arridebant et assultabant.* (L. Epp. i. 115, ad Staupitium, 30 Mail, 1518.)

† *Nunc nihil dulcius aut gratius mihi sonat quam pœnitentia, &c.* (Ibid.)

‡ *Ita enim dulcescunt prœcepta Dei, quando non in libris tantum, sed in vulneribus dulcissimi Salvatoris legenda intelligimus.* (Ibid.)

All his anguish and terrors returned in the prospect of death. His own impurity and God's holiness again disturbed his mind. One day when he was overwhelmed with despair, an old monk entered his cell, and spoke kindly to him. Luther opened his heart to him, and acquainted him with the fears that disquieted him. The respectable old man was incapable of entering into all his doubts, as Staupitz had done; but he knew his *Credo*, and he had found *there* something to comfort his own heart. He thought he would apply the same remedy to the young brother. Calling his attention therefore to the Apostle's creed, which Luther had learnt in his early childhood at the school of Mansfeld, the old monk uttered in simplicity this article: "*I believe in the forgiveness of sins.*" These simple words, ingenuously recited by the pious brother at a critical moment, shed sweet consolation in the mind of Luther. "I believe," repeated he to himself on his bed of suffering, "I believe the remission of sins." "Ah," said the monk, "you must not only believe that David's or Peter's sins are forgiven;\* the devils believe that. The commandment of God is that we believe *our own sins* are forgiven." How sweet did this commandment appear to poor Luther! "Hear what St. Bernard says in his discourse on the Annunciation," added the old brother. "The testimony which the Holy Ghost applies to your heart is this: '*Thy sins are forgiven thee.*'"

From that moment the light shone into the heart of the young monk of Erfurth. The word of Grace was pronounced, and he believed it. He renounced the thought of meriting salvation, and trusted himself with confidence to God's grace in Christ Jesus. He did not perceive the consequence of the principle he admitted; he was still sincerely attached to the Church: and yet he was thenceforward independent of it; for he had received salvation from God himself; and Romish Catholicism was virtually extinct to him. From that hour Luther went forward; he sought in the writings of the Apostles and Prophets for all that might strengthen the hope which filled his heart. Every day he implored help from above, and every day new light was imparted to his soul.

Thus the principal human agent in the Reformation was fully prepared for the work assigned him, and was soon almost unintentionally fully committed in the conflict of life and death, as to himself; and emancipation, or continued slavery to the nations of Christendom.

\* Davidi aut Petro . . . Sed mandatum Dei esse, ut singuli homines nobis remitti peccata credamus. (Melanc. Vit. L.)

## ON MISSIONARY SUCCESS IN INDIA.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—Within the past year, a number of articles under the above title have appeared in the various periodicals of India; your own Journal in particular has contained some deeply interesting ones. Those from the pen of the Rev. T. Cryer have especially attracted my attention. I would state at the commencement of my remarks, that controversy is no part of my object at this time. My mind is in a state of inquiry, and I wish to see all the light possible thrown on that interesting subject. From the manner in which Mr. Cryer speaks, especially in his last article, I infer that he has in store a large amount of facts and reasoning, which he has not yet made public. There are some points in particular, in regard to which I would like to hear what are *his definite opinions*—points respecting which, I freely confess, my mind labours a little when urged to adopt his sentiments—(which I understand to be: that the missionary in India should confine himself to the work of preaching the Gospel, and that establishing and superintending schools should form no part of his labours.)

It will be perceived by my queries, that I understand Mr. C. to maintain that a principal cause of the want of success of Indian Missions is to be looked for in the fact that the missionaries have disregarded the examples of the apostles, and by engaging in schools and other irrelevant labours, have departed from the commandment of the Saviour, 'Go preach the gospel.'

To bring out the facts and reasonings of Mr. Cryer in a shape to suit the state of my own mind, I beg leave to propose the following queries.

1. Whatever precise definition may be attached to the phrase, preach the gospel, may it not be possible that a missionary, Mr. Poor for example, in superintending schools actually imparted an intellectual perception of a greater amount of Divine truth than he would do had he no schools under his care?

2. Should it or should it not be an object with the missionary to raise up teachers among the people who may assist him, or take his place when he is removed from his labours?

3. In many parts of India a large proportion of the people are unable to read, and consequently unable to make use of the written



Scriptures or other religious books. In view of this state of things, may not the missionary well spend some time and money in establishing and superintending schools; and will not his doing so not only help to secure the confidence of the people but directly further the great object for which he came among them?

4. What are the facts, either in connection with Mr. C.'s own mission or any other mission in India, which go to prove that missionaries devoted exclusively to preaching (in Mr. C.'s sense of the word) have done more for India than those who have in part or wholly laboured in connection with schools?

5. What are the facts or the reasons which induce Mr. C. to advocate a system in connection with the moral renovation of India different from what he would advocate in connection with England? (Mr. C. says he would advocate with all his strength the educational system were he in England.)

6. What are the facts or principles that prove that the church can long exist in purity when education is neglected?

7. Supposing the Apostle Paul had been of a nation as much superior in regard to education to those people among whom he preached, as the Christians of Europe and America are to those to whom they send missionaries, why may we not suppose he would have laboured directly to promote education in the midst of his efforts to preach the gospel?

8. Can we argue from the fact of many educated converts proving *unstable, inefficient, and false*, that missionaries should not labour to promote education?

9. Mr. Cryer (if I understand him) attributes the low state of the Native church at Ceylon entirely to the fact that the missionaries have adopted 'the educational system' for the preaching of the gospel. What are the facts or principles which induce him to believe that church would have been in a better state had the missionaries, without establishing schools, applied themselves exclusively to preaching the gospel?

This inquiry seems to me to be fundamental to the subject. It suggests to my mind a view of the subject which I have not yet seen properly discussed, but which must be discussed before the *exclusive preaching system* (as I choose to term it) can be adopted. To make the main points appear distinctly, the question may be put in a different form. If a convert who in childhood has enjoyed the advantages of being trained in a Christian school prove *weak, inconsistent, and perhaps false*, what reason is there for believing that the same individual would have turned out better had he grown up entirely under the care of heathen parents and enjoyed, consequently,



far more limited means for acquiring a knowledge of divine truth? It must be conceded that children in mission schools, besides the ability to read, acquire a *great amount* of *knowledge* of the facts and principles of Christianity, which will not and *cannot* be imparted in exercises commonly termed *preaching*. Is such knowledge of no importance to the convert? Will he be likely to prove a better Christian without it than with it? And is the knowledge of science and history, with their enlarging and liberalizing influence, (such has always been their supposed influence on the mind,) of no account? Is the convert better without it than with it? If the convert from Hinduism is better without similar knowledge, or rather it should be said, if he will make a better Christian uneducated, then are not the most enlightened Christian nations labouring under a great mistake in expending so much on colleges and seminaries of learning? The mission at Ceylon, the report of which drew forth Mr. C.'s remarks, have raised up in their schools a large number of young men whom they term Native preachers, catechists, assistants, teachers, &c. Does Mr. C. think this result of schools of no account? What induces him to think he could have secured a better result without schools? In short, take the mission as it is; allowing the Native church to be corrupt, to possess only a small portion of genuine converts; be it so, that very few not in some way connected with the mission seek the means of grace, yet what facts or principles go to prove that the mission would have been in a better state or would have accomplished more good had the missionaries from the first adopted the exclusive system of confining themselves to preaching the gospel?

10. What is the evidence that the primitive Christians possessed, as a body, a more deep, consistent, and abiding piety, than converts from heathenism do at the present day? Would it be inferred from Paul's Epistles to the various churches, or from the apocalyptic letters to the seven churches of Asia?

In consideration of the above question, other inquiries suggest themselves, such as: Is there reason to believe that the standard of morality among heathen nations in the early days of the church was higher than it is among those of the present day? Is it not a fact almost if not quite universal that the Christian characters of individuals and communities is stamped with peculiarities which partake of the natural character before conversion? We know that 'God is able to raise up children unto Abraham' even from stones of the streets. Yet does he do it? So he is able to transform at once the most immoral and abandoned into a perfect saint? But does he do it? On the contrary is it not a fact that those who are accustomed to the most sinful and immoral courses have the greatest difficulty in

maintaining a walk consistent with the pure principles of Christianity, and are most liable to fall into sin and bring disgrace upon the church? Such being the case, as we believe the universal law in the economy of divine grace, we are inclined to scrutinize somewhat carefully (especially when important inferences are drawn from them,) those accounts which so much exalt the piety of the primitive Christians. In these remarks the principle that the *example, instructions* and the *reproofs* of extraordinary teachers will produce extraordinary disciples, is by no means forgotten. It is difficult to conceive how that the churches which enjoyed the labours of Peter and John and Paul could be any thing but remarkable for deep piety and a consistent walk. But the apostles could not spend long portions of time with individual churches, they planted churches and left the care of them to others. These ministers were doubtless generally bright examples of piety and devotion, yet I would like to see the evidence stated more clearly than has yet fallen under my notice, that these primitive churches, say at the close of Paul's life, were superior for purity of conduct to churches from heathenism of the present day.

This question and the subsequent queries are intended to have a reference to the oft-repeated sentiment: 'If we would have Paul's converts, we must follow in Paul's steps.' What evidence that Paul's converts were very much superior to ours? (See 1 Cor. v., vi.; Gal. iii. 1—4; 2 Tim. iv. 16. In short see all of Paul's Epistles and the letters to the seven churches of Asia.) It should not be inferred from these remarks that the correctness or importance of this sentiment is doubted. The character and example of Paul, of the other apostles, and of the Saviour himself, cannot be too much studied by the missionary, and I might say imitated when the *circumstances are similar*. This last remark leads to another query respecting the great subject of want of missionary success in India.

11. Does not the character of the age and the people furnish one reason for the comparatively small success (perhaps the fact may be doubted when all the circumstances are taken into consideration) of Indian missions?

NOTE.—The age of the apostles was the initiatory state of the Christian dispensation. The apostles possessed the power of working miracles, and the influence of the Holy Spirit was given in abundant measures. This appears to have been necessary in order to establish the new religion on a firm basis. When India's day shall come (and have we not reason to think it is near) may we not expect to see

scenes like that of the day of Pentecost take place in every part of her vast plains? 'It is not for us to know the time or the reasons which the Father hath put in his own power.' To prevent the sentiments of the above remarks from being misunderstood or perverted, I will close by saying, that while I do not expect India will be converted till she has drunk the cup of indignation which has been prepared on account of her deep and aggravated sins, till the Lord's time shall have come, yet I do believe that the success and reward of every missionary within her borders will be according to his faithfulness in the work committed to him.

Yours, &c.

December, 1844.

AN INQUIRER.

### MES ADIEUX A ROME.

*Lettre de l' Abbé E. Bruitte, excuré de La Chapelle à M. Guyard  
grandvicaire de l' évêque de Montauban, 1843.*

THE pamphlet published under this title by Abbé Bruitte, is written with the vivacity of a southern Frenchman, and the energy of a free-man of Christ. It has already passed through several editions, and owes its fame chiefly to the interesting biographical facts with which it is interspersed. We extract them as giving a picture of situations more or less new to the Evangelical Christians.

Edward Bruitte, born at Nancy, 1799, in the bosom of the Roman church, studied in Paris and Montauban till his 16th year. But as the son of an old officer of the empire who talked to him more of glory than of Virgil, he soon joined his father and served first as volunteer, then as subaltern under Louis XVIII. and Napoleon, respecting the one and nearly adoring the other. He committed a grave offence which had well nigh cost his life: his officer having slapped him for preventing the duel of two soldiers, he returned the slap. He was cashiered and threatened with capital punishment, but the interference of the general, procured his liberation. This incident sank deeply into his heart: the life of a soldier had quenched the sparks of piety sown by a loving mother in his earliest years. The grace of God kindled them again, and the day of his delivery he vowed to devote himself to the ministry of the reformed church. But on his return from the regiment, the priests brought him under their



yoke, his piety became fanaticism, he was assured that the devil had disguised himself as an angel of light to deceive him, and decided forthwith for the Roman Catholic priesthood. He entered the Seminary of Agen, and studied there and at Montauban from his 20th to his 27th year; his first years were happy times. His faith embraced both Christ and the Pope. All along he felt Christ to be his Redeemer who poured consolations into his soul, yet had he nearly an equal regard for the Bishop of Rome. But in the latter period of his studies the struggles recommenced. Philosophy forced him to reason and passages from the Scriptures came to attack his passive obedience to the Roman clergy. Christ and the Pope were wrestling within him for the mastery. He unbosomed himself at last to his professor, invoking his theological genius to separate the wrestlers and to decide in favour of the truth. The answer given to him was his suspension from the functions of a subdeacon: he was put to the door for eight days, and had to undergo three weeks of penance, eating alone at the foot of the table. Two priests and two charity sisters, whose devotedness he admired, persuaded him that he was in the wrong, accordingly he did abjure his doubt in the assembly of the seminarists, and again the Pope, enthroned in the place of God, silenced the still small voice. Shortly after (1826) he entered into the ministry, determined to devote himself to it with all his powers.

In his 15 years of ministry he passed through several phases before he arrived at the full truth. The first was an enlightened catholicism, tempered by the liberties of the Gallican church; the other a mixed papal system, placing some ceremonies in the stead of episcopal pretensions, and seeking a Christ accessible in the sacraments. 'In my despair,' he writes, 'I asked God for a collier's faith. I prayed by day, prayed by night, to incline him towards me. Sometimes wishing to obtain rest, I said to the waves of untruth, on which the Roman church is floating, I am the deceived party! O ye waves, each of your drops reflects a side of the truth. But against my wish the waves rolled on and behold there was only the image of a lie. I added tears and austerities to my prayers, I cried in the desert of my heart: the truth is in Rome! but the echo answered, no, it is a lie! I had a tender affection for Mary, erected altars to her, and adorned them. 'O! Queen of heaven, come thou to my support, my faith expires:' but the echo answered: 'Mary is not the queen of heaven, thy faith does not expire, it begins to take root in the truth. In this unsupportable state a consumption began to bring me near the grave, it was hailed by me as an antidote to the desires of the flesh, but how was I to meet eternal judgment, loaded with mine own righteousness. Oh, what is a repentance without Jesus! But to this last



plank of salvation I was at last linked by the free and compassionate mercy of my Saviour, and from that day I knew no heart more at peace than mine. I am free and a Christian. Glory to Christ: he has broken my chains.' The ministry which Mr. Bruitte exercised for 13 years in four parishes of the dioceses of Agen and Montauban, were highly honoured by men. His bishop spoke of him as 'the entire and express stamp of the Gospel, a priest of exemplary and always sacerdotal conduct;' and for his devotedness in exposing his life to save others, Louis Philippe in 1838 sent to him the decoration of the Legion d'honneur.

In 1839, Mr. Bruitte left his parish to devote himself to the work of public instruction, in order to provide the better for a poor mother and sister: and when the latter was left destitute with two orphans, he accepted again of a parish, La Chapelle, near Montauban, that he might have a hospitable roof to offer to them. There he followed out the light received with great but measured zeal, avoiding all useless controversies, and preaching the truth by degrees as he discovered it. 'I made no mention of the Pope but declared the name of Christ. The sun when he rises in his brightness says nothing to the clouds of darkness he dispels.' His ministry seems to have been blessed to many. The Maire of the place for instance certified afterwards that their curate had conducted himself throughout, without the exception of one day, as a true apostle. When the parishionery came to have masses sung for their deceased relations, the abbé, convinced by Scripture that there is no purgatory, simply begged them to leave off that unnecessary custom. He spread the New Testament of de Sacy's authorized version, but without the Old Testament, and did in no way betray the unfair reasons for which other clergymen wished to hide that treasure. He explained the second commandment faithfully without heeding the mutilation it experiences at the hands of Rome, but did not remove the images of the saints. Once he unclothed a statue of Mary, but with the written permission of the Vicar Apostolic. Yet does he confess to have pushed his conformity too far, in still offering incense at the altars of the saints. He did not speak against relics or indulgences. Once only when a neighbouring Jesuite had enrolled some women of La Chapelle in the brotherhood of the scapulary (a small piece of cloth worn for the sake of the indulgences and privileges with which divers Popes have invested it), he preached against those bigots, angels in church, devils at home. Above all he preached Christ as the Lamb of God that taketh away the sins of the world, the redemption in him as complete, and his intercession, his absolution as fully sufficient.

It does not seem that these proceedings awakened more than

vague suspicions against Mr. B. But then he refused to take his fees from all and would not force his parish to contribute annually to the episcopal treasury. These steps attracted public attention. Every French curate receives from the state a salary of 800 francs, to which the contributions of the parish may add 600 more. But the chief income is from the casualties, baptisms, marriages, burials, masses of all kinds, etc. for which one pays by a tariff. A family is calculated to give annually 23 francs as fees; in Mr. B.'s parish of 80 houses they amounted to about 1800 francs. He felt that he must dispense freely what he had received freely, and refused other payments than such as proceeded from the good-will of the parishioners. And he draws a touching picture of their forwardness to communicate, of their intense anxiety to relieve the family of his sister. But the neighbouring priests could not pardon him for having set an example so injurious to their honour and interest. Lastly there came the demand of the episcopal treasury for the yearly tax levied from each parish. In 1842 the parish of La Chapelle refused to send it. The curate was accused to have turned their heads and ordered to bring them to a sense of their duty. The parish refused a second time: whereupon Mr. Bruitte was interdicted from officiating as curate and priest. In vain all petitions and testimonials, 'Mr. Bruitte must submit to an expiation of his fault, and promise to exercise all his functions the same way as the other priests. Mr. Bruitte deeply moved by the attachment of the parishionery, tried to prevent a final rupture by claiming only to be exempt from the duty of collecting the fees for himself and the bishop, and to be permitted peaceably to preach Christ as the sole and all-sufficient foundation of the church. These conditions not being acceded to, Mr. Bruitte had to leave La Chapelle, and has come to Geneva to prepare himself in the theological school for the Evangelical ministry. It is there that he wrote his Adieux to Rome, dedicating his pages to his (now destitute) mother.

H. G.

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#### ON THE LEX LOCI.

THE special attention of our readers is requested to the draft of a new law lately issued by the Governor General in Council, which is ordered to be re-considered at the first meeting of the Legislative Council of India after the 18th of April next. As there are some points in this law in which the Christians of India are deeply con-

cerned, it behoves them to give an early and close consideration to its various details, that their voice may be heard before the date above specified.

In deliberating upon all such subjects as the present, our ideas may be orderly arranged under the three following heads. The people or classes of people for whom the law is made; the courts that are to apply the law; and the provisions of the law.

I. The classes of people to whom this law is to be applicable.

Up to the present time the people of India have, as subject to the laws of the East India Company, been arranged as Hindus, Mohammedans, Portuguese, Dutch, English, &c. To Hindus, Hindu law; to Mohammedans, Mohammedan law; to Portuguese, Portuguese law; to English, English law, &c. has been administered. The difficulties connected with such a mode of administering justice, are referred to in the preamble of this act, and form one of the reasons for this new enactment.

When this draft act becomes law, all the inhabitants of India will be divided into three great classes, viz.; 1, Hindus; 2, Mohammedans; and 3, all persons included in neither of the above. This simplification is calculated to confer many advantages upon this country. And we call special attention to the fact that this proposed law is to be applicable only to the last class. In note (9) the three classes are distinctly specified, and it is added in the last paragraph of that note: 'This act, however, is intended for the last class only, and any provisions affecting the other two, (viz. Hindus and Mohammedans) would be out of place in it.'

Let it then be distinctly borne in mind that the Governor General in Council is about to legislate not for the heathen aborigines of India, nor for their former conquerors, the followers of the false prophet, but only for those who are strangers or aliens in this land, and for their descendants from whatever country they may have come, or whatever religion they may profess.

And here the important question arises, in the event of a man born of Heathen or Mohammedan parents, renouncing the religion of his ancestors, to which of these three classes shall he belong? This is a matter on which the Act happily speaks in no ambiguous terms; for by Sections X., XI. and XII., it is abundantly obvious that such an individual shall be recognised as belonging to the third class, and be entitled to have the provisions of this Act administered in his favour.

But there is a limitation and one of the greatest practical importance, to which we invite attention. Those whose rights are affected



by this limitation ought to lift up their voices in strong remonstrance against it. It is not very obvious, on a cursory perusal of the document; but a little consideration will make it abundantly plain. In Section I. there is a clear distinction drawn between the territories subject to the government of the East India Company and the local jurisdiction of Her Majesty's Supreme Courts of Calcutta, Madras, and Bombay. And it is provided that this Act is not to be applicable to those of the third class who are resident within the local jurisdiction of these Supreme Courts. Let it therefore be well understood, that after this Act shall have become law it will leave those of us who are residing in Madras, in exactly the same position we now occupy. If it be fraught with evils, they will not affect us. If it be pregnant with blessings, we shall not taste them.

## II. Which are the Courts that are to apply this law.

The Civil Courts of the East India Company; and so far all is well. But by Section VIII. it is provided that a Court of Appeal shall at some future unknown period be established; and until such Court be established, an appeal shall in every case in which this Act may be applied, lie to Her Majesty's Supreme Courts.

The inconsistency of such arrangements is gross and glaring. Her Majesty's Supreme Courts shall not apply this Act within their local jurisdictions, but they shall have the power to review and finally decide on the cases in which it may be applied by the Courts of the East India Company!

## III. The Provisions of this Draft Act.

These are to be found in the Substantive Law of England as it existed previous to the thirteenth year of King George the First. All laws passed since then are not applicable to India, unless specially provided that it should be so. Who in India knows what that law is? Our only solace is derived from the last paragraph of note (d). 'The effect of this Act will not be to introduce any new system into the Mofussil Courts, but merely to extend to all persons who are not Hindus or Mohammedans, that system which is already administered to British subjects.'

Now how does this bear upon the question of marriage? It is clear that the law upon this subject is the same here that it was in England previous to the 13th year of King George the First. If the fact stated by the *Friend of India* be correct, which we have not the means at present of verifying, that the 'New Marriage Act,' by which alone Episcopal Ministers have any legal pretence to claim the sole privilege of solemnizing marriages was passed in 1753, it follows that



this 'New Marriage Act' is not applicable to India. It is therefore a fair inference that marriages celebrated in India by dissenting ministers or civil officers are valid and legal.

Finally, by Sections X., XI. and XII., it is provided that a convert from Heathenism or Mohammedanism shall not by changing his religion forfeit his rights or property. This is well, were it not that converts within the local jurisdiction of Her Majesty's Supreme Courts in Calcutta, Madras, and Bombay, cannot claim the benefits of this Act; and further converts in the Mofussil to whom this act may be applied by the Courts of the East India Company, may be summoned by appeal before a Supreme Court, which does not apply this law within its own jurisdiction, and from which consequently they have little chance of receiving justice.

We sum up all our observations under the following heads.

1. This Act arranges all the Inhabitants of India under three classes: 1, Hindus; 2, Mohammedans; 3, all who belong to neither of these two classes.

2. This Act is to be applied to the latter class.

3. But it is not applicable to such persons in the 3d class who are resident within the local jurisdiction of Her Majesty's Supreme Courts.

4. By a fair inference it renders marriages celebrated by dissenting ministers legal.

5. It provides that a Heathen or Mohammedan changing his religion shall not thereby forfeit his property.

6. But this is only applicable to converts residing without the local jurisdiction of Her Majesty's Supreme Courts. And

7. Converts in the Mofussil after receiving justice from the Courts of the East India Company, may have it denied them in the Supreme Court to which they may in every case be summoned by appeal.

## Religious Intelligence.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(COMMUNICATED.)

At a general meeting of subscribing members of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, on January 29th, 1845, the report and accounts for the past year were presented, and the following resolutions unanimously adopted.

I. That the Report now read be adopted and printed for distribution to the subscribing members and friends of the church, and of the Society for Promoting Christian Knowledge; and this meeting desire to express their high gratification, and their thankfulness to God, for the progressive extension of the influence and labour of this Society in Southern India.

II. That this meeting desire especially to record their satisfaction at the large distribution of the Holy Scriptures, of the Liturgy, and of religious and school books, and also at the very great extension of education, and particularly of female education, under the patronage of the Venerable Society.

III. That this meeting contemplate also with much gratification, the proposed publication of a large edition of a revised version of the entire book of Common Prayer in the Tamil language, and they trust that an unexceptionable Telugu version of the Liturgy may, ere long, be available for publication.

IV. That this meeting, while they express their best thanks to the Select Committee for their past efforts in the promotion of Christian Knowledge, beg to recommend a renewed appeal to the friends of the church and of the Society, with a view not *only* to the maintenance of the present educational establishment, but to the extension of Christian education among the Natives, and especially the Native females.

V. That the particular acknowledgments of the Diocesan Committee be conveyed to the Rev. Vincent Shortland, B. D., for his able discharge of the Office of Secretary during the past year.

(Signed) H. HARPER,  
Chairman.

VI. That the thanks of the meeting be offered to the chairman.

The following brief extract from the Report exhibits the extent of the operations of the Society in Southern India, in the year 1844.

In conclusion, the committee would thus recapitulate and sum up the labours which, in the Providence of God, they have been permitted to accomplish during the past year.

Grants to Seminaries,	-	-	-	-	-	-	-	-	1079	14	3
Do. for Boys' Schools,	-	-	-	-	-	-	-	-	2940	15	6
Do. for Girls' Schools,	-	-	-	-	-	-	-	-	2199	13	2
Do. for Churches and School Buildings,	-	-	-	-	-	-	-	-	3687	0	0
Value of Books granted gratuitously to 231 Schools, containing											
5735 Boys and 1138 Girls,	-	-	-	-	-	-	-	-	4339	0	6
Total Rupees									14,246	11	5

Number of Schools receiving grants in money or books,	-	-	-	-	-	-	-	231
Number of Children—Boys,	-	-	-	-	-	-	-	5735
Girls,	-	-	-	-	-	-	-	1138
Total Boys and Girls under instruction,	-	-	-	-	-	-	-	6873
Books issued, {								
Holy Scriptures,	-	-	-	-	-	-	-	3283
Liturgy,	-	-	-	-	-	-	-	1829
Other Books,	-	-	-	-	-	-	-	47589
Total Books issued,	-	-	-	-	-	-	-	52701

The subscriptions, which were in 1842, only Rupees 620, and in 1843, Rupees 2335-8-0, amounted last year to Rupees 4404-5-8, viz. for General purposes, Rupees 2357-5-8, and for the 'Native Education Fund,' Rupees 2047.

The committee trust this summary, although far from complete, will acquit them of unfaithfulness in the judgment of the friends of the church and of the Society, in the stewardship committed to them, and they would beg the earnest prayers of those who desire the extension of the kingdom of Christ, that they may be increasingly faithful, diligent, and successful in the present, and every succeeding year.

They beg to tender their sincere thanks to those who have entrusted them with funds to carry on this great work, and they would earnestly solicit a continuation of their kind contributions, especially on behalf of the 'NATIVE EDUCATION FUND,' that they may be enabled to proceed with zeal and confidence in the maintenance of CHRISTIAN SCHOOLS and in the publication of the *Holy Scriptures*, which are given by inspiration of God, and are able to make us wise unto salvation through faith in Christ Jesus.

## MADRAS TRACT AND BOOK SOCIETY.

THE *twenty-sixth* anniversary of this Institution was held agreeably to appointment on the evening of the 5th ultimo, at the Davidson Street Chapel. The attendance was unusually good.

The preliminary religious exercises were conducted by the Rev. M. BOWIE, M. A., Senior Chaplain of the Scotch Church.

A. F. BRUCE, Esq. kindly presided, who upon taking the chair, made a few appropriate remarks on the benefits that had resulted from the efforts of this Society, and the claim it justly had upon the united support of all those who desire to see truth advance among this erring and morally debased people.

The Annual Report was then read by the Secretary, Rev. F. D. W. WARD, M. A. The following are a few of its most important statements:

1. *Tracts* printed since the last anniversary, 43; of which 21 are original, and 22 re-prints. Books, 2; one original, and one a re-print.

2. Whole number of tracts in the Native languages printed during the year, 205,500; issued, 213,910; bound volumes, 2,361; school-books, 4,131. Total number of tracts, bound volumes, and school-books, 220,461.

3. Grants of tracts have been made to fifty-five persons, to one missionary station, and to two associate Tract Societies.

4. Sets of the Society's publications have been presented to each of the missionary stations in Southern India, and the consequence of which has been a demand, not before existing, for large purchases of books.

5. Replies to the annual 'Circular letter' have been received from many missionaries, from which we learn that: (1) An increasing demand for Christian tracts and books exists in all directions. (2) Great general good and several instances of special spiritual benefit have attended the publications sent forth (six instances are named and detailed). (3) The text and school books of the Society are much used by catechists and in schools. (4) The disposition to purchase books is slowly on the advance.

6. A small balance remains in the treasury, but the continued pe-



cuniary contributions of friends are required to render the Society increasingly useful.

The following Resolutions were then proposed and unanimously adopted.

*1st Resolution*—‘That the Report be adopted and printed, under the direction of the committee, and that, in the opinion of this meeting, it is the privilege and duty of all Christians to acquaint themselves, as far as possible, with the transactions of this Society and kindred institutions of Christian benevolence.’—Moved by the Rev. J. BRAIDWOOD, A. M., of the Free Church of Scotland, and seconded by the Rev. W. PORTER, of the Independent Chapel.

*2d Resolution*—‘That a review of the transactions of this Society from its commencement, and especially during the past year of its history, affords ample subjects for sincere gratitude to the Author of all good, and that with devout thanksgiving for what the Lord has, through its instrumentality, done for the souls of our fellow-men, we will continue to it during the coming year our pecuniary support and our prayers for that influence without which all its labours will prove ineffectual.’—Moved by the Rev. W. GRANT, Missionary of the Church of Scotland, and seconded by D. MACKENZIE, Esq.

*3d Resolution*—‘That this Society aims not at the furtherance of any one branch of the Protestant Church, but is intended for Christians of all Evangelical creeds. As such it is entitled to the prayers and co-operation of *all* who love the truth as it is in Jesus.’—Moved by the Rev. J. H. GRAY, A. B., Missionary of the Church Missionary Society, and seconded by the Rev. H. M. SCUDDER, of the American Missionary Society.

*4th Resolution*—‘That the thanks of the meeting are due to the gentlemen who conducted the affairs of the Society during the past year, and that the following be the Office-bearers for the year to come.’—Moved by Colonel LAWE, of the Engineers, and seconded by the Rev. A. LEITCH, of the London Missionary Society.

MESSRS. BAINBRIDGE AND CO., *Treasurers.*

REV. F. D. W. WARD, A. M., *Secretary.*

D. MACKENZIE, ESQ., *Assistant Secretary and Depository.*

REV. A. LEITCH, *Editor of the Tamil Magazine.*

*General Committee.*

LIEUT. COL. R. ALEXANDER,	REV. A. LEITCH,
REV. J. ANDERSON,	REV. E. LEWIS,
REV. J. BRAIDWOOD, A. M.	D. MACKENZIE, Esq.
LIEUT. COL. C. A. BROWNE,	Z. MACAULAY, Esq.
REV. R. CARVER,	REV. J. OGILVIE, A. M.
MAJOR J. CRISP,	REV. W. PORTER,
REV. J. H. ELOUIS,	CAPT. M. J. ROWLANDSON,
REV. W. GRANT,	REV. J. ROBERTS,
REV. R. D. GRIFFITH,	REV. H. M. SCUDDER,
REV. R. K. HAMILTON, A. M.	CAPT. W. G. WOODS,
REV. S. HARDEY,	REV. F. D. W. WARD, A. M.
REV. R. JOHNSTON,	REV. M. WINSLOW, A. M.

*Sub-Committee of Revision.*

REV. A. LEITCH,	REV. S. HARDEY,
REV. E. LEWIS,	REV. F. D. W. WARD, A. M.
REV. R. D. GRIFFITH,	REV. M. WINSLOW, A. M.

Addresses, full of instruction and interest, were made by the Rev. Messrs. Braidwood, Porter, Grant, Gray, and Col. Lawe, which were listened to with the attention and seriousness that they justly deserved. One of the newspapers of the day styled the meeting the 'most numerously attended, and most interesting anniversary of the Society that had yet been held in Madras.' The amount collected at the end of the meeting doubled that of the last year.

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MADRAS AUXILIARY (LONDON) MISSIONARY SOCIETY.

THE twenty-ninth anniversary meeting of this Society was held on Wednesday, the 12th February, at Davidson's Street Chapel. Preparatory sermons were preached on the Lord's day previous, in the morning by the Rev. A. LEITCH, from Psalm cx. 1; in the evening by the Rev. R. D. GRIFFITH, from Romans i. 14. The impression produced, we trust, will be long retained.

The public meeting was opened with singing, and prayer was offered by the Rev. W. PORTER. The Rev. M. BOWIE, M. A., of the Scotch Church, presided over the meeting. He prefaced the proceedings of the evening, with a very interesting account of the progress and present state of Missions in South Africa, from which colo-

ny he had recently returned. He adverted to the state of education there, its extensive diffusion, its religious character, and its beneficial results. He detailed the inconveniences and benefits which the Emancipation Act of 1838 had produced. It was not without its evils; the slave-owners were suddenly deprived of the help which had become absolutely necessary to comfort and respectability; they were left without a servant to cook their food, to prune their vines, to tend their cattle, to plough their fields, or to reap their harvest. But the advantages of the Emancipation Act, were great and many. It had filled the schools with children, and the land with mission churches, attended by large numbers requiring and seeking pastoral supervision; it had roused the Dutch themselves to habits of industry, the criminal calendar had greatly diminished, the occasion had been removed for treason and desertion on the part of the slave, and for tyranny and oppression on the part of his master. 'These,' observed the chairman, 'are great benefits, but slavery has left a scar behind. The coloured population are commonly excluded from the churches of the Dutch, and even from schools, into which if one coloured child were admitted, the school would be immediately broken up.' Caste among the Hindus is offensive, but for Christians to shut out their fellow-men from the means of grace, and to throw obstacles in their way to the kingdom of heaven, on account of a distinction which God has not made, this is a scandal to Christianity which all should discountenance and seek to remove.

The Report was then read by the Secretary, and the following Resolutions moved, seconded, and unanimously adopted.

Moved by the *Rev. R. D. Griffith*, and seconded by the *Rev. J. Braidwood*, A. M.

1. That the Report now read be received and adopted: and that this meeting desires gratefully to acknowledge the goodness of God, vouchsafed to this and kindred institutions during the past year.

Moved by the *Rev. F. D. W. Ward*, A. M., and seconded by the *Rev. A. Leitch*.

2. That this meeting regards the virulent opposition to the cause of Christian missions, that during the past year has been manifested by the Native community, and in some cases even by those who bear the Christian name, as evidences, that the truth is effectually undermining the idolatry of the land; and would earnestly pray for the out-pouring of the Holy Spirit, that converts, numerous as the drops of morning dew, may be the saving results of the missionary efforts of the Christian church.

Moved by the *Rev. J. Anderson*, and seconded by the *Rev. J. Ogilvie, M. A.*

3. That this meeting recognizes the pure seed of evangelical truth as that alone which Christian missions should scatter abroad; and ceasing from man, but humbly depending on Divine aid, pledges itself to more simplicity of aim, more personal devotedness, and more persevering and believing prayer, in the weighty matter of seeking the world's conversion.

Moved by the *Rev. H. M. Scudder*, and seconded by the *Rev. W. Porter*.

4. That the following gentlemen constitute the Committee and Officers of the Society for the ensuing year.

REV. W. PORTER,	MR. R. MITCHELL,
REV. A. LEITCH,	MR. W. MILLER,
REV. E. LEWIS,	MR. J. B. PHAROAH,
MR. P. CARSTAIRS,	MR. G. VANSOMEREN,
MR. G. E. JOHNSTON,	MR. S. SYMONDS,
MR. E. MARSDEN,	MR. E. MAHONY, <i>Treasurer</i> .
MR. B. LACEY, <i>Secretary</i> .	

The *Rev. R. D. GRIFFITH* moved the first resolution. He considered the Report as ably written, and as the better portion of the evening's proceedings. He thought it should be adopted, because it was a record of Christian liberality, because it detailed the labours of the missionaries, and because it gave evidence that the work in which they were engaged was advancing.

The *Rev. J. BRAIDWOOD*, in seconding the resolution, spoke of the way in which the Report was drawn up, it was just as it should be, neither too short nor too long, it was of an interesting character, and the interest was kept up to the end. It was a delightful fact that so many children of both sexes (from 800 to 900) were receiving a Christian education in Madras and the stations immediately connected with it. It appeared from the Report that some cases in the Native church called for discipline, this fact though painful in itself, showed that the missionaries were mindful of the purity, which ought ever to characterize the church of Christ, and would doubtless work in the end for good. Mr. Braidwood was glad that his brethren could present so interesting a report of their labours, and wished them more abundant success.

The *Rev. F. D. W. WARD* moved the second resolution, and spoke at some length on the virulent opposition manifested by the heathen to Christianity during the past year. This opposition was

No. 3.



not to be wondered at, when the great difference between paganism and Christianity was duly considered, the two systems were as far removed from each other, as the east is from the west; and were the opposition ten times as fierce as it now is, we need not be surprised. He thought the bitter opposition now shown by the heathen to Christianity, was less formidable than that death-like slumber in which for a long time they were held, and from which it seemed impossible to arouse them. He was glad to see a spirit of discussion at length evoked, because he had no doubt that Christianity would ultimately triumph.

The Rev. A. LEITCH seconded the resolution, and spoke with great fervour of the enmity now manifested by the heathen to Christianity. It was more fierce than many imagined it to be, we were not to calculate on an easy victory, but to give ourselves afresh for the conflict.

The Rev. J. ANDERSON, in moving the third resolution, said he did not feel himself called upon to express his views, of agreement or disagreement, on what had been said by preceding speakers; it was our duty he said to go on sowing 'the pure seed of Evangelical truth,' though it yielded but little fruit, it was enough if only one soul were saved. The seed must be scattered by man, man must have a hand in it, and God must have the glory. Conversion especially in this country is a standing miracle, it is a miracle too that our converts are not only *brought* into the church but *kept* in it. The several points of the resolution were distinctly brought out, and pressed upon the attention of the meeting.

No time was left for the three remaining speakers, who simply moved, or seconded the resolutions given them. The chairman pronounced the apostolic benediction, which closed the proceedings of the evening.

We wish we had space for a full report of this interesting meeting, both for the benefit of those who were absent, and to refresh the memories of those who were present. We are sure such meetings will do good. The money raised is a small consideration, when compared with the interest they create, and the zeal which they generate.

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OVERLAND ATHENÆUM.—We have been favoured with a copy of the first number of the *Overland Athenæum*. It is a valuable compendium of Indian news, information of a religious kind is not overlooked, the type is excellent, the editor's remarks are well written, and the epitome of news will be read with great interest by our many English friends who take a special notice of what is passing on this wide field of observation. We hope its enter-

prising proprietor will receive the encouragement he so justly deserves in his new undertaking.

We have been requested to correct an error in our last number. The collection at the anniversary meeting of the Madras Auxiliary Bible Society was Rupees 223-8-1, instead of 233-8-1.

BOMBAY—BAPTISM AT ST. ANDREW'S CHURCH.—We are much pleased to be able to state that the Rev. G. Cook baptized, on Monday the 30th December last, a Native of Madras, named Ragoo, of Hindu parents. The following particulars which have been kindly furnished us will be found interesting:—

About nine years ago he entered the service of a gentleman in the Madras Civil Service. During the period of his residence in the family of his master, he had the privilege to hear every Sunday the preaching of one of the Wesleyan Native preachers of the Negapatam Mission. Being a young man of quick parts, he was soon observed to listen with marked attention to the simple but energetic discourses of the missionary, delivered in the Tamil language. In a short time he asked for a Tamil copy of the Scriptures, and of the Wesleyan Tamil Prayer-book. These he constantly read, and soon began to see the foolishness of heathenism, and to understand and appreciate the pure and simple doctrines of the New Testament.

Shortly after this marked change had been wrought on his mind, he went to England, and on his return requested that he might be admitted by baptism as a member of Christ's church on earth. Having accompanied his master to Bombay, he was brought under the notice of the Rev. G. Cook, who in frequent communications with him had ample opportunity of trying the amount of his knowledge of the Christian religion, and was impressed with the apparent depth and sincerity of his religious convictions. Being fully satisfied on these points, he yielded readily to Ragoo's earnest wish to be baptized; and accordingly on Monday evening the 30th December, 1844, in the presence of the Kirk Session of St. Andrew's Church and a few friends, on whom the modest, intelligent, and deeply serious demeanour of the convert made a most favourable impression, administered to him the Sacrament of Baptism, in the hope that, by the blessing of God, the name assumed by him in thus formally forsaking heathenism, and professing the Gospel, is written in the book of the Lamb in heaven. This is one bright example of the advantage of affording to our heathen servants, when practicable, opportunities of hearing the word of God in their own language on the Lord's day in their masters' houses—a rule which, if more generally observed, might lead, under God's blessing, to many such cases as that now brought under notice.—*Bombay Witness*, January 9.

#### ECCLESIASTICAL AND MISSIONARY MOVEMENTS.

THE Rev. J. Bilderbeck, Mrs. Lewis, the wife of the Rev. E. Lewis of the London Missionary Society, and four orphan children of the late Rev. G. Walton, sailed for England in the *Wellington*, on the 8th of February. Mrs. Lewis is compelled to visit her native land for the restoration of her health,

the four young Waltons will be placed for education, in the Mission Schools at Waltham Stow.

The three Missionaries from the Established Church of Scotland (the Rev. Messrs. Grant and Ogilvie, and Mr. Sherriff,) whose arrival we announced in our last number, have opened their 'Missionary and Educational Institution,' and have taken for the purpose a suitable house on the Esplanade. We welcome them as fellow-labourers in our Master's vineyard, and pray that a large portion of the Divine blessing may rest upon their efforts.

*Calcutta.*—We regret to learn that Bishop Wilson is compelled to leave India on account of ill health. He is, we understand, to leave this country for Europe by the May Steamer. He will, it is expected, be absent two years.—*C. C. Advocate.*

It is our mournful duty to record the removal by death of the wives of two of our devoted brethren, Mrs. Shuck, the wife of the Rev. J. Shuck, of the American Baptist Mission, at Hong-Kong; and Mrs. Batchelor, of the American Free-Will Baptist Mission, in Orissa. Mrs. Shuck died on the 23d of November, and Mrs. Batchelor on the 20th January. Their end was peace.

The following friends sailed for Europe since our last: Rev. W. S. Mackay and family, on the *Agincourt*; the Rev. W. H. Meiklejohn and Mrs. M., Rev. R. C. Mather and family, on the *Southampton*; Mrs. Campbell, on the *Maidstone*; Mrs. Smith and children, and Mrs. Penny and family, on the *Gloriana*. May the Lord Jehovah bless, guide, keep and restore them all.—*C. C. Observer.*

*Bombay.*—The Rev. Dr. Stevenson, of St. Andrew's Church, Bombay, arrived by last Steamer. He has returned among us in good health. May he long be strengthened to help forward the progress of the gospel both among Europeans and Natives.

The Rev. A. G. Fraser, Minister of the 'Free Scotch Church,' Bombay, is expected out in the beginning of March.

The Rev. J. M. Mitchell has gone with the Rev. S. Hislop to Nagpur, to advise with and aid him in the establishment of the new mission at that station. The Rev. James Aitken, in the mean time, is happily present to supply his place.

The Rev. E. Burgess, of the American Mission, Ahmednuggur, returns home by the February Steamer for the benefit of his health. He will have much to tell his countrymen of grace and joy in connexion with the station he has left.

The Rev. W. Flower, of Surat, has gone to sea for the benefit of his health.—*Oriental Christian Spectator.*

#### MISSIONARY PRAYER MEETING.

THE Address at the Meeting on the 3d ultimo, was delivered by the Rev. H. M. SCUDDER at the Hall of the Free Church Institution, on '*The Character of John the Baptist as an example for Christian Missionaries.*'

The Meeting on the 3d instant is to be at the Davidson Street Chapel. Address by the Rev. F. D. W. WARD, M. A. Subject, '*Position and Duties of Christians residing in a Heathen Community.*'







# KALIE

*Lithographed for the Madras Christian Instructor,  
by E. A. Rodrigues. Oriental Lith. Press Madras..*

## Kalee.

Plate 7.

SIVA, in one of his manifestations, is known by the name *Kala*, which signifies, primarily, any thing of a dark colour, as black, or dark blue. In its accommodated use this word means *time*, and hence the Tamil word *kālum*, காலம். *Kala* is also one of the names of *Yama*, regent of the dead; and sometimes it signifies *death* itself. It is an appellation given to Siva as the *destroyer*, and suggests the diabolical and sanguinary deeds reported of him. As the *Sacti*, or consort of Siva in this form, *Durga* is denominated *Kalee*. In the Puranas, as well as in the more popular writings of the Hindus, minute accounts are to be found of the bloody and malignant actions of this goddess. In all respects she sustains her character as the associate of Siva in his worst and most terrific aspects. Accordingly we find that in the representation of her, no epithet is considered to be too degrading, and no symbol too loathsome. Sanguinary and malevolent as she is, however, she is one of the favourite deities of the Hindus.

In this as in most other cases, the *Sactis* of the gods of the Hindus are but *modifications of their original*; the peculiarities of the primitive type are traceable in its various aspects. The differences that appear between them are but historical and temporary; and do not extend to their essential and distinctive qualities. The features of *Kalee* are to be found softened and subdued in *Durga*. The attributes of the one are but the more bold and vigorous developments of the other.

*Kalee*, as her name implies, is *black*—she has four arms, in each of which she bears a weapon. The instruments with which she is usually equipped, are the sword, the trident, the club, and the shield; from which it may be inferred that she was accustomed to close combat, more than to any other mode of warfare. The weapons with which she appears in the accompanying plate, are called, *attirum*, அத்திரம், in contradistinction to which, missiles of whatever description, are called *satterum*, சத்திரம். A dead body hangs from each of her ears. Human skulls strung together form her necklace; and the hands of slaughtered giants interleaved with each other, compose her girdle. Her eye-brows are matted and stained with blood, and her breasts are represented as streaming with the gore of monsters, whom she has just torn to pieces, and devoured. Such is the thirst of *Kalee* for blood, that it is recorded, that, on one

occasion, when it could not be obtained from victims, she cut her own throat, and drank the blood that gushed from it. With the offerings of fruit and vegetables, we are told, that she is not to be satisfied or propitiated. The male deities of the Hindus seldom exact more than the oblation of milk and rice, and the other simple products of the soil; but Kalee demands the sacrifice of goats, and other animals, and is believed to be especially pleased when her altars are inundated with human blood. In the *Kalika Purana*, (a work said to have been dictated by Siva himself) there is a minute detail of the manner and rewards of sacrificing to her, not only animals, and birds, and fishes, but *human beings* also. To Kalee more than to any other of the malignant progeny of Siva, the immolation of men was acceptable. The offering of one man delights her a thousand years; the sacrifice of three together, prolongs that delight as many centuries. It is stated by the *Abbé du Bois* that "though it is not permitted to offer men in holocausts," the remembrance of those sanguinary sacrifices is in many places kept up to this day, by "forming a human figure of flour-paste or clay, which the people carry into the temple, and there cut off its head, or mutilate it, in various ways in presence of the idol." The invocation which the priest uttered before he slew the victim was as follows: "Hail, Kalee Kalee! hail, Devi, hail goddess of thunder, iron sceptred, hail! fierce Kalee, Kalee, cut, cut, slay, destroy the hateful, bind, bind, secure, cut with this axe, drink blood, destroy, destroy. Salutation to Kalee."\*

The annual feast, known by Europeans as the *Swinging feast*, is celebrated in honor of this goddess. In Bengal it is called *Charak Pujah*: in the Carnatic it is known by the name *Cheddel*, ଚେଦୁଲ, which is properly the name of the instrument or machine used in the feast, rather than of the feast itself. A lengthened description of the austerities endured by the devotees, and the useless and brutal ceremonies observed in this festival, were unnecessary, as they are more or less familiar to residents in this country. It may, however, be interesting to notice, that Brahmins, Kshatryas, and Vaishyas, do not submit to the ordeal of the cheddel. Martyrdom by this process were too painful, if not too humiliating for them. The preparations imposed upon the patient are numerous; he has to undergo extraordinary ablutions, and to make offerings at the shrines of the temple; and what to a poor man would be yet less tolerable, he has to pay out of his own resources the fees exacted of him by the priest and

\* It is a singular circumstance that a man may be immolated by proxy—by substituting a bull, or a goat.



his underlings, for the degradation and exposure to which he submits. At the appointed time he is supplied with potations of *bang*, under the exciting influence of which, in conjunction with the fanaticism induced by the occasion, he is worked into a state of phrensy, bordering on madness. In this condition he is conducted into the temple, and after the customary *müntrums* are over, the priest grasps the large muscles that lie on either side of his back (*latissimus dorsi*), and inserts beneath them a long, and sharp pointed hook—which being connected to the arm of the cheddel, he is raised amid the shouts of the people. The cheddel itself is a long beam planted perpendicularly in the ground, on the top of which swings transversely another beam about twice its length. It is to this that the devotee is fastened, and by a somewhat rude management raised to a considerable height, and then by a circular movement of the lower arm of the beam is made to move through a corresponding circle in the air.

It is however an error to suppose that the sufferings of the devotee are great. The muscles under which the hooks pass, are so formed as to sustain a greater weight than that of the human body without much inconvenience. This opinion was confirmed by an examination which we had opportunity not long ago of making, of the back of a man, who had been on the cheddel the day preceding. His back was not torn, nor disfigured; the muscles had recovered their position, and the orifices of the hooks had closed, and become hard. This man had “been up” six years successively, and on its being remarked that in a few years more there would be no part of his back through which the hooks would not have passed, he observed, “when there is no place here (pointing to his back) they shall thrust them into my sides.”

Cholera and other epidemics are supposed to be inflicted by Kalee. The priest when propitiating her, wears on each of his hands, an oblong, hollow, metallic ring, containing slugs of the same material, by shaking which a shrill clatter is created, which with the frantic incantations of the priest himself gives an air of wildness to the entire ceremony.\* Kalee is the tutelary deity of the Thugs. For their murderous projects they find in her an approving and ever present patroness. To her they consecrate their instruments of violence; and on their schemes of plunder, and blood-shed, they invoke her aid.

\* So the ancient mystagogue.

“Procul ô procul este profani

“Cenclamat vates, totaque abestite luco.

“Tantum effata, furens antro se immisit aperto.”

Vir. Lib. vi. 258.



The character of Kalee is replete with allusions that do not appear at first sight. She is *Time*! As such, in some of her representations, two of her hands only are employed in the work of destruction, whilst one of the other two points to the desolation that surrounds her, and the other points upwards, betokening the renovation that shall eventually take place. Did the Hindu mythologist obtain a glimpse of that which is so well understood by good men in our day—that there are *cycles* in God's moral administration, as well as in his material works—that the world is to be *reclaimed* ere it shall come to pass that “time shall be no longer?” If so, whence? Of *Kal*, however, it is said in one of the Puranas, “Kal, devouring himself, shall cease to be, and nothing shall remain; but Brahm, the eternal one.” The accordance of this sentiment with that of St. Paul in 1 Cor. xv. 28, is more than accidental.

As Siva corresponds with Pluto, so does Kalee with Proserpine, who was queen of hell, and presided over death. Southey's description of the Mexitli of the Mexicans may, with some slight alterations, be applied to Kalee.

“On a huge throne with four huge silver snakes  
As if the keeper of the sanctuary  
Circled, with stretching neck and fangs displayed,  
Mexitli sate; another graven snake  
Belted with scales of gold his monstrous bulk.  
Around his neck a loathsome collar hung  
Of human hearts; the face was masked with gold;  
His specular eyes seemed fire; one hand upreared  
A club, the other, as in battle, held  
The shield; and over all suspended hung  
The banner of the nation.”

The following are some of the many names of Kalee: Algykoddéyal, அல்கைக்கோடியாளர், the goddess whose banner has represented upon it a demon. Arane, ஆரணி, goddess by law. Gungálee, கங்காளி. Gundalee, துண்டலி. Gumaree, துமரி. Sandeekey, சண்டிகை. Sámundee, சாமுண்டி. Sūree, சூரி. Sūlee, சூலி. Tarugasettāl, தாருகற்செற்றாளர். Nēlee, நீலி, she who is black. Pathumey, பதுமை. Patteree, பத்திரி. Mathupathe, மதுபதி. Māthangee, மாதங்கி. Mātharee, மாதரி. Mayey, மாயை. Malinee, மாலினி. Mukkannee, முக்கண்ணி. Yāmaley, யாமலா. Yāleeyoorthee, யாளீயூர்தி. Yōginnee, யோகினி. Vallannangé, வல்லணங்கு. Véree, வீரி. Vathalee, வேதாளி.

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### The Identity of Popery and Paganism.

*An Address delivered in the Scotch Church, January 6, 1845.*

BY THE REV. JOSEPH ROBERTS,

Author of 'Oriental Illustrations of the Sacred Scriptures,' and Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland.

(Continued.)

AND now, third, we call your attention to the penances of different creeds.

1. And here we observe that the *Scriptures*, containing the most ancient records of primitive idolatry, give us indubitable evidence of the requirements of paganism, to torture the body to secure the favour of the gods; thus with the priests of Baal, because they had not received any answer to their prayers, began to 'cut themselves after their manner with knives and lancets, till the blood gushed out upon them;' thinking if the blood of the bullock could not bring compassion, that from their bodies might, and would secure the blessing. We see also that those who were mourning for the dead, in order to show the intensity of their grief, to make an atonement for sin, and ease the departed, mutilated themselves, as we find in Leviticus, 'Ye shall not make any cuttings in your flesh for the dead;' proving there had been some inclination to that practice, and that it was displeasing to the Most High. And the reason why they were prohibited the cus-

tom was this : they were not, as the heathen, serving false gods, but as the Great Lawgiver said, 'Ye are the children of the Lord your God, ye shall not cut yourselves for the dead.' It is also evident from Jeremiah that the Jews in their idolatrous imitations had adopted this practice to 'cut themselves,' and in the same book there is an account of eighty men who had done this, as tokens of their sorrow, and were actually at that time taking offerings 'to the house of the Lord.' And in predicting the defeats of Philistia in the destruction of Tyre and Sidon, the question is proposed to show the hopelessness of the case, 'how long wilt thou cut thyself?' it is of no use, thy calamity shall not be averted. Then of the profligate Moabites whose country was to be ravaged, and themselves given to be the sport of their conquerors, it was said 'upon all the hands shall be cuttings,' to denote the poignancy of their grief and the failure of their plans.— Lev. xix. 28. Jer. xvi. 6 ; and chap. xlii. 5 ; lxvii. 5 ; xlviii. 7.

2. Babylon was the mother-city of Asiatic heathenism, and all the leading features of that system are discernible in the east at this day. Astrology, magic, demonology, gods and demi-gods, the government of days, weeks, months, and years, the sacred fires, propitiatory offerings, are believed and practised at the present period. The oriental pagans assert that nothing can operate so powerfully with the divinities and demons, as the punishment and mortification of their own persons ; for seeing this devotion in mortals they yield to their sufferings and grant them all they can require. In the Scanda Purana, one of their most sacred books, never yet translated, it is written 'there is nothing *greater* than penance, there is nothing *equal* to it, there is no treasure worth seeking in comparison to it. If I must say it, to penance, *penance itself* is the only comparison.' And if in a work almost equal in authority with the Hindus, as the Bible is with us, such a statement is made and believed ; if nothing done on earth can have so much influence in heaven, or in hell ; if there is nothing greater or equal ; if all other treasures and sacrifices are mean in comparison to it ; if it is so great that no terrestrial object can measure its value : then what must be its claims, what its entailments to those who obey ? Here is the



secret of the almost-unheard-of atrocities in the east, making sinful man the atoning victim to a sinless God. Some of the demons are described as delighting to welter in human gore, yes, says the devotee of the evil spirit, 'he loves the blood and the smell of food made by *burning*: here are *incisions in my breast*, come, and I will give blood by cutting my throat.' Hence it is in every country where Hinduism prevails, we meet with this frightful exemplification of penance. Here is a wretch whose arm has been lifted up to the heavens for many years, it points in devotion to the gods and is believed to secure their favour. Its size is now greatly diminished, as there is scarcely anything left but muscle, skin, and bone; the fluids have a lazy movement, and to restore the whole to its original position would be impossible, as it is perfectly stiff and the tension is so great, that nothing but amputation could take away the unsightly object. There is another, who has determined to swing: a long pole is fastened in the ground, bearing one horizontally on its top, which turns on a pivot; two strong hooks are fastened in the skin, to which cords are lashed, and then tied to the end of the pole. The victim is now elevated in the air, and whirled round three times, amidst the songs and prayers of the Brahmins, and the exultations of ten thousand tongues. Again he descends to the earth, and the maddened multitudes press to touch his sacred person, or roll in his footsteps and his blood. There is a rival stepping through the fire to propitiate the blessed or the damned; there stands one who has been for months in that position, without ever reclining until his legs become so swollen and weak, as not to be able to support the body; and therefore ropes are fastened under his arms, to keep up his exhausted frame; there sits another with silver wires drawn through his cheeks, and here a desperado holding a torch to his arms and breast with a countenance so fixed, so stern, he seems unmoved by his sufferings; and near his side there is one with a fire on his head: and there stalks another in sullen pride whose tongue is slit in two; and at a short distance is a companion who has vowed perpetual silence till he shall reach the abodes of the gods, nor would ought on earth ever induce him again to utter a single sound of human speech. There dances a spiritual maniac in honour of his



deity with cords drawn betwixt the skin and the ribs. There is one with a square frame about his neck like some caitiff in the pillory : and here reclines another who has been repressing his breath till his eyes are ready to start from their sockets ; and there paces a shameless monster who has sworn he will forever go in nudity ; and never more cut his hair, or pare his nails ; and there stands another on his head till, insensible, he falls on the ground ; and here comes a poor groping creature, whose eyes are sightless by gazing on the blazing sun ; there rolls a miserable wight, with his naked body on thorns ; and there are others who are striving to outrace him that they may first gain the consecrated goal. O ! what a scene is that, how they pant and cry to their gods ! And Abbe Dubois, papist as he was, tells us of a fakeer he saw coming from a low shed with a handful of long needles flattened towards the points and curved like those used for packing bales. The hero of penance examined each needle separately, and rubbed it carefully with cocoanut oil, having put in the eye a coarse cotton thread. He then deliberately thrust them one by one, through the fleshy part of his body, till it looked like the back of a porcupine. Having done this he danced about for several minutes with great energy till the perspiration rolled from him in streams. Now apparently overcome by his exertions he called for a light, set fire to the threads on his legs, which soon put the other in a blaze and for a few seconds made the whole body appear in a flame. True it continued but for a short time, but when it subsided his back was greatly scorched. He then took out the needles, rubbed the wounds with cocoanut oil, and declared he was ready for another torture.

3. The Greeks and Romans, mad as they were on their idols, and indebted as they had been for much of their mythology to Egypt and Asia, still appear not to have been so rampant in self-mortification as their predecessors ; they had perhaps more sense, were more philosophical than to go to such extremes ; but still they had sufficient left to prove the connexion of the superstitions. Amongst the Lacedemonians, when a king died, the people met in a promiscuous assembly, and with pins and needles tore the

flesh from their foreheads.\* They used also to lacerate their faces and make furrows with their nails; thus the sister of Dido 'tears her soft cheeks, and beats her panting breast.' Then there was the *Διαμασίγῳσις* or the 'whipping feast,' when five youths of noble birth were scourged before the altar in the presence of their parents, who exhorted them to bear it with constancy.† There were others who ran about without clothes in the midst of winter, and some marched with grotesque caps on their heads.‡ The priests of Isis had to walk barefoot, and to repose on the ground, having the leaves of palms for their beds, and a bench for their pillow; and during the time of sacrifice had to flog their own persons. When once initiated they abstained from flesh and wine, and refused to drink milk, calling it blood of another colour; and also rejected eggs because they 'contained liquid flesh;' and sometimes they had to fast two or three days.|| As to Bellona, the goddess of war, her rites were very sanguinary, the priests having to propitiate her with their own blood. They held in their hands 'naked swords with which they cut their shoulders,' and particularly made incisions in the thigh. In the feast of Luperalia they walked naked and masked and carried scourges.§ And what is remarkable, some of the penances were performed by *proxy*, so that others might participate in the merit of the suffering.||

4. And lastly we turn once more to Papal Rome, and see her ravenous in her course; dashing along with a fearful scowl, she claims as her right our sighs and tears, and blood: remorse never seized her soul; pity has no place there, she revels in human woe, and proudly points to her mangled victims, as the certain source of heavenly wealth; she insults Jehovah, throws the gauntlet against Calvary, and impiously demands what God alone can have, uncontrolled property in man. And this cruel usurpation accords with the other parts of her domination, she has joined

\* *Æn.* l. III. Conf. *Idem* in *Æn.* l. XII.

† *Tertul. Apol.* l. 9.

‡ *Min. Fel. Octav.* § 24.

|| *Herodot. Euterpe.* C. 40, also *Du Choul.*

§ *Lactantius* l. I. C. 12 in *Potter, M. Mussard* and others.

¶ *Alex. Alen. g.* 83. 85. *Thom. in 4. dist.* 20. g. 13. *Benedict. Summa de Pecc. ta.* 5. C. 5.

herself to idols, and to equal, if not rival her *prototypes*, she has *this monster* also crouched in her dens. Penance is one of her seven sacraments, and she rests as much on this, as do the heathen of any land. Challoner, her trusty friend, asks, 'Has the *Church of God* always enjoined penance to sinners?' Reply, 'Yes she has, and in the primitive times much more severe than now-a-days, when three, seven, and ten years of penance used to be imposed for sins of impurity, perjury,' &c. He inquires again, 'Does the church at present approve of giving, ordinarily, very slight penances for very great sins?' Answer, 'So far from it, that the Council of Trent, Sess. 14, Chap. 8, gives us to understand that a confessor, by such excessive indulgence, is in danger of drawing upon his own head the guilt of his penitents' sins; and declares that, a priest ought to enjoin a suitable penance, according to the quality of the crime and the penitent's ability.'\* But this brazen mistress can remit the punishment by an 'indulgence,' the spiritual mulct can pass off into the temporal; avarice grasps her gold, and the culprit keeps his pleasures and his blood.

Theodoret gives us an account of the wonderful Simeon who, after having gone to great extremes in his austerity, resolved to fast forty days. He told this to his friend Bassus, who in vain attempted to dissuade him from his purpose, and with much difficulty prevailed on him to have ten loaves of bread, and a flagon of water put in the cell, so that he might have something if nature required. The door was plastered up and left for forty days, after which on being opened, Simeon was found to be still alive, though not one crumb of bread or drop of water had he taken. He appeared to be nearly dead, but after his lips had been moistened with a sponge, and the consecrated wafer put into his mouth, he immediately recovered, and for 28 years subsequently he annually performed the same thing. After this he chained himself to a rock; and thinking that insufficient, mounted a pillar thirty-six cubits in height, and remained there many years, to the admiration and astonishment of all who saw him. In his prayers he used to be constantly bowing so that his head touched

\* Catholic Christian, 218, 219.



his toes, and on solemn festivals his hands were stretched towards the heavens from the rising to the setting of the sun. From three in the afternoon he gave divine lectures, and answered all questions and petitions, to cure diseases and to compose differences. Theodoret declares that to many of his miracles he was personally a witness, also to his gift of prophecy, for he once foretold a pestilence and famine. At last Simeon died, and the Emperor Leo sent to Antioch for his body, but the good people knew its value too well to part with it; and said their city being defenceless, they had resolved to keep the holy corpse to guard them against invasions.\* But there was another saint who had a cage made just large enough to admit his person in a stooping position, and cooped in that prison he remained ten years.†

We have also a marvellous instance of the power of penance in a nun who had disgraced her order by breaking her vow, but she afterwards returned to her cloister, and whilst in great austerity, she looked with agony at the image of the Virgin, and heard a voice saying, thy sins are pardoned.‡

To walk barefoot was a most potent penance, and in this way the Emperor Theodosius and the Patriarch Proclus proceeded at the time of some earthquakes, but Heraclius went further; for he resolved to carry the cross on his shoulder, and bear the holy burden during a long procession, though he was almost overpowered with the weight of it. There was also the blessed Rosa, who was scarcely five years old when she consecrated herself to God; she lived on bread and water the three days of the week which are sacred to the most holy mysteries of Christianity. She sought every opportunity of mortifying herself; and used to rub her cheeks and eyes with the bark and powder of Indian pepper, that she might not be compelled to go to balls or appear in company. She also put a great chain, (with which she had given herself *discipline*) three times round her waist, and not satisfied with so galling a girdle, for a season she fastened it with a padlock and threw the key into a well. Long did she bear the pain of this, but at last it became insupportable, and she ad-

\* Theodoret. Religios. Histor. p. 380. Oper. tom iii. in Middleton.

† Histor. Religios. C. 27.

‡ 'Weekly Pacquet.' Edit. 1679.



dressed herself to the Virgin who released her. The girdle of St. Francis is a thick cord and has large knots at some distance from each other, especially at the end. With this the wearer inflicts salutary chastisement on his person. But penance with those of the *true faith*! as well as amongst the Greeks, is performed by proxy. There was a hardy man called James Zeger, who lived in different towns in Brabant, in the habit of flogging himself in the presence of the wretch for whose sins he had to atone; and he had two daughters who suffered for the ladies. There were fixed prices for most of his austerities, thus for a fast on which he was not to eat meat, ten pence, thirty for one of bread and water, but if he had to whip himself, then a *bargain* had to be made. The one which prescribed four fasts, fifty-two Ave Marias a day, twenty-five lashes, on Friday after midnight, also five rosaries, seven penitential psalms, and the litanies of all the saints, *was very powerful and expensive*; then there was another to hear three successive masses in the churches of the Jesuits, before St. Ignatius, bare kneed on the cold marble: to stand upright with both arms extended before an image of the blessed Virgin, from one to two o'clock at night, to go round the holy sacrament barefoot without resting, but at every one hundred steps to pull out one hundred and fifty hairs from the head.

On Holy Thursday the processions have penitents to precede them, who scourge themselves as they walk; and all the reward they have, or desire, is to see the sacred face of our Lord, the lance and the *true cross*. At Courtray, on Good Friday, a poor wretch suffers himself to be clothed in a purple robe, his loins are girded with a thick rope, and his head is crowned with thorns, after which he is made to walk without shoes, with a kind of pack saddle about his neck; on each side are six thick ropes; a long cross of great weight is then put on his shoulders, with which he walks about the city. Six friars take hold of the ropes and pull the victim till he is nearly dead: and were it not for a mock Simon to assist him, he could scarcely sustain such sufferings. There are those also who have to drag a heavy cannon ball chained to the foot, and in some places, they go through the whole process of a mock crucifixion on a criminal who has

been liberated on this condition. The prisoner who personates Christ is stripped and placed on the ground, and those present cast dice for his garments. His hands and feet are fastened to the cross with leather thongs, and bladders filled with blood furnish the means of representing the effects of the nails and the spear. The people weep and the monks sing anthems to increase the excitement. Some clothe themselves in sackcloth or in garments made of hair worn next to the skin and covered with ashes. Such as had rebelled against the Pope, were beaten with wands by twelve able bodied priests, who at the same time sang penitential psalms. Others have to assist in building churches, to pound flint stones, and men of rank to polish marble.\* Middleton also refers to the evening of a certain day when those of every degree assemble in one of the churches of Rome, who when the candles are put out, and warning given by a little bell, strip themselves and use the lash on their own persons, for nearly an hour. But I must notice the Earl of Poitiers, who gave up his domains, and put three large iron chains on his naked body, and thus marched to Jerusalem; and there was John Bon who thrust reeds betwixt the flesh and the nails; and Stephen, the founder of the order of Granmont, who wore an iron coat of mail next his skin; and slept in a wooden coffin some feet deep in the ground; the skin of his knees was harder than that of a camel, *and his nose was turned up with kissing the ground.* The dear St. Catharine maimed herself every day for the souls in purgatory, and the Capucin nuns were very expert in the use of the whip; the barefooted Carmelites used to pinch their noses when they sang lest they should be too much pleased with the tune.† As to the penances of the inquisition a volume would be insufficient to describe them. How did Satan revel there in the anguish of the sufferers. O the deeds of darkness! O the fell insatiate rage of spiritual tyrants! What on earth could compare to those dungeons of woe?

But we have no need to go to antiquity or the inquisition for evidence: having seen this dire apostacy on its own soil under the crown of Portugal in the town of Funchal. There we

\* Picart in loco.

† Emillianne pp. 54, 55, 101, 157, 245, 251.

saw the Flagellantes, or self-whippers, parading the streets, and amongst them were several highly respectable persons doing penance, who were covered from head to foot with a coarse black cloth having holes for the eyes to look through. They were so disguised as not to be recognised, but this did not prevent the merit of the duty. There was one poor sorrowful looking wretch with only a piece of cloth around his loins, having his arms bound at full stretch to an iron bar across his back; and another, who had on a crown of thorns which pierced his temples, and a strong whip with which he flogged himself as he marched along. There were also numerous priests, and friars and soldiers accompanied by those of every degree to witness the pious scenes.

In Ireland where popery is on her own soil, you see her mad in pilgrimages and penances, of hunger and thirst and bleeding limbs, and deeply do we regret to add that there are some in the English church who advocate these fearful insults to Jehovah, as we have seen in the recent publication of the lives of the saints by a Tractarian Clergyman,\* and from which we make the following extracts.

‘What is the first step which a rightly instructed Christian must take, when it pleases God to give him the grace of compunction? Clearly he must resort to the consolations of the gospel, and the merits of the Saviour as *laid up in the sacrament of penance.*’—(*Life of St. Adamnan.*)

‘Let us consider the dreadful nature of sin, even of what are called the least sins, and would not any one wish to cast in his lot with Stephen, and *wash them away by continual penance?*’—(*St. Stephen Abbot.*)

Your attention has now been solicited to the identity of the pagan and popish superstitions in votive offerings, and you have seen there is nothing like them in the Scriptures, excepting those of the *idolatrous* Philistines in the images of emerods and mice to deprecate the wrath of God; that amongst the Hindus, Greeks, Romans (of olden times) and Papists of the present day

\* Newman.



there are the same things; you have seen that superstition has invested matter with supposed holiness, and a power to impart virtue to those who shall touch it; that from Genesis to Revelation we have not a single instance of this, saving the case of the *heathen* general who wished to carry some of the soil of Israel to his own country; that the same belief is rampant among the Orientals, inducing them to take long, dangerous and expensive journeys: that they may however employ a proxy who will be the spiritual conductor of merit to their souls; that the Moham-medans have precisely the same opinion, respecting certain spots where purity is condensed, as at Mecca, Medina, and their tombs (showing a reason why the old prophet wished his bones to be near those of the man of God); that they also have the privilege of *sending a substitute*: that old Greece and Rome had their consecrated objects where the divinities were believed to reside, or to have left a portion of their essence; that Roman Catholicism has adopted all these superstitions, and affects to rival her predecessors, that her toils and sufferings in this arena of crime have not been inferior to others, that her sons also can send agents to receive, and bring the heavenly charm; that pilgrimages are still held in high veneration in Ireland and *all other regions under papal sway*. You have reviewed the fixed prohibitions in holy writ against man lacerating himself; and have seen that the Gentiles of all ages believed that their sufferings or blood could atone for sin, secure merit or please the gods; that the Romanists assert most wickedly that austerities are available to the individual, or others, and that they can procure merit; that in *their* church they have an immense store from the sorrows and privations of the saints, that they also have the *right of penance by proxy*, and can receive through their mercenary agents all they require; that they still glory in the dogma 'penance is a sacrament,' and practise this in Ireland and all countries under their rule. And now I ask you Christians, are we tamely again to submit to the reign of terror? Are we ever again to be chained to the car of popery: are we with downcast eye, and timid step to haste to the confessional, where sits the creature in place of the Creator? Are we to bleed under the lash, to writhe on the rack, and shrivel in the flame? Are we in *silence* to witness the



stealthily advance of the adversary like a tiger from his lair? Are we to be told in dulcet language that the tyrant of a thousand years has become gentle and loving? What! the old lion, whose roar alarmed *all* nations, changed into a lamb. O brethren! is the history of the past to be forgotten? Are the signs of the times to be despised? Is there not a fatal delusion on many hearts; a fearful incantation from Satan, and who shall break the spell?

Let us beware lest the denunciations of Meroz, and the woes of Jerusalem come upon us, remembering who hath said, 'My glory will I not give to another.'

Now 'unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.'

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### On the Facilities possessed by the Primitive Church for the spread of the Gospel, compared with those of Christians in modern times.

BY THE REV. E. PORTER.

IN a former number we endeavoured to show the difficulties which the primitive Christians had to encounter in their endeavours to establish the reign of truth and righteousness, in comparison with those of modern Christians. We come now to notice, briefly, the facilities with which they were favoured in the prosecution of their work compared with those which we possess in modern times.

Amongst the facilities which the primitive Christians possessed for the spread of the truth we may notice:

1. The union of all the civilized world under the Roman government. The nations that were brought under the influence of this government comprised the fairest and most cultivated portions of Asia, Europe and Africa, most of which were situated in the temperate zone. The number of the subjects of this im-

mense empire is computed by Gibbon at about 120 millions. The extent of the empire was about two thousand miles in breadth, from the wall of Antonius and the northern limits of Dacia to Mount Atlas and the tropic of Cancer, the length more than three thousand miles from the western ocean to the Red Sea, and the mountains of Abyssinia on the south, and was supposed to contain about 16,000,000 square miles, for the most part fertile, and well peopled. At the time of our Lord's appearance upon earth, this immense empire was united under one head, whose authority was considered as limited by the Senate, though in reality the chief power rested in the Emperor, and the Senate was permitted to continue by Augustus chiefly with a view of preserving in form the ancient Republic, so dear to the hearts of many of his subjects. The laws by which this government was conducted were marked by a wisdom, justice, and benevolence far superior to any of the nations of antiquity of which we have any knowledge, with perhaps the exception of Greece. We know for instance that trial by jury, perfect religious toleration, and many other laws favourable to the liberty of the subject were established amongst them, which tended to promote indirectly the spread of the gospel.

We find that on more than one occasion the great apostle of the Gentiles was rescued from the fury of his inveterate adversaries, by the privileges which he enjoyed as a Roman citizen, and of which he invariably made use, in order to restrain the fury of his adversaries. "But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out." Vide Acts xvi. 37.

Amongst the advantages derived from this government we must not forget the increased facilities of communication which it established between different parts of the empire, and which must have tended indirectly to the extension of Christianity.

Mr. Mosheim says on this subject: "It must at the same time be acknowledged that this supreme dominion of one people, or rather of one man over so many kingdoms, was attended with many considerable advantages to mankind in general, and to the propagation and advancement of Christianity in particular. For

by the means of this almost universal empire many nations different in their language and in their manners were united more intimately together in social intercourse. Hence a passage was opened to the remotest countries by the communications which the Romans formed between the conquered provinces. Hence also the nations whose manners were savage and barbarous were civilized by the laws and commerce of the Romans. And by this in short the benign influence of letters and philosophy was spread abroad in countries which had lain before under the darkest ignorance. All this contributed no doubt in a singular manner to facilitate the progress of the Gospel, and to crown the labours of its first ministers and heralds with success."

It is true that some may object to the opinion which has now been stated by bringing forward the persecutions which the Christians underwent from the Roman Emperors at various times. Let it however be recollected that for the first thirty years after the ascension of our Lord, they were left undisturbed in their religious privileges by the Roman government, and the first violent persecution under Nero arose more from the caprice and cruelty of a single tyrant than from the general abhorrence in which the Christians were held by the Senate and the people. The persecutions which followed under various Emperors were succeeded by long intervals of repose, during which Christianity made considerable progress. The religious toleration of the Roman government is evident from the statement of St. Luke in the last chapter of the Acts of the Apostles. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

The general peace which reigned throughout the world at the time of the first propagation of Christianity must be considered as affording considerable facility for the spread of the Gospel.

2. Amongst the peculiar advantages which the first propagators of Christianity possessed we may mention, the personal instructions and examples of the Saviour himself. Though the words of our Lord be true that "blessed are they who have not



seen and yet have believed," yet we cannot but think that there were peculiar advantages connected with his personal instructions and holy example, which exercised no slight influence on the future character of the first teachers of Christianity. To have heard the matchless discourses of Him who spake as never man spake; to have enjoyed his constant friendship and personal intercourse; to have witnessed his numerous and wonderful miracles in quick succession from day to day; to have beheld his patience under trials, his contentment of mind amidst the deepest poverty; his meekness when reviled, his constant benevolence and untiring goodness exercised towards all who came within his reach; in a word to have witnessed from day to day a constant exhibition of the excellencies of Him who was "the brightness of the Father's glory and the express image of his person," must we think, have left an impression upon them never to be effaced. How great must have been the effect produced on the minds of the two disciples when, journeying towards Emmaus, they were suddenly accosted by their Lord and Master; and when beginning at Moses and all the prophets, he expounded to them the things concerning himself. Think what a flood of light must have been shed upon the Old Testament Scriptures when he who had the Spirit poured out upon him without measure, thus fully explained the types and shadows of the former dispensation, and showed how the language of all the prophets centered in his own glorious person and sacrifice. We cannot but think that our Saviour's personal intercourse and friendship, together with the constant exhibition of his holy example, were powerful means of producing that unshaken confidence in the divinity of their cause, which the apostles of our Lord manifested on various occasions. The large share which John the beloved apostle possessed of our Saviour's private intercourse and friendship may account in some measure for that spirit of unshaken confidence, which in a pre-eminent manner distinguishes the writings of this eminent apostle. How much of that spirit is exhibited in the following words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested and we have seen it, and bear witness, and



show unto you that eternal life, which was with the Father, and was manifested unto us." Let it not be thought by the above remarks that we mean to disparage the privileges which we possess in the present age, or at all to give any sanction to the opinion that we have not abundant evidence for the truth of our holy religion. All that we affirm is, that there was a peculiarity in the privileges the first disciples possessed, which tended much to increase their faith, and to qualify them for the arduous work they had undertaken.

3. Another advantage peculiar to the apostolic age was, that the Lord Jesus granted special visions to his disciples and wrought miraculous deliverances on their behalf. In the 10th chapter of the Acts of the Apostles, we find that a vision was vouchsafed to Peter on purpose to remove his Jewish prejudices, and to show him that it was the design of God under the Christian dispensation to unite both Jew and Gentile in one bond of holy brotherhood. This vision, together with the remarkable circumstances connected with it, served as an important guide to him in all future cases of disturbance between the Jewish and Gentile Christians. Again, if we turn to the 18th chapter of the Acts of the Apostles, we find that the Lord Jesus vouchsafed a special vision to the apostle Paul whilst at Corinth, in order to encourage him to persevere in the midst of much opposition. Then spake the Lord to Paul in the night by a vision, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." So likewise on other occasions the Great Head of the church manifested himself to them, in order to guide them in their labours, and console them under their sufferings. Miraculous deliverances were also wrought for them. When Peter was unjustly imprisoned at Jerusalem, an angel was sent in answer to the prayers of the church to rescue him from his bondage. When Paul and Silas were imprisoned at Philippi an earthquake took place, the foundations of the prison were shaken, and the persecuted disciples were delivered from the malice of their foes. Now these miraculous displays of Divine power on their behalf, must have greatly strengthened their confidence in

the divinity of that truth, which they preached, and excited in them fresh zeal for its promotion; and on the other hand must have produced a powerful conviction on the minds of the people generally, that these men were the special favourites of heaven, and that the cause which they advanced was not of men, but of God. Every successive display of miraculous power on their behalf, would be considered as a fresh triumph over the powers of darkness, and furnish an additional inducement to their minds to perseverance in the glorious cause.

4. Another advantage which the first teachers of Christianity possessed, was their being endowed with the miraculous gifts of the Holy Ghost. These gifts were peculiarly adapted to promote the rapid progress of Christianity in the first ages, and tended much to overcome the peculiar difficulties with which it had to grapple. By referring to the Acts of the Apostles we find that the effect produced on the minds of many by the display of these powers was very considerable, and in many cases attended with saving results. In the case of the miracle performed by Peter on the lame man who sat at the gate of the temple, we find that great attention was excited towards the teaching of the apostle by this deed. We are informed by the inspired evangelist that "as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." Acts iii. 11. In the following chapter the inspired writer tells us, that having been apprehended, by the Jewish Sanhedrim, for preaching in the name of Jesus, the council only ventured to threaten them and let them go, "finding nothing how they might punish them, because of the people: for all men glorified God for that which was done." Acts iv. 21. Another instance of the effect produced by these miraculous powers on the public mind we have recorded in Acts viii. 6. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Another instance is recorded in the 19th chapter of the same book, where we find Paul engaged in preaching the gospel at Ephesus. In the 11th verse we are informed, "that God wrought special miracles by the hands of Paul: so that from his

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body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." These words are followed by an account of the special judgment manifested in the punishment of seven blaspheming Jews. The effect of these striking displays of Divine power are then recorded in the 17th verse. "Fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed, came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all the men: and they counted the price of them, and found it fifty thousand pieces of silver: so mightily grew the word of God and prevailed." Now in these and other cases which might be brought forward, did time permit, we perceive a close connection between the spread of the gospel, and the display of this miraculous agency which the Great Head of the church vouchsafed to his disciples in the first ages of Christianity. We do not affirm that the manifestations of these gifts were ever the *efficient cause* of conversion to any man, but they were doubtless employed by God as a powerful means of giving effect to the doctrine which the apostles preached, and of producing the most salutary impression on the minds of multitudes who heard the gospel.

The miraculous gift of tongues with which the apostles were endowed was also a powerful instrument in the hand of God for spreading the glorious news of salvation in the first ages of the church. By this wonderful gift the treasures of Divine mercy were unlocked at once to listening multitudes of various nations, so that on the day of Pentecost persons from all parts of the Roman Empire heard with mingled wonder and delight the glorious truths of redeeming love. Acts ii. 7, "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?"

So great was the effect produced by this display of Divine power together with Peter's memorable discourse thereon, that in Jerusalem the very spot where our Lord was crucified, and where his doctrine had met with the greatest opposition, where the mob together with the Chief Priests had cried out but a short time before, "crucify him, crucify him," no less than three thou-



sand were gathered into the Christian church on one day. And in less than six weeks after the ascension of our Lord so great was the number of believers, and so generally was the testimony of the people in favour of the apostles, that we find the Jewish Sanhedrim actually afraid to do any thing to the apostles, "for they feared the people lest they should be stoned." Well indeed might these holy men look down with feelings of mingled joy and surprise at the fruits of their apostolic ministry and exclaim, "What hath God wrought." In these mighty effects they would see a striking fulfilment of our Saviour's own words: "greater works than these shall ye do because I go unto my Father."

These mighty signs and wonders were the visible seal of the Divine approbation to the work in which these holy men were engaged, they were sensible proofs to the unthinking multitude that the gospel which they declared was not of men but of God. To a stranger who wished to know the authority which they had for making known these truths, they could immediately refer to the miracles which had been wrought by their hands as an unanswerable proof of the truth of their doctrine. The faithful missionary of the cross in modern times has no such visible and impressive kind of evidence to appeal to, in his endeavours to spread the gospel. He has to refer the heathen among whom he is sent, to the faithful record of these transactions—to the nature of those truths he makes known—the evidence by which they are supported—their holy tendency on the human mind—their adaptation to man's spiritual wants and miseries wherever he is found—and those glorious fruits of righteousness which they produce where they are truly received. We cannot conclude this part of our subject better than by quoting the language of Paley on this very point: "From the widely disproportionate effects which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his apostles under circumstances either alike, or not so unlike as to account for the difficulty; a conclusion is fairly drawn in support of what our history delivers concerning them, namely, That they possessed means of conviction which we have not: and that they had proofs to appeal to which we want."

In a subsequent number we hope to show the facilities which



we possess in modern times, for the prosecution of the same work, in which the primitive church engaged with such ardour and success.

*Cuddapah, 22d January, 1845.*

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## REVIEW.

History of the Great Reformation of the Sixteenth Century, in  
Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.

American Edition—*Nineteenth Thousand.*

*(Continued.)*

SOON after receiving this comfort in mind—which contributed much to restore health to his body—Luther was ordained priest. This took place May 2, 1507, when he had been nearly two years in the convent. On this occasion he was reconciled to his father, who had objected to his choosing the ecclesiastical profession. The following year he was removed to the University of Wittemberg.

“Luther was not destined to remain hidden in an obscure convent. The time had arrived which was to transfer him to a wider theatre. Staupitz, with whom he still maintained a regular correspondence, was well persuaded that there was in the young monk a spirit too stirring to be confined within a narrow range. He spoke of him to Frederic, the Elector of Saxony; and that enlightened prince invited Luther, in 1508, probably near the close of that year, to become Professor of the University of Wittemberg. Wittemberg was the field on which Luther was ordained to fight many a hard battle. He felt himself called thither. He was pressed to repair quickly to his new post. He answered the call immediately; and in the haste of his removal, he had not time even to write to one whom he called his master and well-beloved father, the curate of Eisenach, John Braun. He wrote to him from Wittemberg, a few months after: ‘My departure was so sudden,’ said he, ‘that it was almost unknown

to those with whom I was living. It is true, I am at a greater distance, but the better half of me remains still with you; and the further I am removed in bodily presence, the more closely my spirit is drawn to you.\* Luther had been three years in the cloister of Erfurth."

In the University he was first appointed to teach physics and dialectics, which, though very unsatisfactory to him at the time, proved of use in his subsequent conflicts with the schoolmen. The next year, he sought and obtained the degree of Bachelor in Divinity, with a particular direction to Biblical theology. He began his lectures by explaining the Psalms, and soon passed to the Epistle to the Romans. In the retirement of his cell, he devoted whole hours to the study of the divine word, and as he himself tells us, with prayer for the teaching of the Holy Spirit rather than with any dependence on the teaching of the schools. While thus employed, he was deeply impressed with the passage in the 17th verse of the first chapter to the Romans, quoted from Habakkuk, "*the just shall live by faith.*"

This sentiment, received into his heart, as though planted there by God himself, disclosed to him the mysteries of the Christian life. Under its influence his lectures were different from any which his auditors had heard before. It was not the eloquent rhetorician, or pedantic schoolman that spoke, but a Christian teacher, instructed by God, experiencing and feeling the power of the truths to which he gave utterance. This attracted attention, and great numbers flocked to the University. He soon began to preach.

"Staupitz, who was as the hand of Providence to develop the gifts and treasures that lay hidden in Luther, invited him to preach in the church of the Augustines. The young professor shrunk from this proposal. He wished to confine himself to his academical duties; he trembled at the thought of adding to them those of public preaching. In vain Staupitz entreated him: 'No, no,' replied he, 'it is no light thing to speak to men in God's stead.† An affecting instance of humility in this great Reformer of the Church! Staupitz persisted. 'But the ingenious Luther found,' says one of his historians, 'fifteen

\* Epp. i. p. 5.—17th March, 1509.

† Fabricius, Centifolium Lutheri, p. 33.—Mathesius, p. 6.

arguments, pretexts or evasions, to excuse himself from this summons.' At last the chief of the Augustines, still persevering in his application: 'Ah, worthy doctor,' said Luther, 'it would be the death of me. I could not stand it three months.' 'And what then,' replied the Vicar-general; 'in God's name so be it; for in heaven also the Lord requires devoted and able servants.' Luther was obliged to yield.

"In the middle of the square of Wittenberg stood an old wooden chapel, thirty feet long and twenty broad, whose walls, propped on all sides, were falling to ruins. A pulpit made of planks, raised three feet above the ground, received the preacher. It was in this chapel that the Reformation was first preached. It was the will of God that this work for the restoration of his glory should have the humblest beginnings. The foundation of the church of the Augustines was only just laid, and till it should be completed they made use of this mean place of worship. 'That building,' adds the contemporary of Luther, who relates these circumstances, 'may be aptly compared to the stable in which Christ was born.\*' It was in that enclosure that God willed, if we may so speak, that his well-beloved Son should be born a second time. Amongst the thousand cathedrals and parish churches with which the world is filled, not one was chosen for the glorious announcement of everlasting life.'

"Luther preached: every thing was striking in the new preacher. His expressive countenance and dignified demeanour, his clear and sonorous voice, charmed the audience. Before his time, the greater number of preachers had sought to amuse their hearers rather than to convert them. The deep seriousness that marked the preaching of Luther, and the joy with which the knowledge of the gospel filled his own heart gave to his eloquence an authority, energy, and unction, which none of his predecessors had possessed. 'Gifted with a ready and lively intelligence,' says one of his adversaries,† 'having a retentive memory, and speaking his mother tongue with remarkable fluency, Luther was surpassed in eloquence by none of his contemporaries. Addressing his hearers from his place in the pulpit, as if he had been agitated by some powerful passion, and adapting his action to the words, he affected their minds in a surprising manner, and carried them like a torrent whither he would. So much power, action, and eloquence are rarely found amongst the people of the north.' 'He had,' says Bossuet, 'a lively and impetuous eloquence, which delighted and captivated his auditory.‡'

\* Myconius.

† Florimond Raymond, *Hist. hæres.* cap. 5.

‡ Bossuet, *Hist. des Variations*, l. 1.

"In a short time the little chapel could no longer contain the crowds that flocked thither. The council of Wittemberg then chose Luther for their preacher, and called upon him to preach in the church of that city. The impression which he there produced was still greater. His wonderful genius, his eloquent style, and the excellency of the doctrines he proclaimed, equally astonished his auditors. His reputation spread far and wide, and Frederic the Wise himself came once to Wittemberg to hear him."

It was at this period that Luther visited Rome. His acuteness, eloquence, and talents in discussion led to his being chosen to represent several monasteries of his order, the members of which had a dispute with their Vicar-general. He went with the deepest impressions of the holiness of the eternal city, but as he entered Italy he began to find a voluptuousness at which he was greatly scandalized, and the nearer he drew to Rome the greater the licentiousness which he witnessed. In Rome itself he was horrified at the corruption of the dignitaries of the church, as he had before been astonished at the manners of the inferior clergy in the provinces.

"Luther often mixed with the monks and citizens of Rome. If some amongst them extolled the Pope and the clergy, the greater number gave free vent to their complaints and sarcasms. What stories had they to tell of the reigning Pope, of Alexander VI., and of so many others! One day, his Roman friends related, how Cæsar Borgia having fled from Rome, had been taken in Spain. On the eve of trial, he prayed for mercy, and asked for a priest to visit him in his prison. They sent him a monk. He murdered him, disguised himself in his cowl, and effected his escape. 'I heard that at Rome: it is a thing well known,' says Luther.\* Another day, passing along the principal street that led to St. Peter's church, he stopped in astonishment before a statue, representing a pope, under the figure of a woman holding a sceptre, clothed in the papal mantle, bearing a child in her arms. 'It is a girl of Mentz,' said the people, 'who was chosen Pope by the Cardinals, and was delivered of a child on this spot: therefore no pope ever passes through this street.' 'I wonder,' observed Luther, 'that the popes allow the statue to remain.†

"Luther had expected to find the edifice of the church encompassed with splendour and strength; but its doors were broken in, and its

\* Das habe ich zu Rom für gewiss gehört.—(Table Talk, p. 1322.)

† Es nimmt mich Wunder dass die Pabste solches Bild leiden können!—(Ibid. p. 1320.)



walls consumed by fire. He saw the desolation of the sanctuary, and drew back in alarm. He had dreamed of sanctity; he found nothing but profanation.

"He was not less struck with the disorders committed in the city. 'The police is strict and severe in Rome,' said he. 'The judge, or captain rides through the city every night, with three hundred attendants. He stops all he finds in the streets; if he meets an armed man, he hangs him or throws him into the Tiber. And yet the city is full of disorders and murders; whilst, in places where the word of God is truly and faithfully preached, we see peace and order prevail, without the necessity for law or severity.'\*" 'It is incredible what sins and atrocities are committed in Rome,' he says again; 'they must be seen and heard to be believed. So that it is usual to say: "If there be a hell, Rome is built above it; it is an abyss from whence all sins proceed."†

"This sight made at the time a great impression on Luther's mind; an impression which was afterwards deepened. 'The nearer we approach to Rome, the greater number of bad Christians do we find,' said he several years after. 'It is commonly observed, that he who goes to Rome for the first time, goes to seek a knave there; the second time, he finds him; and the third time, he brings him away with him under his cloak. But now, people are become so clever, that they make the three journeys in one.‡ One of the most profound geniuses of Italy, though of deplorable celebrity, Macchiavelli, who was living at Florence when Luther passed through that city to go to Rome, has made a similar remark: 'The greatest symptoms,' said he, 'of the approaching ruin of Christianity, (by which he meant the Roman Catholic religion,) is, that the nearer we approach the capital of Christendom, the less do we find of the Christian spirit in the people. The scandalous example and the crimes of the court of Rome have caused Italy to lose every principle of piety and every religious sentiment. We Italians,' continues the great historian, 'are principally indebted to the church and to the priests, for having become impious and profligate.§ Luther felt, later in life, all the importance of this journey: 'If any one would give me a hundred thousand florins,' said he, 'I would not have missed seeing Rome.'||

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"But this journey was above all of great importance to Luther

\* L. Opp. (W.) xxii. p. 2376.

† Address to the Christian Nobles of Germany.

‡ Ist irgend eine Hælle, so muss Rom darauf gebaut seyn. (lb. 2377.)

§ Diss. on the 1st Decade of Livy.

|| L. Opp. (W.) xxii. p. 2374.

in another respect. Not only was the veil withdrawn, and the sardonic laugh, the jesting incredulity, which lay concealed behind the Romish superstitions, revealed to the future Reformer, but also the living faith which God had implanted in him was then powerfully strengthened.

"We have seen how he had at first submitted to all the vain practices which the church enjoins in order to purchase the remission of sins. One day, in particular, wishing to obtain an indulgence promised by the Pope to any one who should ascend on his knees what is called *Pilate's staircase*, the poor Saxon monk was slowly climbing those steps which they told him had been miraculously transported from Jerusalem to Rome. But whilst he was going through this meritorious work he thought he heard a voice like thunder speaking from the depth of his heart: '*The just shall live by faith.*' These words, which already on two occasions had struck upon his ear as the voice of an angel of God, resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling; he was horrified at himself; and, struck with shame for the degradation to which superstition had debased him, he fled from the scene of his folly.\*

"This powerful text had a mysterious influence on the life of Luther. It was a creative word for the Reformer and for the Reformation. It was by means of that word that God then said: 'Let there be light, and there was light.' \* \* \* \* \*

"We must here quote his own words. 'Though as a monk I was holy and irreproachable,' says he, 'my conscience was still filled with trouble and torment. I could not endure the expression—the righteous justice of God. I did not love that just and holy Being who punishes sinners. I felt a secret anger against him; I hated him because, not satisfied with terrifying by his law, and by the miseries of life, poor creatures already ruined by original sin, he aggravated our sufferings by the gospel. But when by the Spirit of God, I understood these words—when I learnt how the justification of the sinner proceeds from God's mere mercy by the way of faith†—then I felt myself born again as a new man, and I entered by an opened door into the very paradise of God.‡ From that hour I saw the precious and holy Scriptures with new eyes. I went through the whole Bible. I collected a multitude of passages which taught me what the work of God was. And as I had before heartily hated that expression, 'the righteousness of God,' I began from that time to value

\* Seck. p. 56. † Quà vos Deus misericors justificat per fidem. (L. Opp. lat.)

‡ Hic me prorsus renatum esse sensi et apertis portis in ipsum paradisum in trasse. (Ibid.)

and to love it, as the sweetest and most consolatory truth. Truly this text of St. Paul was to me as the very gate of heaven.

"Hence it was, that, when he was called upon on some solemn occasions to confess this doctrine, it ever roused his enthusiasm and rough eloquence. 'I see,' said he in a critical moment,\* 'that the devil, by means of his teachers and doctors, is incessantly attacking this fundamental article, and that he cannot rest to cease from this object. Well, then, I, Doctor Martin Luther, an unworthy evangelist of our Lord Jesus Christ, do confess this article, 'that faith alone, without works, justifies in the sight of God, and I declare, that in spite of the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, the Pope, all the cardinals, bishops, priests, monks, nuns, kings, princes, nobles, all the world, and all the devils, it shall stand unshaken for ever! that if they will persist in opposing this truth, they will draw upon their heads the flames of hell. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the light given to me by the Holy Spirit. . . . There is no one,' he continues, 'who has died for our sins, but Jesus Christ the Son of God. I repeat it once more : let all the evil spirits of earth and hell foam and rage as they will, this is nevertheless true. And if Christ alone takes away sin, we cannot do so by all our works. But good works follow redemption, as surely as fruit appears upon a living tree. This is our doctrine, this the Holy Spirit teacheth, together with all holy Christian people. We hold it in God's name. Amen!'

"It was thus that Luther discovered what hitherto even the most illustrious teachers and reformers had overlooked. It was in Rome that God gave him this clear view of the fundamental doctrine of Christianity. He had come to seek in that city of the Pontiffs, the solution of some difficulties concerning a monastic order; he brought back in his heart, that which was to emancipate the church."

After his return from Rome, Luther was created a *Doctor in Theology*. This was by the special desire of the Elector and his friends, and objected to at first by the Reformer on the ground of his youth, weakness of body and poverty. The latter objection was over-ruled by the prince taking upon himself the charges; and as to the others he was obliged to submit to his superiors.

"On the 18th October, 1512, Luther was made licentiate in theology, and took the following oath :

\* Gloss on the Imperial Edict, (531. L. Opp. (L.) tom. xx.)



"I swear to defend the truth of the Gospel with all my strength."\* The following day, Bodenstein solemnly delivered to him, in presence of a numerous assembly, the insignia of Doctor in Theology.

"He was made Biblical Doctor, and not Doctor of Sentences, and was therefore specially bound to devote himself to the study of the Bible, instead of human traditions. Then it was, as he himself tells us, that he espoused his well-beloved and Holy Scriptures.† He promised to preach them faithfully, to teach them in purity, to study them all his life, and to defend them so far as God should enable him, by disputation, and by writing against false teachers.‡

"This solemn vow was to Luther his vocation as a Reformer. Binding upon his conscience the sacred obligation to investigate freely, and declare openly evangelical truth, that oath lifted the new made doctor above the narrow bounds to which his monastic vow might have restricted him. Called by the University, by his Sovereign, in the name of the imperial Majesty, and of the Roman See itself, and bound before God, by the most sacred of oaths, he was from that time the intrepid herald of the word of life. On that memorable day Luther was installed Champion of the Bible.

"Therefore it is that this oath pledged to the holy Scriptures may be regarded as one of the immediate causes of the revival of the church. The infallible authority of the word of God was the first and fundamental principle of the Reformation. Every reform in detail afterwards effected in doctrine, morals, church government, and public worship was but a consequence of this first principle. In these days we can hardly imagine the sensation produced by this elementary truth, so simple, yet for ages neglected. A few men, of more enlarged discernment than the vulgar, alone foresaw its important consequences. Speedily the courageous voices of all the Reformers proclaimed this powerful principle, at the sound of which the influence of Rome crumbled into the dust: 'Christians receive no other doctrines than those which rest on the express words of Christ, the apostles and prophets. No man, nor any assembly of men, has power to prescribe new doctrines.'

"The situation of Luther was changed. The call he had received became to the Reformer as one of those extraordinary commissions which the Lord entrusted to prophets under the old dispensation, and to apostles under the new. The solemn engagement he had contracted, made so profound an impression on his soul, that the

\* *Juro me veritatem evangelicam viriliter defensurum.*

† *Doctor biblicus non sententiarius.* (Melancth.)

‡ *L. Opp. (W.) xvi. p. 2061.—Mathesius, p. 7.*



recollection of this vow sufficed at a later period to comfort him in the midst of the greatest dangers and the rudest conflicts. And when he saw all Europe agitated and disturbed by the doctrine he had proclaimed—when the accusations of Rome, the reproaches of many pious men, and the doubts and fears of his own heart, (so easily moved,) might have caused him to falter, to fear, and fall into despondency, he called to mind the oath he had taken, and remained firm, tranquil, and rejoicing. ‘I came forward,’ said he, ‘in a critical moment, and I put myself into the Lord’s hands. Let his will be done. Who asked of him that he would make of me a teacher? If he has made me such, let him support me; or if he change his purpose, let him deprive me. This tribulation then does not intimidate me. I seek but one thing—to have his favour in all he calls me to do in his work.’ \* \* \* \*

“From the hour of this oath Luther no longer sought the truth for himself alone, but for the Church. Still retaining his recollections of Rome, he perceived indistinctly before him a path in which he purposed to go forward with all the energy of his soul. The spiritual life which hitherto had grown up within him, began to manifest itself in outward action. This was the third period of his progress. His entrance into the convent had turned his thoughts towards God; the knowledge of the remission of sins, and of the righteousness of faith, had delivered his soul from bondage. The oath he had now taken had given him that baptism by fire which constituted him the Reformer of the church.”

The first efforts of our champion for the truth were directed against the schoolmen, whom he had studied so deeply, accusing them of Pelagianism. He endeavoured to lead off his auditors from Aristotle and Thomas Aquinas to the writings of the Apostles and Prophets, and was soon enabled to say, “God works amongst us, our theology and St. Augustine make wonderful progress.” At this time he also formed a friendship which had much influence on his after life.

“There was then at the court of the Elector a person remarkable for wisdom and candour. This was George Spalatin, a native of Spaltus, or Spalt, in the bishopric of Eichstadt. He had been curate of the village of Hohenkirch, near the forests of Thuringia. He was afterwards chosen by Frederic the Wise as his secretary and chaplain, and private teacher of his nephew, John Frederic, heir of the electoral crown. Spalatin was a man of simple manners, in the midst of a court; timid in emergencies, and circumspect and pru-

dent as his master;\* contrasting with the energetic Luther, with whom he was in daily communication. Like Staupitz, he was fitted rather for peaceable than for stirring times. Such men are necessary: they are like that soft covering in which we wrap jewels and crystals, to protect them from injury in transporting them from place to place. They seem of no use, and yet without them the precious gems would be broken or lost. Spalatin was not capable of great actions, but he faithfully and noiselessly discharged the task assigned to him.† He was at first one of the principal aids of his master in collecting those relics of the saints of which Frederic was long an amateur. By slow degrees he, like his master, turned toward the truth."

At this time Luther preached a series of discourses on the *Ten Commandments*, in which he pointed out how the soul is brought to God, its sovereign good, by the gospel, and turned his discourse against the superstitions which filled Christendom. "He so explained the Scriptures," says his illustrious friend Melancthon, "that in the judgment of all pious and enlightened men it was as if a new light had arisen on the doctrine after a long and dark night."

His teaching bore fruit, and one of his disciples, *Feldkirchen*, publicly maintained, under his presidency, *theses* in which his principles were set forth. The disputation took place in 1516, made much noise, and is considered by some the commencement of the Reformation. Our author says:

"The monastic orders, which had long been the support of Rome, did more, perhaps, for the Reformation than against it. This was especially true of the Augustines. Almost all the men of liberal and enlightened piety who were living in the cloisters, turned toward the gospel. A new and generous blood seemed to circulate through these orders, which were as the arteries of the Catholic body in Germany. In public, little was as yet heard of the new ideas of the Augustine of Wittenberg; while they were already the chief subject of conversation in chapters and monasteries. More than one cloister was, in this way, the nursery of the Reformers. When the great struggle came, pious and brave men came forth from their retirement and exchanged the solitude of monkish life for the active service of ministers of God's word. Even as early as this

\* *Secundum genium heri sui.* Weismann. *Hist. Eccles.* p. 1434.

† *Fideliter et sine strepitu fungens.* (Weismann. *Hist. Eccles.* p. 1434.)

visit of inspection in 1516, Luther aroused by his words many a drowsy spirit. Hence that year has been named 'the Morning Star of the Reformation.'"

Luther also published theses on the freedom of the will, which attracted some attention among the learned, but it was the dispute about the sale of *indulgences* which first brought him into collision with the papacy. These were not new inventions but ancient sources of gain to the papal treasury. It is generally agreed that they were first sold in the tenth century by the Popes Gregory III., Victor, and Urban II., to induce the people to embark in the crusades. Pope Clement XII. granted indulgences to all who extirpated heretics; Julius II. gave indulgences to all who contributed to the erection of St. Peter's church at Rome; and Leo X. who was Pope in the time of Luther, followed the plan of his predecessor, being anxious that this famous structure should be completed. One well remarks, "St. Peter's is a monument of the Reformation which no Protestant can behold without the most serious associations; and no Roman Catholic without reflecting on the mighty blow which the erection of that proud edifice levelled against the stronghold of superstition.

In the time of Leo X. the various countries of Europe were farmed out to the highest bidders for the sale of indulgences. Germany was assigned to the Archbishop of Magdeburg in Lower Saxony; and this ecclesiastical prince employed a Dominican Monk named John Tetzel, with another named Arcemboldo, as his commissaries. Our author says:

"A great agitation reigned at that time, among the people of Germany. The church had opened a vast market on the earth. Judging from the crowd of buyers, and the noise and jests of the dealers, we might call it a fair; but a fair held by monks. The merchandise they extolled, offering it at a reduced price, was, said they, the salvation of souls!

"The dealers passed through the country in a gay carriage, escorted by three horsemen, in great state, and spending freely. One might have thought it some dignitary on a royal progress, with his attendants and officers, and not a common dealer, or a begging monk. When the procession approached a town, a messenger waited on the magistrate: 'The grace of God, and of the Holy Father, is at your gates!' said the envoy. Instantly every thing

was in motion in the place. The clergy, the priests, the nuns, the council, the schoolmasters, the trades, with their flags,—men and women, young and old, went forth to meet the merchants, with lighted tapers in their hands, advancing to the sound of music, and of all the bells of the place; 'so that,' says an historian, 'they could not have given a grander welcome to God himself.' Salutations being exchanged, the whole procession moved toward the church. The pontiff's bull of grace was borne in front, on a velvet cushion, or on cloth of gold. The chief vender of indulgences followed, supporting a large red wooden cross; and the whole procession moved in this manner, amidst singing, prayers, and the smoke of incense. The sound of organs, and a concert of instruments, received the monkish dealer and his attendants into the church. The cross he bore with him was erected in front of the altar: on it was hung the Pope's arms; and, as long as it remained there, the clergy of the place, the penitentiaries, and the sub-commissioners, with white wands in their hands, came every day after vespers, or before the salutation, to do homage to it.\* This great bustle excited a lively sensation in the quiet towns of Germany.

"One person in particular drew the attention of the spectators in these sales. It was he who bore the great red cross and had the most prominent part assigned to him. He was clothed in the habit of the Dominicans, and his port was lofty. His voice was sonorous, and he seemed yet in the prime of his strength, though he was past his sixty-third year.† This man, who was the son of a goldsmith of Leipsic named Diez, bore the name of John Deizel or Tetzal. He had studied in his native town, had taken his bachelor's degree in 1487, and entered two years later into the order of the Dominicans. Numerous honours had been accumulated on him. Bachelor of Theology, Prior of the Dominicans, Apostolical Commissioner, Inquisitor, (*hereticæ pravitatis inquisitor*,) he had ever since the year 1502, filled the office of an agent for the sale of indulgences. The experience he had acquired as a subordinate functionary had very early raised him to the station of chief commissioner. He had an allowance of 80 florins per month, all his expenses defrayed, and he was allowed a carriage and three horses; but we may readily imagine that his indirect emoluments far exceeded his allowances. In 1507, he gained in two days at Freyberg 2000 florins. If his occupation resembled that of a mountebank, he had also the morals of one. Convicted at Inspruck of adultery and abominable profligacy, he was

\* Instruction of the Archbishop of Mentz to the sub-commissioners of the Indulgence, &c. art. 8.

† Ingenio ferox et corpore robustus. (Cochl. 5.)



near paying the forfeit of his life. The Emperor Maximilian had ordered that he should be put into a sack and thrown into the river. The Elector Frederic of Saxony had interceded for him, and obtained his pardon.\* But the lesson he had received had not taught him more decency. He carried about with him two of his children. Miltitz, the Pope's legate, cites the fact in one of his letters.† It would have been hard to find in all the cloisters of Germany a man more adapted to the traffic with which he was charged. To the theology of a monk, and the zeal and spirit of an inquisitor, he united the greatest effrontery. What most helped him in his office was the facility he displayed in the invention of the strange stories with which the taste of the common people is generally pleased. No means came amiss to him to fill his coffers. Lifting up his voice and giving loose to a coarse volubility, he offered his indulgences to all comers, and excelled any salesman at a fair in recommending his merchandise.‡ \* \* \* \* \*

"Let us hear one of these harangues, pronounced after the erection of the cross.

"Indulgences," said he, "are the most precious and sublime of God's gifts.

"This cross" (pointing to the red cross) "has as much efficacy as the cross of Jesus Christ.§

"Draw near, and I will give you letters, duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you.

"I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons.

"There is no sin so great that the indulgence cannot remit it, and if any one should (which is doubtless impossible) ravish the Holy Virgin Mother of God, let him pay—let him only pay largely—and it shall be forgiven him.||

"Even repentance is not indispensable.

\* Welchen Churfürst Friederich vom Sack zu Inspruck er beten Hatte. (Mathes. x.)

† L. Opp. (W.) xv. 862.

‡ Circumferunter venales indulgentiæ in his regionibus a Teclio, Dominicano impudentissimo sycophanta. (Molaneth. Vita Luth.)

§ L. Opp. (W.) xxii. 1393.

|| Tetzel defended and maintained this assertion in his antitheses, published the same year. (Th. 99, 100, 101.)—Sub-commissariis, insuper ac prædicatoribus veniarum imponere, ut si quis per impossibile Dei genetricem semper virginem violasset, quod eundem indulgentiarum vigore absolvere possent, luce clarius est. (Positiones fratris I. Tezeli quibus defendit indulgentias contra Lutherum.)

“But more than all this: indulgences save not the living alone, they also save the dead.

“Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: ‘We are enduring horrible torment! a small alms would deliver us—you can give it, and you will not!’”

“A shudder ran through his hearers at these words, uttered by the formidable voice of the mountebank monk.

“‘The very moment,’ continued Tetzels, ‘that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies free to heaven.\*

“‘O, senseless people, and almost like to beasts, who do not comprehend the grace so richly offered! This day, heaven is on all sides open. Do you now refuse to enter? When then do you intend to come in? This day you may redeem many souls. Dull and heedless man, with ten groschen you can deliver your father from purgatory, and you are so ungrateful that you will not rescue him. In the day of judgment, my conscience will be clear; but you will be punished the more severely for neglecting so great a salvation. I protest that though you should have only one coat, you ought to strip it off and sell it, to purchase this grace. Our Lord God no longer deals with us as God. He has given all power to the Pope!’

“Then, having recourse to other inducements, he added: ‘Do you know why our most Holy Lord distributes so rich a grace? The dilapidated Church of St. Peter and St. Paul is to be restored, so as to be unparalleled in the whole earth. That church contains the bodies of the holy apostles, Peter and Paul, and a vast company of martyrs. Those sacred bodies, owing to the present condition of the edifice, are now, alas! continually trodden, flooded, polluted, dishonoured, and rotting in rain and hail. Ah! shall those holy ashes be suffered to remain degraded in the mire?†

“This touch of description never failed to produce an impression on many hearers. There was an eager desire to aid poor Leo X. who had not the means of sheltering from the rain the bodies of St. Peter and St. Paul!”

One of the benefits the commissioners proclaimed was the complete pardon of all sins. Those who were in purgatory would be released so soon as the money sounded in the chest.

\* Th. 56. (Ibid.)

† Instruction of the Archbishop of Mentz, &c.

Men were to pay according to their rank ; princes and nobles more, the common people less, according to their income.

"We will give one of these letters of absolution. It is worth while to know the contents of these diplomas, which gave occasion to the Reformation.

"Our Lord Jesus Christ have mercy on thee, N. N., and absolve thee by the merits of his most holy sufferings! And I, in virtue of the apostolic power committed to me, absolve thee from all ecclesiastical censures, judgments, and penalties that thou mayst have merited; and further, from all excesses, sins, and crimes that thou mayst have committed, however great and enormous they may be, and of whatever kind, even though they should be reserved to our holy father the Pope, and to the Apostolic See. I efface all the stains of weakness, and all traces of the shame that thou mayst have drawn upon thyself by such actions. I remit the pains thou wouldst have had to endure in purgatory. I receive thee again to the sacraments of the church. I hereby re-incorporate thee in the communion of the saints, and restore thee to the innocence and purity of thy baptism; so that, at the moment of death, the gate of the place of torment shall be shut against thee, and the gate of the paradise of joy shall be opened unto thee. And if thou shouldst live long, this grace continueth unchangeable, till the time of thy end.

"In the name of the Father, of the Son, and of the Holy Spirit. Amen.

"The Brother, John Tetzel, commissary, hath signed this with his own hand."

Sometimes, though seldom, the commissaries found those disposed to resist them. The following graphic instances afford a picture of the times.

"At Magdeburg, Tetzel refused to absolve a rich lady, unless she paid down one hundred florins. The lady consulted her usual confessor, who was a Franciscan. 'God gives us remission of sins freely,' answered he; 'He does not sell it.' Yet he entreated her not to mention what he had said. But the report of an opinion so adverse to his gains having reached the ears of Tetzel—'Such an adviser,' he exclaimed, 'deserves to be expelled or burnt alive.'\*

"Tetzel found but few sufficiently enlightened, and still fewer bold enough to resist him. In general he could easily manage a

\* Schultet. *Annal. Evangel.* p. iv.

superstitious crowd. He had erected the red cross of indulgences at Zwickau, and the good people of the place had hastened to pour in the money that was to liberate souls. He was about to leave with a full purse. The evening before his departure, the chaplains and their acolytes called upon him to give them a farewell repast. The request was reasonable; but what was to be done? the money was already counted and sealed up. In the morning he had the large bell tolled. A crowd hurried to the church: every one thought that something extraordinary had happened, since the period of the station had expired. 'I had intended,' said he, 'to take my departure this morning, but last night I was awakened by groans. I listened: they proceeded from the cemetery. Alas! it was a poor soul that called me, and intreated to be delivered from the torment that consumed it. I therefore have tarried one day longer, that I might move Christian hearts to compassion for this unhappy soul. Myself will be the first to contribute; but he who will not follow my example will be worthy of all condemnation.' What heart would not answer to such an appeal. Besides, who can tell what soul thus cries from the tomb? The gifts were many; and Tetzl, with the chaplains and acolytes, sat down to a merry feast paid for by offerings for the poor soul of Zwickau.\*

"The dealers in indulgences had established themselves at Hagenau in 1517. The wife of a shoemaker, profiting by the permission given in the instruction of the Commissary-general, had procured, against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after she died; and the widower omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. 'Is your wife dead?' asked the judge. 'Yes,' answered the shoemaker. 'What have you done with her?' 'I buried her and commended her soul to God.' 'But have you had a mass said for the salvation of her soul?' 'I have not—it was not necessary—she went to heaven in the moment of her death.' 'How do you know that?' 'Here is the evidence of it.' The widower drew from his pocket the indulgence, and the judge, in presence of the curate, read, in so many words, that in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. 'If the curate pretends that a mass is necessary after that,' said the shoemaker, 'my wife has been cheated by our Holy Father the Pope; but if she has not been cheated, then

\* Löschers, *Ref. Acta*, I. 404. L. Opp. xv. 443, &c.



the curate is deceiving me.' There was no reply to this defence, and the accused was acquitted.\* It was thus that the good sense of the people disposed of these impostures.

"One day, when Tetzel was preaching at Leipsic, and had introduced into his preaching some of these stories of which we have given a specimen, two students indignantly left the church, exclaiming, 'It is not possible to listen any longer to the ridiculous and childish tales of that monk.†' One of these students, it is affirmed, was young Camerarius who was subsequently the friend of Melancthon, and wrote his life.

"But, of all the young men of that period, Tetzel made the strongest impression on Myconius, subsequently celebrated as a Reformer and an historian of the Reformation. Myconius had received a religious education. 'My son,' said his father, who was a pious Franconian, 'pray frequently; for all things are freely given to us by God alone. The blood of Christ,' he added, 'is the only ransom for the sins of the whole world. Oh, my son! if there were but three men to be saved by the blood of Christ, only BELIEVE, and be sure that you shall be one of those three.‡' It is an insult to the Saviour's blood to doubt its power to save.' Then, proceeding to warn his son against the trade that was beginning in Germany: 'The Roman indulgences,' said he, 'are nets to fish for money, and delude the simple. Remission of sins and eternal life are not to be purchased by money.'

"At thirteen Frederic was sent to the school of Annaberg to finish his studies. Soon after Tetzel arrived in this town, and remained there for two months. The people flocked in crowds to hear him preach. 'There is,' exclaimed Tetzel, with a voice of thunder, 'no other means of obtaining eternal life save the satisfaction of good works. But this satisfaction is out of man's power. His only resource is to purchase it from the Roman Pontiff.§'

"When Tetzel was on the point of leaving Annaberg his appeal became more urgent. 'Soon,' said he with a threatening accent, 'I shall take down that cross, and close the gate of heaven,|| and put out that sun of grace which shines before your eyes.' Then, resuming a tenderer strain of exhortation: 'This,' said he, 'is the day of salvation, this is the accepted time.' And as a last effort, the pontifical Stentor,¶ speaking to the inhabitants of a country rich in mines,

\* Musculi Loci communes. p. 362.

† Hoffmann's Reformationgesch. v. Leipz. p. 32.

‡ Si tantum tres homines esset salvanda per sanguinem Christi, certo statueret unum se esse ex tribus illis. (Melch. Adam. Vita Mycon.)

§ Si nummis redimatur a Pontifice Romano. (Melch. Adam.)

|| Clausurum januam cœli. (Melch. Adam.)

¶ Stentor pontificius. (Ib.)

exclaimed, 'Inhabitants of Annaberg! bring hither your money; contribute liberally in aid of indulgences, and all your mines and mountains shall be filled with pure silver.' Finally, at Easter, he proclaimed that he would distribute his letters to the poor gratuitously, and for the love of God.

"The young Myconius happened to be among the hearers. He felt a wish to take advantage of this offer. 'I am a poor sinner,' said he, addressing in Latin the commissioners to whom he applied, 'and I need a free pardon.' 'Those only,' answered the dealers, 'can share in the merits of Christ who stretch forth a helping hand to the church—that is, give their money.' 'What mean, then,' said Myconius, 'those promises of free distribution posted up on the gates and walls of the churches?' 'Give at least a *gros*,' said Tetzels people, after having vainly interceded for the young man with their master. 'I cannot.' 'Only six deniers.' 'I have not even so much.' The Dominicans then began to apprehend that he meant to entrap them. 'Listen,' said they, 'we will give you six deniers.' On which the young man, raising his voice with indignation, replied: 'I will have none of the indulgences that are bought and sold. If I desired to purchase them I should only have to sell one of my books. What I want is a free pardon, and for the love of God. You will have to account to God for having, for the sake of six deniers, missed the salvation of a soul.' 'Ah! ah!' said they, 'who sent you to tempt us?' 'No one,' replied the young man: 'the desire of receiving the grace of God could alone induce me to appear before such great lords.' He left them.

"'I was grieved,' says he, 'at being thus sent away without pity. But I felt in myself a Comforter, who whispered that there is a God in heaven who forgives repentant souls without money and without price, for the sake of his Son, Jesus Christ. As I left these people, the Holy Spirit touched my heart. I burst into tears, and with sighs and groans prayed to the Lord: O God, since these men have refused remission of sins because I had no money to pay, do thou, Lord, take pity on me, and forgive them in mere mercy. I retired to my chamber. I took my crucifix from my desk, placed it on my chair, and kneeled before it. I cannot here put down what I experienced. I asked of God to be my father, and to make me what he would have me. I felt my nature changed, converted, transformed. What had before delighted me was now distasteful. To live with God, and to please him, became my most ardent, my single desire.'\*

"Thus Tetzels himself was preparing the Reformation. By scan-

\* Letter of Myconius to Eberus in Hechtii Vita Tetzeli, Wittemb. i. p. 14.

dalous abuses he made way for a purer teaching; and the generous indignation which he excited in youthful minds was destined one day to break forth with power. We may judge of this by the following incident.

"A Saxon gentleman had heard Tetzel at Leipsic, and was much shocked by his impostures. He went to the monk, and inquired if he was authorised to pardon sins in intention, or such as the applicant intended to commit? 'Assuredly,' answered Tetzel; 'I have full power from the Pope to do so.' 'Well,' returned the gentleman, 'I want to take some slight revenge on one of my enemies, without attempting his life. I will pay you ten crowns, if you will give me a letter of indulgence that shall bear me harmless.' Tetzel made some scruples; they struck their bargain for thirty crowns. Shortly after, the monk set out from Leipsic. The gentleman, attended by his servants, laid wait for him in a wood between Jüterboch and Treblin, fell upon him, gave him a beating, and carried off the rich chest of indulgence-money the inquisitor had with him. Tetzel clamoured against this act of violence, and brought an action before the judges. But the gentleman showed the letter signed by Tetzel himself, which exempted him beforehand from all responsibility. Duke George, who had at first been much irritated at this action, upon seeing this writing, ordered that the accused should be acquitted. \* \* \* \* \*

"A miner of Schneeberg, meeting a seller of indulgences, inquired: 'Must we then believe what you have often said of the power of indulgences and of the authority of the Pope, and think that we can redeem a soul from purgatory by casting a penny into the chest?' The dealer in indulgences affirmed that it was so. 'Ah!' replied the miner, 'what a cruel man the Pope must be, thus to leave a poor soul to suffer so long in the flames for a wretched penny! If he has no ready money, let him collect a few hundred thousand crowns, and deliver all these souls by one act. Even we poor folks would willingly pay him the principal and interest.'

"The people of Germany were weary of the shameful traffic that was carrying on in the midst of them. They could no longer bear the impostures of these Romish tricksters, as Luther remarks.† Yet no bishop or divine dared lay a finger on their quackery and deceit. The minds of men were in suspense. They asked each other, if God would not raise up some powerful instrument for the work that was required to be done. But such an one was no where visible."

\* Albinus Meissn. Chronik. L. W. (W.) xv. 446, &c. Hechtius in Vitâ Tetzelii.

† Fessi erant Germani omnes, ferendis explicationibus, nundinationibus, et infinitis imposturis Romanensium nebulosum. (L. Opp. Lat. in præi.)



But God at length brought forth the agent whom he had long been preparing.

"The first time Luther heard speak of Tetzel was, as far as we are informed, in the year 1516, at Grimma, when he was commencing his visitation of the churches. Some one came and told Staupitz, who was still with Luther, that a seller of indulgences, named Tetzel, was making much noise at Würtzen. Some of his extravagant expressions being quoted, Luther was indignant and exclaimed, 'God willing, I will make a hole in his drum.'\*

"Tetzel in his return from Berlin, where he had met with a most friendly reception from the Elector Joachim, a brother of the farmer-general, took up his abode at Jüterboch. Staupitz, availing himself of the confidence the Elector Frederic reposed in him, had repeatedly called his attention to the abuse of the indulgences, and the disgraceful proceedings of the collectors.† The Princes of Saxony, indignant at the shameful traffic, had forbidden Tetzel to enter their provinces. He was therefore compelled to stop on the territory of his patron, the Archbishop of Magdeburg. But he drew as near as he could to Saxony. At Jüterboch he was only four miles distant from Wittemberg. 'This great purse-drainer,' said Luther, 'went boldly to work, beating up the country all round, so that the money began to leap out of every man's purse, and fall into his chest.'‡ The people flocked in crowds from Wittemberg, to the indulgence market at Jüterboch.

"Luther was still at this time full of respect for the church and for the Pope. He says himself, 'I was then a monk, a papist of the maddest, so infatuated and even steeped in the Romish doctrines, that I would willingly have helped to kill any one who had the audacity to refuse the smallest act of obedience to the Pope. I was a true Saul, like many others still living.‡ But, at the same time his heart was ready to take fire for what he thought the truth, and against what, in his judgment, was error. 'I was a young doctor, fresh from the anvil, glowing and rejoicing in the glory of the Lord.'§

"One day Luther was at confessional in Wittemberg. Several residents of that town successively presented themselves: they confessed themselves guilty of great irregularities, adultery, licentiousness, usury, unjust gains: such were the things men came to talk of with a minister of God's word, who must one day give an account

\* Lingke, *Reisegesch. Luthers*, p. 27.

† *Instillans ejus pectori frequentes indulgentiarum abusus.* (Cochläus. 4.)

‡ *Monachum, et papistam insanissimum, ita ebrium, imò submersum in dogmatibus papæ,* &c. In præf. Opp. Witt. I.

§ L. Opp. (W.) xxii.



of their souls. He reproved, rebuked, and instructed. But what was his astonishment, when these persons replied that they did not intend to abandon their sins! The pious monk, shocked at this, declared, that since they would not promise to change their habits of life, he could not absolve them. Then it was that these poor creatures appealed to their letters of indulgence, they showed them, and contended for their efficacy. But Luther replied, that he had nothing to do with their paper; and he added, 'If you do not turn from the evil of your way, you will all perish.' They exclaimed against this, and renewed their application; but the doctor was immovable. 'They must cease,' he said, 'to do evil, and learn to do well, or otherwise no absolution. Have a care,' added he, 'how you give ear to the indulgences: you have something better to do than to buy licences which they offer you for paltry pence.'\*

"Much alarmed, these inhabitants of Wittemberg quickly returned to Tetzel, and told him that an Augustine monk treated his letters with contempt. Tetzel, at this, bellowed with anger. He held forth in the pulpit, used insulting expressions and curses,† and, to strike the people with more terror, he had a fire lighted several times in the grand square, and declared that he was ordered by the Pope to burn the heretics, who should dare to oppose his most holy indulgences.

"Such was the incident that first gave occasion to the Reformation, though not the cause of it. A pastor sees his sheep going on in a way that would lead them to their ruin; he seeks to guide them out of it. He has as yet no thought of reforming the church and the world. He has seen Rome and its corruption; but he does not erect himself against Rome. He discerns some of the abuses under which Christendom groans, but he has no thought of correcting those abuses. He does not desire to constitute himself a Reformer.‡ He has no more plan in his mind for the reform of the church, than he had previously had for that which had been wrought in his own soul. God himself designed a Reformation, and to make Luther the instrument of its accomplishment. The same remedy, of which the efficacy was proved by the removal of his own distress, it was God's purpose that he should apply to the distresses of Christendom. He remains quietly in the circle assigned to him. He goes simply where his master calls him. He is discharging at Wittemberg his

\* *Cœpi dissuadere populis et eos dehortari ne indulgentiarum clamoribus aures præberent.* (L. Opp. lat. in præf.)

† *Wütet, schilt, und maledicet graulich auf dem Predigtstuhl.* (Meyonius, Reformation-gesch.)

‡ *Hæc initia fuerunt hujus controversiæ, in quâ Lutherus nihil suspicans aut somnians de futurâ mutatione rituum, &c.* (Melaneth. Vita Luth.)

duties as professor, preacher, pastor. He is seated in the temple, where the members of his church come to open their hearts to him. It is there, on that field, that Evil attacks, and Error seeks him out. Those about him would hinder him from discharging his duty. His conscience, bound to the word of God, is aroused. Is it not God who calls him? Resistance is a duty—*therefore* it is also a right; he *must* speak. Such was the course of the events occurring in the providence of that God who had decreed to revive Christianity by the agency of a miner's son; and to refine in his furnace the corrupted teaching of the church.”\*

(To be continued.)

## Correspondence.

NOTE.—The editors do not hold themselves responsible for the views entertained by their correspondents.—EDS. M. C. I.

MY DEAR BROTHER—You ask for my opinion of the essay on “The Preaching of the Gospel, the Means of the World’s Conversion,” published in the last number of the “*Madras Christian Instructor*.” The title appearing to me to be of an unscriptural character, I did not read the essay till you called my attention to it. I have now read it, and will tell you how it affected me. The terms “conversion of the world,” “conversion of the entire human race,” “universal reception of the gospel,” are such as I cannot approve, they are phrases never made use of by inspired writers. When I hear them explained as meaning “the putting of all enemies under the feet of Christ, before his return to judge the earth, I can only grieve that so many teachers in Israel read through their Bibles without perceiving their error. There is much Scripture truth in the essay under review. I admit that the preaching of the gospel is now our great charge, and that nothing, for the present, should supersede this divinely appointed means of spreading our Saviour’s name. It is to be regretted that some brethren are growing lukewarm in this paramount duty, but it is doubtful whether the arguments contained in the essay are calculated to reclaim them. They were, no doubt, once the writer’s

\* Mathesius.—Die verseurte Lehr durch den Ofen gehen. (p. 10.)

opinion, but have, at all events, since found new Scripture truths, where formerly they only saw what he now sees. All his objections they have, perhaps, themselves made use of; what then can be the effect of hearing them repeated, whilst the immense mass of Scripture they advance is not entered upon by him? To say the truth, they are generally more at home in the Bible, than our author appears to be. Their language is more on the Scripture model, and nothing, perhaps, has given a greater impulse to Scripture studies in England, than the modern debates on prophecy. What will they think of the way in which the writer introduces the Revelation, (73) making the Saviour to appear to his beloved Disciple, to remind the church of his last injunction, as a subject of paramount importance, and to wind up all his commands and directions with the exhortation, "let him that is athirst come," &c.? One would expect, from his words, to find no other contents in the revelation, than such as refer to the duty of preaching the gospel; and he is so sure of his spiritual interpretation, as even to quote the words "the Spirit and the Bride say, come," without suspecting that any one might take them literally, as expressing an anxious desire for the coming down of the Son of Man, the Bridegroom, as prophesied in the preceding chapters. Is not the Revelation given to us particularly to make us watch and pray for the personal coming of Christ? "Behold I come." The office assigned to the Spirit, in this verse, overthrows the whole sophistry of the argument adduced, (p. 70) that the return of the Saviour would *necessarily imply the withdrawal of the influences of the Spirit*. Why set Scripture against Scripture in so odious a manner? It was expedient that Christ should go, *therefore* it must be inexpedient that he should return. Is the Spirit in us to say, "come, O Lord," or to say, "do not come?" Shall we pray, "come, but only spiritually, O Lord," or shall we pray, "come, O Lord, as thou hast promised, in clouds, in like manner as thine apostles saw thee ascend?" Is not the spirit groaning within us for a time of revelation, when we shall see Him as he is, and be like unto him? Is the earnest necessarily withdrawn when the balance is paid up? The writer again says, "how can Christ call his work finished?" After his sufferings he could exclaim, "it is finished," namely, the great task of the Passover-day, with all that preceded it; but as the father worketh always, the son likewise continues to work, though freed from the labour which sin has associated with every work of man. Great was His work during his 40 days' sojourn on earth after his resurrection. Then follows his journey into a far country, from which he will return when least expected, and when he will hardly find *the* faith. According to the writer, he will find the world con-



verted! Luke tells us that the kingdom of God is not come; signs will show when his coming is nigh at hand. (Luke .xxii. 31.) The Jews will cry, "blessed is he that cometh in the name of the Lord," and then and there see him. (Luke xxiii. 39.) From this glorious work we cannot absolve our Lord; happily he has bound himself by his promises. When we hear that "Christ's power is altogether a moral power," we must exclude the power of one who rules with a rod of iron. To sustain this fiction of exclusive moral force, the writer in page 72 quotes the Lord's Prayer, and finds in the words, "as in heaven," an innuenda that these glorious results, namely, the realization of God's will and kingdom, may be produced upon earth by the same means as they are in heaven, taking it for granted that only moral power is exerted in heaven. Whence this information about the means employed in heaven, about the preaching of the word there, &c.? We know that there is in heaven such a thing as war of angels, casting out angels. How presumptuous would it be to define this as an exertion of moral power! When God says, "behold I make all things new," is it for us, who know that he does all through Christ, whom he has made the head of all things to the church, to dispute *this is done by moral power, or, it is accomplished by physical force!* Would it not be much better for us to watch his works, and adore them as unsearchable, until the covering which is over our eyes be taken away?

As the essayist is not anxious for Christ's personal coming, so neither does he seem apprehensive of Satan's coming to deceive the nations. Providence, he supposes, will always befriend the church, but the dragon will give all his power to antichrist, and God will give him power to overcome the saints. This is a sad truth; but it is written. We both are now labouring in India. May we witness many victories to the praise of His name! But will the world's conversion be nearer, when, in the mean time, the apostacy in Europe makes daily more fearful progress? I once read the following calculation: Suppose there are 25,000 believers now; every one converts one sinner a year; then you will have 50,000 believers the first year; a 100,000 the second, &c. but Satan is left out of the account, and God's startling words of warning are not taken into consideration. John unites with Paul in describing Christ's personal advent as the only means of arresting antichrist's power. But why should I refer to the Thessalonians and Revelations when I see the writer comes to the unavoidable conclusion (page 79) derived from the pouring out of vials by angels' hands, that the destruction of the man of sin, &c. will not be effected by Christ's person, but "by other beings?" Holy apostle, what didst thou mean by "*επιφανεια της παρουσιας αυτου!*"



I for one do fear to take from the words of prophecy, lest I build upon the one sure foundation, which is Christ, wood, hay and stubble, and thereby suffer loss.

But one who has discovered the true meaning of ἡκω, shall be present, ελεγχω, convince, and that of αχρῖ (page 79-80 note,) will easily dispose of the nouns in question. I had always supposed that the verb "to come," referring to persons, was not to be mistaken in any language, and stood in no particular need of interpretation. As for ελεγχω, its constant use in John is "to reprove," that is, convince of something disagreeable, put to shame, as deeds of darkness by the light, leaving it quite undecided whether the light be received by him who is reproved, or rejected with double hatred. And what we learn about αχρῖ has no influence whatever on the interpretation of Acts iii. 19-21, where the whole grammatical nexus shows that the κρονοὶ ἀποκαταστάσεως and the καιροὶ ἀναψυξεως are referring to a future period, however near. The English translation is not wrong in the rendering of those nouns, which, especially without the article, can never signify "until the times come when all things shall have been restored" (compare Eb. ix. 10. μεχρὶ καιρου διορθώσεως) but it mistakes the ὅπως αὐ ἐλθωσι; for ὅπως, can signify "when" only with the indicative. The spread of the gospel, and the conversion of Jews especially (and Gentiles, 2 Peter iii. 9,) are regarded by Peter as a *sine qua non* for the coming of that blessed time when God will send his Son again. The conversion even of great masses would not have been regarded as part of the seasons of refreshment by the Apostles. They knew that Christ would come when the testimony of the gospel should have been set before all nations, and thought it not impossible that this might be accomplished within the first century. (1 Thess. iv. 14, &c.) Ought we not in this nineteenth century, with Paul, anxiously to look for the Epiphania of the glory of that great God, (Titus ii. 13,) and hasten the time as far as lies in us by our witness, and give up the dream of a gradually approaching universal conversion.

I am grieved to see the judgment of brethren so warped by preconceived notions, as to do violence to the holy and pure word of Scripture. If the New Testament meets with such treatment, how must the Old Testament fare in their hands? Our brother quotes one and the other prophet, "dropping figures," in order to refer the most glorious results exclusively to the Spirit. We know sufficiently the crucible, in which 'Juda,' 'Cities of Juda,' 'Jerusalem,' 'House of Jacob,' 'Zion,' 'House of the Lord,' 'Ephraim,' and other names are melted down, to pass henceforth for 'Church of the Gentile Christians;' whilst 'Edom,' 'Egypt,' 'Assur,' &c., are so many elegant expres-

sions of spiritual enemies; but do not wonder that, on this very account, the reading of the prophets is found so unprofitable and wearisome by many Christians, and the study of Hebrew accordingly neglected. The practice of "dropping figures" deprives the church of an immense mass of revealed truth. The writer proves from Col. i. 28, that the gospel will succeed in making every man perfect; but shows that Paul regards this only as his aim, not as the necessary consequence of gospel teaching. If too much stress is laid on the *παντα ανθρωπον* (three times repeated to rebuke the narrow-minded Judaistic Colossians) what else can be inferred from the 23d verse, but that the gospel was already preached (*κηρυχθεν αοις*,) to every creature under heaven in Paul's time. (Mark xvi. 15,) then already fulfilled! I hope our brother may yet learn a slower and surer method of arguing on Scripture, and, with us, look for that blessed hope, even the glorious appearing of the great God, namely, our Saviour Jesus Christ.

Yours, &c.

17th February, 1845.

H. GUNDERT.

## A PUBLIC MEETING IN TAMIL.

TO THE EDITORS OF THE CHRISTIAN INSTRUCTOR.

GENTLEMEN—What amount of success has attended missionary operations in India, and what are the means best adapted to secure success, are questions which are more frequently proposed than satisfactorily answered. It is not my intention at present to attempt the difficult task of furnishing a reply to either of the above queries, but simply to state a few facts which I am inclined to regard as exhibiting indubitable proofs that success *has* attended and does attend missionary labours in India, and that the means which are now employed to this end, if not the very best which could be adopted, are at least effective of no inconsiderable amount of spiritual good to those who resort to them. Among these may be reckoned *religious public meetings held in the vernacular languages*.

Nothing has had a more direct tendency to excite Christian sympathy, benevolence and zeal, for the last 50 years, both in England and America, than public meetings. Prior to the period when they were held to any extent, the churches at home *felt* not and *acted* not in a manner worthy of their high vocation as disciples of Him "who went about doing good." The state of the heathen world was

entirely overlooked, and personal religion was the *only* subject which engrossed the attention of the pious and the good. I envy not the lot of those, whoever they may be, that have never attended Missionary, Bible, and other religious meetings either in England or elsewhere, and felt the thrilling and hallowed influence which is generally on such occasions produced, and afterwards retained for many days. The same means which have produced such happy effects on the minds of Protestant Christians in Europe in reference to the degraded state of the heathen abroad, are well calculated to produce similar effects on the minds of Native Christians in this country with regard to their unconverted relatives and their degraded idolatrous neighbours: for the fundamental laws by which the European's mind is governed are the same as those which operate on the Hindu's mind, and the gospel of Christ, when cordially embraced by a Hindu, will produce similar effects upon his heart and life, as it does in the case of those who are his antipodes with regard to geographical position, but his brethren in the bond of faith and love.

I was privileged in witnessing, in some measure, the salutary effects produced on the minds of several Native Christians at a public meeting held at Pursewaukum Chapel, on Thursday evening, February 6, in connection with the London Missionary Society. The Rev. Messrs. Ward and Scudder of the American Mission, the Rev. W. Taylor of the Propagation Society, and the Rev. Messrs. Leitch and Lewis of the London Missionary Society, were present on the occasion. The business of the meeting was conducted entirely in Tamil, a language admirably adapted to all the purposes of public speaking. The Rev. A. Leitch, pastor of the church, occupied the chair. The meeting was opened with singing and prayer which were conducted by the chairman; after which he stated briefly the object which had induced the missionaries to call together a public meeting, viz., to bring before the notice of the meeting the operations of the mission during the past year; to offer thanks to Almighty God for those tokens of Divine approbation which had been shown to the church and congregation in connection with the labours both of the missionaries and their assistants; to express their regret and unfeigned sorrow on account of the determined and in some instances violent opposition of the Natives of Madras to the preaching of the gospel; and to animate and encourage each other to go forward in the work of the Lord, notwithstanding the hostility shown by the heathen and the discouragement arising from their unbelief and rejection of the truth, knowing that the work of conversion among this people must be effected not by human might or power, but by the Spirit of the living God. The chairman then



called on the Rev. Isaac David, the ordained Native pastor, to read the report of the proceedings of the mission during the past year. It was drawn up with great minuteness and, to all appearance, with considerable exactness, and was read with such emphasis as made it tell upon the minds of all present who felt an interest in missionary operations. The speakers who followed were the Rev. Messrs. Lewis, Ward and David, three catechists belonging to the London Missionary Society, and one from the American Mission. Though speaking on such a public occasion was altogether new to some of the catechists, yet they acquitted themselves more satisfactorily in illustrating and enforcing the subjects on which they spoke, than it was previously supposed they were capable of doing. The meeting was protracted to a very late hour, yet none of the Native Christians present seemed to be weary of it; on the contrary, the lively attention which they manifested encouraged the speakers to proceed much beyond the point of European endurance.

It is to be hoped that this meeting will not be the last of the kind held at Pursewaukum Chapel. For my own part I see no reason why the missionaries of the London Missionary Society as well as of every other Missionary Society in Madras should not hold anniversary meetings in the Tamil language, and thus infuse into the minds of their Native brethren somewhat of that Christian zeal and benevolence by which they themselves are actuated. If this were done, there is little doubt that much and lasting good would thereby be produced. The Native converts would by this means become more united in the bonds of Christian love, feel themselves more identified with their spiritual instructors in the great object of their mission, co-operate more joyfully with them and with each other in the work of their common Lord, stimulate each other to "every good word and work," and thus become more efficient in promoting the cause of truth and religion in this benighted land.

In wishing *every* prosperity to religious public meetings held in Tamil, I must necessarily wish that they were attended by other Christian friends, who, though they usually worship at English churches and chapels, yet understand and speak the Tamil language. Though they take no active part in the proceedings of such meetings, yet their presence only, would go far to show that they approve of them, that they sympathize with the missionaries in their joys and sorrows, that they regard the Native converts as their brethren in the Lord, redeemed with the same precious blood, called by the same heavenly grace, sanctified by the same spirit of truth, and animated by the same hope of eternal life. It is a lamentable fact, at least to the missionaries, that so little sympathy is shown



them in their work, in the way now described, even by their professed friends, some of whom contribute largely of their substance to the carrying on of missionary operations. The granting of pecuniary aid to such objects may sometimes arise from motives not furnished by the gospel of Christ, and therefore affords no indubitable evidence of *sympathy of heart* with those who labour for the conversion of the Hindus to a saving knowledge of Christ. A lively interest however in the advancement of spiritual religion expressed by an attendance at the public meetings of Native Christians, (and occasionally at their meetings for public worship,) and a participation in the feelings produced at such meetings, would be a very satisfactory way of *showing* sympathy with the "messengers of the churches." They too frequently feel as though they were forsaken by their professed friends in India, and, though living in what may, in some sense, be called a Christian community, find themselves almost as much *alone* in the work of the Lord, as if the Tamulians and themselves were the only inhabitants of the country. I leave it to you, gentlemen, and to others who may read these lines, to judge whether or not there is ground for the complaint now made. Let your judgment in this case be formed according to "truth." Those who give their money but not their sympathy may find a suitable subject for meditation in Neh. iii. 5. "And next unto them repaired the Tekoites; but their nobles put not their necks to the work of the Lord," and to those who give neither *money* nor *sympathy*, I cannot but consider as applicable the following passage of holy writ. Judges v. 23. "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof: because they *came not* to the help of the Lord, to the help of the Lord against the mighty." If such awful denunciations of Divine anger are recorded against those who merely *absented* themselves on an occasion when their *presence* and *exertions* were called for in the cause of God, in connection with his people, how much more awful will be that "wrath of God," which will inevitably come upon some in this country who bear the Christian name, but who, both by their writings and lives, continue to throw serious obstacles in the way of religion, and retard, instead of aiding, the progress of the Redeemer's kingdom among the degraded and idolatrous inhabitants of this land.

Yours, &c.

AN EYEWITNESS.

## BAPTISM.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—If you can afford me a little space in the pages of your useful periodical, I shall lay before your readers the facts connected with a very interesting case of baptism which I was called to administer in the discharge of my missionary duties.

One forenoon, a respectable young man called upon me and asked my advice respecting a poor heathen woman, a servant in his father's house, who was lying apparently at the point of death, and very anxious to receive baptism. On making further inquiry, I found that on the previous evening and on that very morning she had been visited by two of our Native assistants in the mission, who gave a favourable opinion respecting her state of mind. Disease however was making rapid progress, and it was with difficulty she could converse with any one; being unable to articulate words, signs were resorted to, in order to convey to others the feelings of her heart. I learned that somewhat more than a twelve month ago, she had had the misfortune to be bitten by a mad dog, and though her master in the exercise of humane and Christian anxiety for her welfare, had used every proper precaution, the dreadful disease so frequently the result of the canine bite, was now making fearful ravages in her constitution.

Having become acquainted with these particulars, I prepared immediately to accompany my young friend to the scene of life and death; the frail body struggling with its last enemy, and the immortal spirit heaving with anxiety about its eternal destiny. On my way thither I passed the residence of my highly respected Native colleague, who had visited the poor woman early that morning. I stepped in to receive directly from himself his account of the case. The above particulars, so far as they came under his own observation, were confirmed. He testified to her intense suffering, her firm and simple reliance upon the Saviour, and her strong wish to put on Christ by baptism.

I soon reached the compound where the object of my visit was lying, concerning whom my curiosity was now excited; while at the same time feelings deeper and holier far than mere curiosity were rising in my bosom. I first waited upon Mrs. P. the mother of my conductor. This lady who is possessed of great vigour of mind, joined with lively Christian affection, entered fully into the details of

the case and gave me the history of the poor woman who had been in her service for about eight years. During all that time she had been a faithful and useful servant in one of the most menial capacities; she had, while in connection with some Roman Catholics, received a little knowledge of the main facts of Christianity; but it was during her residence in this Christian family that she had acquired the knowledge of the truth as it is in Jesus, which now seemed, through God's Spirit, to be quickening and rejoicing her heart. She knew nothing of the English language, and was unable even to read the New Testament in her own tongue. Her mistress in conversing with her upon the concerns of her soul, had frequently found her somewhat impressed with the truth, and consequently urged her to make an open and public profession of the same by being baptized. She herself also had frequently given expression to a wish to be baptized, or had assented to the truth that it was her duty to obey the command of Christ whom she professed to regard as her Saviour; but the fear of man, the dread of giving offence to her relatives, and of losing caste, were always too strong for her wishes and resolutions. Thus for a good while did she halt between two opinions. But when the arrow of death was rankling in her heart, when she felt that her course was about to close, and she was on the point of being summoned before the living God, to render her account, all her former impressions returned in ten-fold force; her guilt assumed in her enlightened eyes a darker hue; the terrors of damnation were arrayed in a more appalling aspect; while the mercy and condescension of the Great Redeemer in giving himself for such a vile ungrateful sinner as she felt herself to be, melted her heart into the tenderest contrition.

Such was the account I received from her mistress, who in entering into these details, spoke as one who had taken an active part in the events which she described, and who having the vernacular language at her command, did not destroy the point of the narrative by a frigid translation, but rehearsed the words of the dying woman just as they had been uttered.

We now proceeded to the place where this repenting sinner was lying. The scene was truly painful and yet sublime. A fellow-creature in the last stage of a hideous disease, rolling on the floor in the convulsions which at intervals shook her enfeebled frame, and unable to receive any nourishment or even any liquid to moisten her parched lips! A single sentence made known to her what character I sustained; and then her eye was instantly fixed upon me, giving expression to emotions of surprise and joy. Though she had great difficulty in speaking, her answers to my questions were by no



means ambiguous. There was legibly engraven upon her every feature a strong and intense interest in the subject of the conversation. In intimating a negative, as for instance in answer to a question about trusting in idols, the motion of her hand, the shaking of her head, and the whole expression of her countenance, gave a more vivid manifestation of her real sentiments than any language could have done. And so also when I was speaking to her of her guilt and vileness in the sight of God, she hung her head and smote upon her breast, and as if that were not enough, with a strong effort which threw her into convulsions, she raised herself a little, and then casting herself prostrate on the ground, exclaimed more than once, மகா பாவி, "I am a great sinner." In like manner when I addressed her upon the love of Christ, stating his sufferings and death, and how ready he was to receive every returning prodigal, with a most significant air she pointed to her heart, as if to intimate that Christ's love was supreme there, while a gleam of joy passed across her emaciated face. Here she made another attempt to speak, which again threw her into convulsions. The only words I could hear were சந்தோஷம், சந்தோஷம், joy, joy.

My attention was directed to the female who was waiting upon her, supporting her head, grasping her during the convulsions, and performing other acts of kindness. I was informed that she was a fellow-servant, and that between them frequent quarrels had arisen which sometimes had gone to a great height; but that almost immediately after being attacked with this disease, the patient had sought an interview with her fellow-servant, and earnestly longed to be reconciled to her.

Though I believe that it is proper to be rather slow in administering the ordinances of the New Testament in such circumstances, I did feel that the evidence in this case was more than enough to justify a compliance with her request. What was I that I should resist the grace of God? I exclaimed in the hearing of those around, what doth hinder her to be baptized? I conferred with her mistress and also with her heathen relatives who were assembled on the occasion, and the result was that arrangements were immediately made to administer the sacred rite. While the arrangements were being made, I retired for a short time previous to conducting the solemn service.

After her removal to a more commodious room, where her relatives, and all her master's family and servants were assembled together, I was invited to proceed. I commenced the service with a short prayer, imploring the special presence and blessing of Him, who quencheth not the smoking flax, and breaketh not the bruised reed. After prayer I read the viii. chapter of the Acts of the Apos-



ties, and while reading made such remarks as seemed suitable to the occasion and the audience. While all were deeply attentive, the candidate for baptism was especially so—and by many signs and audible sounds expressed her hearty concurrence in the truths that were expounded. After this exercise was closed, I addressed myself more directly to the dying woman. The moment she heard me address her by name and saw me motioning for the water which was in readiness to be brought near, she half arose, and supported by one of her relatives and her fellow-servant already alluded to, she continued in a half sitting, half reclining posture, during the time that I put to her the following questions.

Do you, renouncing all trust in Hindu gods, believe in the one living and True God, who made heaven and earth? She readily and distinctly answered, I do.

Do you feel that by following after vain idols so long as you have done, you have greatly sinned against this Most High God? I do.

Do you feel that you have transgressed in many other ways, in thought, speech and behaviour, and especially that by rejecting the Saviour so often after you became acquainted with the gospel, you have exposed yourself to His eternal wrath and curse? Besides answering in the affirmative, she by signs gave expression to deep sorrow and humble contrition.

Do you believe that Christ is the Son of God, and that taking pity upon our low and lost estate, he voluntarily left the glories of heaven, assumed the human nature, suffered and died to redeem all mankind from God's eternal wrath?

I do, she replied.

Do you believe that there is no other Saviour except Jesus Christ, and do you now, with all your heart, embrace Him as your Redeemer and Mediator?

With emphasis she replied, I do.

If God spare your life, do you solemnly promise that when restored to health you will confess Christ before all your relatives, and, trusting in his grace, count every thing but loss for him?

She replied, I will, God helping me.

Perceiving that I had finished the series of questions, and that I was about to administer the ordinance, without the assistance of those on whom she had hitherto been leaning, she raised herself to a kneeling position, which she maintained with the greatest steadiness till the ceremony was ended. While in this position, with her hands clasped and elevated in the attitude of devotion, I baptized her with water in the name of the Father, and of the Son, and of the Holy Ghost.

We then all knelt together around the throne of grace, while I prayed for the baptism of the Holy Ghost to rest upon her who had, though late, witnessed so good a profession, and upon her relatives and upon all present.

While these transactions were going on, every heart was touched. In all present whether Christian or heathen, young or old, the deepest feelings were evidently stirred—but when I had finished praying, these feelings were too strong to be restrained. Many, especially of the young, were sobbing and weeping, while the woman herself, who had just been received into the visible church, because we verily believed her to be previously a member of that which is invisible, received a mouth and utterance. Such events not unfrequently occur; a dying Christian is frequently, I was going to say miraculously, strengthened in his last hours to lift up a strong testimony to the truth of Christianity, and to peal a loud warning in the ears of his careless friends. These warnings ought to be as effectual as if they had been given by the risen dead. Such was the case on the present occasion. I had only uttered a few words by way of practical application when her voice, like a cry from the tomb, broke in. Throwing herself on the ground near me, she bemoaned her own great wickedness, praised and extolled the matchless loving kindness of our Lord Jesus Christ; and clapping her hands in an ecstasy of joy, earnestly entreated her relatives and all assembled to receive Him and obey him, as their only hope. I readily gave place to her, for I verily felt that through her the Lord himself was speaking. Her strength however quickly abated, and left me abundant opportunity to improve this remarkable providence. After exhorting and conversing for a long time, I returned home. I was amazed and glorified God, saying, I have seen strange things to-day.

Some hours afterwards a note came from Mrs. P. informing me that poor Chelly was no more, but that to the very last moment she continued to hold fast her good profession, and to rely in simple confidence upon the blood of the great propitiation. Arrangements were made to inter her remains after a Christian manner; and accordingly at sun-rise next morning, we proceeded to the usual Christian burial-ground. Her remains were accompanied thither by the whole of Mr. P.'s family, by her relatives, and by many Native Christians. After reading the 90th Psalm and the portion of St. Luke's Gospel which relates to the history of the dying thief, I gave a suitable exhortation. Prayer being then offered, the mortal remains of this poor woman, who was as a brand plucked from the burning, was lowered into its narrow home, to wait the summons of the Archangel's trumpet.

\* The female formerly alluded to, having come to the grave, was in an agony of grief, tearing her hair, beating her breast, and rolling on the ground.

We took our way to our several abodes, from which after a few more busy months, our mortal remains also shall be carried, and deposited in the tomb, by those who shall speedily follow us thither.

*Madras, March, 1845.*

A MISSIONARY.

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## Religious Intelligence.

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### CONVERSIONS AND BAPTISMS.

CUDDAPAH.—The English school at this station is well attended and increasing in numbers. Some of the old scholars who were frightened at the introduction of the Scriptures are now returning, and appear anxious to make up for lost time. In the first and second classes we have two Brahmins, three Sudras, and seven Pariahs, who read and study the Sacred Scriptures daily. An examination of the school was held in the Court House last month, at which all the civilians resident here were present. The first and second classes were examined on the History of Joseph, English Grammar, Geography of India, and English History, and acquitted themselves to the satisfaction of those who witnessed the examination. A great number of the Court and Cutchery servants were present, and after the examination expressed much surprise at seeing the Christian Pariahs answer with such readiness the various questions put to them. The vernacular schools connected with the mission are also pretty well attended.

On the second Sabbath in this month, four adult females were baptized at the Mission Chapel connected with the L. M. Society. The candidates for this holy ordinance were enabled to give very satisfactory answers to the questions which were put to them, relative to the great doctrines of the Christian faith. There was a very good attendance on the occasion, and the people were remarkably attentive and appeared much interested. It will be interesting to some of your readers to know that three of the above mentioned females were the wife and two daughters of a converted Mussulman now in connection with the Cuddapah Mission, who was brought to a knowledge of the truth by the study of the Holy Scriptures.—*Athenæum Correspondent, March 4.*



CALCUTTA.—It is with pleasure we have to record the accession of another convert from Hinduism to the Church of Christ. The young man, Durgá Dás Moitri, has for several years been a student in the Free Church Institution. He belongs to one of the more advanced classes in the Senior or College Department. He has all along been a steady, sedate, thoughtful, and diligent scholar. In common with his class-fellows, he had been duly instructed in the evidences and principles of the Christian faith. But no symptoms of *heart interest* in its saving truths had manifested themselves. About ten days ago, one of his companions and class-mates was suddenly taken ill with fever and died; on his death-bed he was visited by Durgá Dás. The young man betrayed the most harrowing signs of remorse; he said he believed "Christianity to be true, and yet he had rejected it, what then would become of him?" These words, uttered in a tone of anguish, pierced, like an arrow, into the heart of Durgá. He too, in his understanding, fully believed in the truth of Christianity, and yet, he too had hitherto practically rejected it. The reflection inwrought in his soul, and left him no rest. He was quite miserable. At length his mind was made up. He resolved to renounce heathenism; and openly to embrace the Christian faith. With this view he escaped from his home, sought the protection of his friends and instructors, the Free Church missionaries, and on Tuesday evening last, at the weekly prayer meeting, was by them admitted into the visible church of Christ by baptism. This is another encouraging example, added to the many which recent years have supplied. The friends of this young man resorted to all the usual persuasives and artifices to induce him to alter his determination; but in vain. He stood out with the greatest firmness. May the Lord strengthen him to persevere that he may adorn the doctrine of salvation by a consistent walk and conversation.—*C. C. Advocate.*

BENARES.—It was stated in our last report that two of our Native schoolmasters were under deep impressions. Their attendance on our every service has been most regular during the past year, and they have afforded many indications of a growing attachment to Christianity, but we have often been afraid that the spirit of procrastination was obtaining the victory over them, and would prevent them from openly declaring themselves the followers of Christ. When the sinfulness of delay, and of submission to the fear of the world has been pressed upon their conscience, their countenance has indicated deep concern, but the world still held them in its snares. We are delighted to state that one of them has at length come forward, and cast in his lot among the people of God. At his urgent request, and with



a full conviction of his sincerity, we have received him by baptism into the Christian church. He was baptized on the first sabbath of the present year in the presence of a congregation composed of Christians and heathens. His case affords encouragement regarding those who have long heard the word of God apparently in vain. His present age is 50. When a mere boy he was seized with a desire to leave his father's house, and become a religious devotee, but was prevented by his friends. At the age of fifteen he ran away from his father's house, and under the influence of a longing desire for something which he did not comprehend, but which he felt he required, he attached himself to one of the numerous Bhairagis, who traverse the country, visit the supposed holy places, and live on the alms of the people. For twelve years he travelled about as a Bhairagi, during a considerable part of which time he had an intense desire for "mukti," "salvation," but did not well understand what it was. He visited Juggernaut thrice, and he sought the blessings of the Hindu gods at their principal shrines in southern as well as in northern India. In his long journeys and numerous ceremonies he found no rest to his spirit, and at last utterly dissatisfied with his wandering life, he dismissed his desire for salvation, and settled down as a teacher in Benares. About twenty-three years ago he fell in with Mr. Adams, the first missionary of our society in this city, and was a short time employed by him as a teacher. Since that time he has been more or less connected with missionaries, and has frequently heard the gospel. On the resuscitation of our old schools, and the formation of new ones in 1840, he was appointed one of the teachers, and has since that time been one of our most zealous and successful schoolmasters. He states that only three years have elapsed since the claims of Christianity have made a deep impression on his mind. During the last year these impressions have gathered strength, and he has at length, we trust under the influence of divine grace, come forward to own Christ as his Lord. He has we hope counted the cost, and we trust he may be kept steadfast. He has been assailed with persecution, driven from his house, disowned by his relatives, of whom several reside at Benares, his presence declared an impurity, and his name loaded with reproaches. He seems to bear all with patience, and to enjoy much happiness in his new position. His scholars of course all left him, but a number have returned, and we hope the most of them may come back. He has obtained another house in the city, where he resides, at which we are much pleased, as we are very desirous, when it is at all practicable, that the Native Christians should reside among their fellow-countrymen, and pursue their former occupations. This case is

encouraging, as it shows that the gospel may long be preached apparently in vain, and yet at last produce saving fruit. We likewise learn how much the Hindu is often called to bear, when his heart is given to Christ. We would call upon our Christian friends to remember at a throne of grace, their Native brethren, who are often called to endure severe trials by their attachment to the gospel. The other teacher of whom we have spoken still keeps back, though he professes to believe Christ to be the only Saviour, and says with apparent feeling, that he knows believing with the heart must be expressed by confessing with the mouth. He is however overcome by the fear of the world. His heart fails him when he considers the persecution which awaits him, if he openly confess Christ. We trust he may soon be delivered from his fears. Besides him, several of the teachers seem to take more interest than they did in the word of God.—*Extracted from the Fifth Annual Report of the Benares Auxiliary to the London Missionary Society.*

AHMEDNUGGUR.—On the first Sabbath in this month, six Natives were received into the American Mission Church at Ahmednuggur. One man was also baptized in December. Of these seven persons, five are men of the Mahar caste, and one woman belonged to the Koonabee or cultivator caste. Four of these men live in villages from 30 to 35 miles distant from Ahmednuggur. They are all heads of families, and appear desirous of devoting their children, as well as themselves, to the service of God. For the mercy of God to these people we cannot be sufficiently grateful.—*Dnyanodaya, January 15.*

BARODA.—“The word of the Lord,” writes the Rev. W. Clarkson, “is spreading. The name of the Lord is glorified. Sixteen persons are baptized, and are going on satisfactorily. It is marvellous in our eyes. I hope one of the Rajcot missionaries will soon join me.”

P. S. “Four of the Chiefs of the village have been baptized this evening—one the old Patel, 75 years of age, a venerable, intelligent man. Our hearts are filled with joy, and our mouths with praise. *Twenty first fruits of the Lord.*”—*Oriental Christian Spectator.*

LOODIANA.—A Mohammedan who was known to the missionaries at Loodiana, but who exhibited every symptom of derangement connected in some way with Christianity, and who for a long time has been almost persuaded to be a Christian, lately wrote to the missionaries at Loodiana, stating that he was confined by his brother on account of his having professed his belief in Christ. Two of the Native brethren were immediately sent to him to inquire into the case. They found him in chains, and from their account there seems

to be little doubt that he is crazy, as his brother alleges. Christianity is the subject that appears to fill his mind. Wonderful indeed are the dealings of Jehovah, how unsearchable are his judgments and his ways past finding out.—*Bombay Witness.*

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### The Sea of Galilee.

THE following touching lines were written beside the Lake of Galilee, by the late Rev. Robert M. M'Cheyne, of Scotland, who visited Palestine for the benefit of his health.

How pleasant to me thy deep blue wave,  
Oh! Sea of Galilee!

For the Glorious One, who came to save,  
Hath often stood by thee!

Fair are the lakes in the land I love,  
Where the pine and the heather grow,  
But thou hast loveliness far above  
What nature can bestow.

It is not that the wild gazelle  
Comes down to drink thy tide;  
But He that was pierced to save from hell  
Oft wandered by thy side.

It is not that the fig tree grows,  
And palms, in thy soft air;  
But that Sharon's fair and bleeding Rose  
Once spread its fragrance there.

Graceful around thee the mountains meet,  
Thou calm reposing sea;  
But ah, far more, the beautiful feet  
Of Jesus walked o'er thee.

And was it beside this very sea,  
The new-risen Saviour said  
Three times to Simon, "Lovest thou me?  
My lambs and sheep then feed."

Oh! Saviour, gone to God's right hand!  
Yet the same Saviour still,  
Graved on thy heart is this lovely strand,  
And every fragrant hill.

Oh! give me, Lord, by this sacred wave,  
Threefold thy love divine,  
That I may feed till I find my grave,  
Thy flock—both thine and mine.

## Obituary.

CALCUTTA.—We regret to announce the removal by death of KOILAS CHUNDER MOOKERJEE, one of the Native Catechists of the Free Church of Scotland. He entered into his rest last Wednesday morning, and was, in the evening of the same day, followed to the grave by many who had known and respected him in life and mourned for his loss in death. Their loss was, however, his gain. Koilas was one of the most devoted, intelligent and laborious Native Christian Catechists in Northern India. His life was eminently consistent, and his end tranquil and hopeful.

BENARES.—The brother who has been removed by death was one of the most consistent and devoted Christians in our small community. Since his baptism in 1841, Dhannú had made most pleasing progress in knowledge and in grace, and we have indulged the hope that he might be spared for many years of active usefulness among his countrymen, but our Heavenly Father in his infinite wisdom has seen meet to disappoint our hopes. We have for our consolation the assurance that Dhannú has joined the redeemed throng in heaven, and is with them engaged in praising that Saviour whom he loved on earth. This is a fitting opportunity for recording briefly the circumstances of his life and death. He was a native of Bundelkhund. He was brought to Benares with a number of destitute boys during the famine of 1837. He at once broke the rules of caste and professed to be a Christian, but for nearly four years he gave indubitable evidence that his heart was uninfluenced by the gospel. His whole conduct was that of one who was a stranger to the love of God, and there was every appearance of his settling down into the general heartless profession of Christianity, by which so many are characterized. By the grace of God he was during the hot season of 1841 awakened from his spiritual lethargy. He underwent a most marked and delightful change. The Spirit of God took possession of his heart, and to our joy he presented every proof which could be wished that he had become the partaker of spiritual life. In September, 1841, he was received by baptism into the Christian church, and his general progress and conduct since that time having given us much satisfaction. When his heart was renewed, his intellect was awakened. He applied himself with diligence to the attainment of knowledge, especially scriptural knowledge, and though his talents were not bright, his progress indicated a mind which by proper training might render him well qualified for the work of preaching the gospel. In conversation with his countrymen on the subject of Christianity, he showed an ability to state and defend its doctrines which rather surprised us. It was however in prayer that he most excelled. His prayers were rich, comprehensive, and fervent, and the language in which they were expressed was distinguished by its propriety. We do not remember to have heard any Native Christian, who had a greater gift in prayer, and the prayers of few Europeans have had more freshness and fervency. His prayers in



connection with his general deportment led us to form a high opinion of his piety, and to hope that it might be consecrated to the evangelization of this dark land. The All-wise Disposer of events has determined otherwise. For nearly a year he has been in very bad health, during which submission to his Heavenly Father's will prominently appeared. He invariably spoke of his heavy and continued affliction as sent for his good, and his wish for its sanctified use was more frequently expressed than his wish for its removal. Our hopes and fears concerning him alternately prevailed, according to the appearances which his disease presented, until at last, after a considerable season of partial recovery, he suddenly relapsed, and on the first day of this year he expired. On his death-bed he was so weak that he spoke but little, but in reply to the question, Are you afraid to die? his answer was, "No, my trust is in Christ." We committed his body to the grave in the sure and certain hope of a glorious resurrection.—*Fifth Annual Report of the Benares Auxiliary to the L. M. Society.*

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#### MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

*Madras.*—The Rev. S. Hardey, of the Wesleyan Missionary Society, is compelled to visit England for the restoration of his health. He and Mrs. Hardey will sail in the course of the month; may they have a prosperous voyage, and be permitted soon to return with invigorated strength to labour for the good of India.

The Rev. F. D. W. Ward, of the American Mission, has proceeded to Bangalore for change of air; we hope the change will be beneficial.

*Calcutta.*—Since our last the following missionary friends have sailed from India:

Rev. W. Morton and Mrs. Morton, of the London Mission, on the Queen; Rev. T. and Mrs. Brooks and family, of the General Baptist Mission, on the Samuel Boddington; Mrs. Wilson and family, of the American Mission at Allahabad, for the United States. The Bishop of Calcutta is (D. V.) expected at Calcutta in the latter end of April. He leaves for Europe on the May steamer. By the last accounts, we are happy to say, his health is much better.—*Calcutta Christian Observer.*

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#### MISSIONARY PRAYER MEETING.

THE Address at the Meeting on the 3d ult. was delivered by the Rev. F. D. W. WARD, M. A. at Davidson Street Chapel, on "*The Position and Duties of Christians residing in a Heathen Community.*"

The Monthly Missionary Prayer Meeting will be held on Monday the 7th instant, at half-past six P. M., in the Hall of the Free Church Institution, Errabauloo Chetty Street, Black Town. The Address will be given by the Rev. JOHN ANDERSON, "*On the Special Temptations that assail Missionaries and their Converts in India.*"

# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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An Appeal for the Hindu, addressed to British and other Christian  
Foreigners residing in India.

BY THE REV. F. D. W. WARD, M. A.

ON occasion of the annual examination at the East India College, Hailebury, in the year 1843, the honorable chairman addressed the graduating class in an excellent speech, of which the following are the concluding paragraphs. "Never forget, young gentlemen, that the great object of your life in India ought to be the *benefit of its inhabitants*. Never let this thought be for a moment absent from your minds. Above all, remember that all good service must be founded on good *moral and religious principles*. Remember, also, that we have all to answer for the *manner in which we have exercised our authority at a higher tribunal*, where the poor Hindu, although now perhaps despised, shall be a faithful witness either to our honour and reward, or to our shame and disgrace."

The high authority from which these sentiments emanate, added to their own intrinsic truth and importance, most justly claim for them our respect and attention. They cannot be set aside as the *professional* advice of a Christian preacher, or as the language of one who is ignorant of the *kind of neutrality* which the covenanted servants of the Company are pledged to maintain towards the Natives of India. They are the words—advisedly spoken—of one who knew what he was saying and

whom he was addressing. Let us briefly paraphrase the three leading sentiments here inculcated.

Never forget that the great object of your life in India ought to be, not the pecuniary compensation attendant upon the service you may render to your honourable employers; not the provision you thus make for your families when called away by the imperative voice of death; these, though legitimate incentives to faithfulness, should be subservient to another motive and that which should take the precedence of all others—*doing good to the Natives!* Let that be the *great object of your life in India*, entering into all your plans and forming a leading part of your daily engagements.

Again, remember that all good service must be founded on *good moral and religious principles*. Not only avoid those overt acts of immorality and irreligion that are at war with the plainest dictates of reason and conscience, but bear in mind that the best service you may render to your country is vitally defective if not prompted by scriptural motives. A superstructure of good deeds, however fair and beautiful, that is built on any other foundation than this, rests upon the sand. Be not only decidedly moral, but be religious; be Christians. While you are true to your engagements as British subjects and agents of the Honorable Company who rule that eastern empire, be faithful to Him to whom belongeth all dominion, power and glory. While you “do the one, let not the other remain undone.”

Again, remember that we have all to answer for the manner in which we have exercised our authority at a higher tribunal, the *tribunal of Christ*, who will appear in the clouds of heaven, and before whom will stand the king and subject, the ruler and ruled, the enlightened Briton and the degraded Hindu. We—you—all—without respect to worldly rank, must appear at that bar, and according to the account we may then render of the manner we have employed the authority and other means of doing good, entrusted to our care, shall hear the heavenly welcome, “Enter into the joy of your Lord,” or the painful sentence, “Depart ye cursed.”

We honour the man who, in this too secular and accommodating age, had the boldness to declare such sentiments, and at such

a time. Would that they were printed in letters brilliant as light and placed where the eye of each Briton, each Christian residing in this idolatrous land could with the most frequency rest upon them! Had these principles held that place in the memories, and exerted that control over the conduct of the rulers of India from the days of Lord Clive to the present hour that they should have done, what happy effects would have followed! But it is not the part of true wisdom sullenly to mourn over the past. The evil that has been done cannot be remedied nor can mis-improved opportunities of doing good be recalled. We have to do with the present hour and with those now acting their part on the stage of life.

Thus far our remarks have been confined to the rulers of the nation, but the observations that form the remainder of this appeal are addressed to all Christian Foreigners residing in this land.

The position of a Christian while dwelling in a heathen community is full of *danger* and *responsibility*. The *danger* is traceable to that principle of human nature to which the poet alludes in the familiar stanzas :

"Vice is a monster of so horrid mien,  
That to be hated needs but to be seen;  
But seen too oft, familiar with its face,  
We first *endure*, then *pity*, then *embrace*."

Such is the natural and strong tendency of prolonged association with the vice of idolatry. If after the emotions of deep loathing and deeper sorrow that overwhelm the soul at the first sight of the symbols and ceremonies of idol-worship, there interpose not an energy equally powerful with that which preserved unharmed the three faithful Israelites amid the flames of the furnace, we may rest assured that there will succeed that third, most fatal process, attachment to, or at least indifference respecting, the object at first so hated and shunned. This is no idle dreaming. There is danger. Of this we should be conscious, and daily should we seek that grace which will fortify us against the threatened harm and keep our souls alive with the pity and zeal of Lot in Sodom, and Paul in the city of Athens.

His position is *responsible* as well as dangerous. He has it in



his power to do *much good* or *much harm*. He is a marked person—with emphasis, a “city set on a hill.” His Gentile neighbours cannot or will not read the Bible, but they will and do *read his conduct*; they hear his words and observe his daily deportment, while from these they form their opinion of the religion he professes. He is a personification of Christianity, a visible representation of the gospel of Christ.

He may prefer it should be otherwise. He may urge that it is not right to charge upon a system of belief the faults that may attach to its professors. There may be much truth in this argument, but the adage is founded deep in our common nature, “*actions speak louder than words*,” and though the Christian give not articulate expression to the thought, yet by his profession he says to the heathen and the ungodly around him, “*would you judge of the character of my religion, look at me.*” Who can measure the responsibility attached to his position. How appropriate the injunction of an old divine, “*Christians should be walking Bibles.*”

This suggests the *first duty* of a Christian residing in a heathen community. So to deport himself that *his conduct may be a truthful comment upon the religion of the Bible*. There is no language so generally read, so easily understood, so carefully remembered, and so deeply felt as the language of *the life*. The printed page may be illegible, a foreign language may prevent the oral communication of thoughts and feelings, but here is a mode of address common to all. It is the language of signs requiring no previous study, no vocal expression. Such a commentary on the principles and maxims of the Bible is the professed Christian holding up to the view of the ignorant heathen, and by it he is teaching truth or error, confessing or denying his divine Saviour and King.

But a consistent and holy example, though a primal duty, is not *all* that is required of a Christian when dwelling in a heathen land. He is called upon to be *actively useful*. It becomes every follower of Jesus often to ask himself the question, “*Why am I detained on earth? I am an heir to a heavenly inheritance.*”

There is my house and portion fair,  
My treasure and my heart is there,  
And my eternal home.

Why am I detained so long from a participation in its privileges and blessedness?" One most obvious and important reason is, that *he may be useful*. The world is to be converted and restored to original holiness and glory through the instrumentality of the *church*. That being the case, the duty that rests upon the community of disciples rests upon each individual of that community to the extent of his ability; hence the command, "*Let him that heareth, say come.*" In the divinely benevolent enterprise of the world's evangelization, each disciple of Christ should feel that he, as an *individual*, has something to do, something in the way of *active effort, personal usefulness*; and he should possess his mind with the deep and ever present conviction that the leading object of his detention on earth, is to *allow him time to be thus useful*. But there is another question that calls for the serious consideration of those to whom this appeal is addressed: "Why are you compelled to reside in this heathen land?" Compelled, we say, for were *inclination* your guide you would at once hasten away from a view of scenes and objects so loathsome as those you are daily compelled to witness. If it is your duty to be here, (as we take it for granted that it is,) you are here at the bidding of your divine Master. And why has He sent you here. The Bible answers, "*to be useful to the people.*" You may talk of "*livelihood,*" "*no situation at home,*" &c. but most assuredly the Disposer of events has a higher object than this, in the disposition of your lot. All events, national or individual, are regulated with a view to the glory of the cross, the establishment of Messial's throne on earth.

But where, you ask, shall I *begin*? We answer, *at home*, in *your own dwelling*. Has the question ever arrested your attention, why you are obliged to have *so many Native servants* around you, (eight or ten it may be) whereas in England you required not the half or possibly the fourth of that number? This is not a *chance* occurrence, traceable to no more definite a cause than the customs of the country. There is *design* in this and if we err not that design is that a greater number of ignorant but immortal beings may be brought within the sphere of Christian instruction and influence. Here is an assemblage of persons placed, for the time, in your charge; and the same voice

that says to the Christian parent, "*Train up your child in the way he should go,*" says to you as a Christian master, "*Give unto your servants that which is just and equal.*" And what is a *just return* for the service they render you? Pecuniary wages alone? Your own conduct returns a negative reply, for if your servant be in danger, you place the shield of your protection before him; if sick you provide for him means of cure; if in perplexity, he has your ready advice; and if in sorrow, you withhold not your sympathy. In meeting his wants, in these and like respects, you feel that you are but doing your duty; so far from regarding it as a work of supererogation, you look upon it but as coming within the spirit of the injunction to render him what is "just and equal." And has that servant no other claims upon you than these? Can you forget that he has a *soul*, and that connected with that soul there are claims that throw into the shade all others that can be named?

But, you say, "*My servants do not understand English, and I cannot speak to them in their own language.*" Do you reason thus when you visit them at their sick homes, or when they wait upon you for business? Are you *silent* then, or do you call to your aid an *interpreter* and communicate through him your wishes and advice. Again, if you can do little yourself may it not be that there is within a short distance of your dwelling a *Sanctuary* where the gospel is preached in the Native language, and can you not advise them to go there?

But, you continue, "*If I do advise them they will not go?*" With all respect we would ask, Have you ever, with affectionate and hearty earnestness, made the trial? Did you ever call your servants around you, and with a manner and tone that compelled them to feel that you were sincere, say to them, "You know the interest I feel in you all as it respects your temporal circumstances. You can bear me witness that I am ever ready to relieve you from embarrassment and difficulty when I can possibly do so. But this interest is trifling when compared with that which I feel for your *souls*. I open my Bible, and read thus: 'Without faith it is impossible to please God,' 'without holiness no man shall see the Lord;'<sup>1</sup> from what I see I cannot think that you have this *faith* or this *holiness*. Your danger is immi-



ment. It is my 'heart's desire and prayer to God that you may be saved.' Could I by my tears and prayers save you, I would withhold neither. But I cannot, nor can I speak much to you in a language that is foreign to me, but there is a Christian Sanctuary. The gospel is there preached in your own language. It is my *most earnest wish* that you go there and hear the words of eternal life. Perhaps something may be said that, with the blessing of God, may be the means of your salvation. I beg you not to delay attending to this most important subject, the subject of your soul." Can a Christian master say this to his servants and yet they give no heed to his word? We cannot believe it! But before you say that there is no use in making the effort we urge you to try. It is worth the time, worth the trouble. God's glory and an immortal soul are the motives. O, make the *single trial*!

But, you continue, "*If they go it will be to please me.*" Leave that with a higher Being. No one until truly converted ever enters the house of God with a pure motive; but does that prevent you from leading your children, yea sometimes against their will, to church?

But, you again urge, "*I don't wish to trench upon their conscientious scruples.*" We are aware that some Christians do not consider it right to employ any as servants who will not attend upon the preached word. Of that we say nothing. We are now urging not compulsion but *advice and entreaty*. Use these means and it may be that they will have cause for ever to thank you that you gave them this advice, though opposed to long cherished habits of thought and feeling.

But waiving all farther objections may we appeal to you as Christian masters, and supposing that you allow that you ought to do something, entreat you to do it *now*. Members of your household are under the curse of God. They are in the broad way to eternal death. Can you believe this and not feel for them? Can you truly feel for them and not put forth every effort at your command to save them. Oh, go to them, warn them of their danger. Point them to the Lamb of God that taketh away the sin of the world. Exhort them to flee to Him who "came to seek and save that which was lost." Do this and



your labour will not be in vain in the Lord, you will have done your duty. You will have glorified your Redeemer, and perhaps you will have saved a soul from death. Do it *not* and in the day of judgment some heathen servant may reproach you with being the means of his ruin. "I was in your house and knew that you were a Christian, but you never taught me what Christianity was; I used to see you pray, but you never told me how to pray; I used to see you call the members of your family around you to hear the word of God and join in worshipping him, but you never called me either to hear or pray; I used to see you go to the house of God sabbath after sabbath, but you never advised me to go there; you were on the way to heaven, I to hell, and you knew it, but you never gave me one call, you never taught me one word, and here I am and must for ever remain in torments." Call this not exaggeration, fanaticism. It is plain, Bible truth. With a heart weighed down with grief at the neglect that prevails on this subject, we beg you, Christian masters, for the glory of God and the value of the soul, to consider the spiritual wants of your servants and make them the object of your more earnest care.

But though it be true that *charity should begin at home*, it is not right to allow it to stop there. The number brought by the providence of God under your immediate influence is small compared with the multitude to whom you are related by no other ties than those of our common humanity. But these, too, have just claims upon your prayers and personal efforts.

There are in all the cities and larger towns of the Presidency Christian schools for Native youth. They are the hope of the nation. What character would it give to these institutions, what encouragement to the missionary who has them in charge, what impulse to teachers and pupils were you occasionally to visit them. An half hour of each week thus spent would be productive of most salutary results upon the interests of Christianity.

Supply yourselves with a few copies of the Scriptures and Tracts in the Native languages. Occasions are ever presenting themselves in which you might give one or a few away with a hope of their being read and doing good.

The needy are often at your door asking alms, accompany your pecuniary gift with a few words of admonition upon the wants of the soul, and Him who came to supply those wants.

But while the Natives call loudly for your aid, forget not the ignorant and morally debased Europeans frequenting the streets of our larger cities. A friend of ours in a late walk through one of the by-streets of Madras met with an East Indian who, though far advanced in life and at one time connected with a large establishment at the Presidency, *had never possessed a Bible, and seemed not to understand in any small degree the character and offices of Jesus Christ.* This may be an extreme case. But were the cities and towns of Southern India thoroughly pervaded with Christian colporteurs, as they are in Britain and America, we doubt not that multitudes of cases, similar in kind, though it may be less in degree, would be brought to light.

There is connected with the church to which you belong a *Sabbath School*, or a *Bible Class*. Can you allow such an opportunity of doing good to remain *unimproved*? This is a system of benevolence that commands the best energies of many honoured ones in our fatherland, and shall Christians in India be behind their relatives and friends "at home?" *All*, we rejoice to say, *are not*. Our appeal is addressed to those who *are*. May it not be in vain.

Bible and Tract Societies would gladly furnish any traveller with the means of leaving a testimony for the truth to the people of the towns and villages through which he might pass. We know a gentleman in the department of Engineers who is often accompanied on his tours by a missionary, thus fulfilling so far as possible the duties he owes to his Heavenly and earthly Sovereign.

As to *pecuniary aid* in sustainment of Christian missions, and other institutions of benevolence, we need say but little. This is a most important and necessary method of doing good. We rejoice that it is heeded by so many. Increasingly large sums are given yearly by British Christians towards the spread of the gospel in this land. We honour the gentleman who gives more than 3000 Rupees yearly, and we would that the example were followed by the many whose do-

nations in this best of charities bear but a small proportion to their incomes. The question has at times occurred whether it be not the duty of every Christian in India to give *one day's salary each year* for the dissemination of Christian truth among the Natives; and whether if that  $1/365$ th part were given, the amount would not far exceed all that now finds its way into the funds of Missionary and Bible and Tract Societies from residents in India. We suggest the question for the consideration of those whom it may concern.

But we must close, and we do it with an *historical illustration*. During the prevalence of the cholera in Ireland in 1832, when the utmost apprehension prevailed in every cabin, an ecclesiastic is said to have devised the following expedient to quiet the fears of the people. A piece of burning turf was exhibited on a certain occasion, said to have been lighted by fire from heaven. Pieces of it were distributed among the people, with the injunction that each man should go to his own house and kindle his fire with this sacred turf; and they were assured that so long as the fire was perpetuated, the pestilence should not come nigh their dwelling. But one *condition* of this sacred gift was, that every man after lighting his own hearth should carry a piece of the fire to his nearest neighbour who was without it; and thus in an incredibly short space of time it spread from house to house, and from hamlet to hamlet, over the whole district. Now what was in this case a mere *imposture* is in the case of the gospel a *reality*. It is true that the "children of this world are wiser than the children of light." But ought it so to be? Are you willing, Christian reader, to own that in your case it *is so*? When the bitten Israelite looked to the brazen serpent and was healed, did he not at once feel a desire that others who were wounded should do the same? Did he, can we suppose, leave the work to *Moses* and his publicly delegated associates? And will you lay the whole burden of instructing and warning the Pagan and the Mohammedan and the ungodly European, upon the minister, the missionary? And if the number of conversions be few, will you ascribe it to some defect in the character and conduct of the ordained preachers of the gospel?

Christianity has claims upon the *personal* services of each one



of its disciples; "Whatsoever *thy* hand findeth to do, do it with thy might." "*Son*, go work to-day in my vineyard." "Let *him* that heareth say, come." "*He* that hath my word let him speak my word faithfully." Each Christian is *singled out* and addressed as if he were the only disciple on earth. When the early Christians were "scattered abroad, they went throughout the regions of Judea and Samaria, *preaching the gospel*." Who? Not the apostles, for they, we are informed, remained at Jerusalem, but *individual Christians*. We do not urge that private members of the church should trench upon the duties of the public preacher. By no means. But there is an important sense in which each disciple of Christ should make known the truth.

Christians of India, what are you doing, as individuals, in the noble work of subduing this empire to the rule of Christ your king! Nothing? Then are you what you profess to be? "If a man have not the Spirit of Christ, he is none of his." "Let the same mind be in you that was also in Christ Jesus." God is deeply dishonoured by the multitudes around you. The souls of immortal beings are in danger of eternal death. Opportunities of doing good are placed at your command. Let these considerations engage your attention. Let the motives they suggest produce their appropriate effect upon you in the formation of your plans and the pursuance of your daily engagements. Be faithful to your God, faithful to yourselves, that when you enter the new Jerusalem, you may find some ignorant and debased heathen who, through your example, your word of counsel, and your prayers, shall have been led to a participation in its eternal blessedness.

Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know—  
Shalt bless the earth while in the world above;  
The good begun by thee shall onward flow  
In many a branching stream and river grow;  
The seed, that, in these few and fleeting hours  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amaranthine flowers,  
And yield thee fruits divine in heaven's immortal bowers.



## Notice of D'Aubigne, Vatha-Villaceum, and Walther's Church History.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—That we live in eventful times is admitted by all who think seriously on the subject, and to such it will be evident that truth and error have not yet had their final conflict. Judging by the signs of the times, it would appear that truth, in connexion with Bible Christianity on one hand, and error, in league with the pompous formalities of a Romanizing religion on the other, are preparing for another struggle. The time is gone by in which we thought the rock of our Protestant principles was too strong to be removed, and one appears to be near at hand, when every true Protestant will have to buckle on his armour and be found active at his post. The very rapid growth of papistical principles within the Protestant church as well as the rapidly multiplying popish agencies without it, prove, I think, that the above supposition is not without foundation. I am not afraid for the final results; for truth must eventually prevail over error; but its ultimate victory may be long delayed by the supineness of the Protestant church.

In connexion with this subject, and with the progress of truth in general, I have been much concerned to see the rapidly increasing thirst in the reading world, for works of fiction. Increasing demand has caused an increasing supply: hence in addition to multiplied volumes of novels, the press has, in its monthly and quarterly publications, poured forth its streams of highly seasoned fiction. I fear that this is at once delaying the final conquest of error, and nerving it for an obstinate and prolonged resistance. I shall be glad to see some one of your correspondents take up this subject; but let such an one count the cost; for in encountering the "Sam Slicks," the "Nicholas Nicklebies," and the "Strathems" of the day, he will disturb a nest of hornets.

But gentlemen, my object in writing to you at this time, is to bring before your readers two or three books that have

lately come under my own notice, a review of one of them now appearing in your pages, might seem to render this partly unnecessary; but as my remarks will not at all interfere with the work of the reviewer, I send them to you.

The books to which I have just alluded are D'Aubigne's History of the Reformation, Beschi's Vatha-Villaccum, and Walther's Church History. The first, at least as far as it has appeared in an English dress, is, or may be in the hands of your readers: the two other are in Tamil, and consequently accessible only to Tamil scholars.

I know that all that I can say on behalf of D'Aubigne's work will tend but little to enhance its value in the estimation of those who know it; but I may be permitted to recommend it to those who know it not. In my earlier life I read many works of fiction; but in point of real interest I remember none worthy to be compared with this work of truth. In it you have real character, well delineated; real scenery accurately drawn; much real incident, well detailed: you have an extensive landscape, painted by the hand of a master; an historical cartoon which lives, and moves, and breathes before you. In the fore-ground are the extensive plains of Germany and France and Italy; and behind, the mountains of Switzerland, and the towering Alps; and over all, heaven's bright cerulian. On the right of the picture, the humble miner of Mansfeldt with his interesting family arrests your attention: on the left, the patriarchal Zwingli, and his shepherd sons. In the broad front ground are crowded, though not confused, monks, and nuns, and abbots, and cardinals, and legates, and popes, and students, and electors, and dukes, and princes, and kings and emperors; and higher than popes and emperors, Luther, and Melancthon, and Zwingli, and Calvin; and higher still, God's eternal truth.

I am not astonished that the Pope should fix his ban on the history of the Reformation; but he is too late: D'Aubigne will be read until another angel shall cry mightily saying, "Babylon the great is fallen, is fallen!"

The Vatha-Villaccum, or, as the name imports, "The light of Scripture," was written in Tamil against the Protestant missionaries in Tranquebar, about a century ago. Since then it has had

an extensive circulation in manuscript: recently it has been brought more publicly forward in a printed form, and under the auspices, as the title-page testifies, of the Romish Bishop of Pondicherry. Had the Vatha-Villaccum remained in manuscript, probably I should not have been induced to notice it thus publicly; but as it is now printed, it becomes an authorized expression of modern popish sentiment. The author of the Vatha-Villaccum was an Italian Jesuit missionary: his European name was Beschi; but he is more commonly known in this country, by his Tamil name, Veera-mamunivar. I read this book in manuscript some years ago, and then thought that, were it translated into English, it would overturn that which it was intended to establish. In it the writer assails Protestants with all kinds of abuse, and garnishes every page with hemlock: on every occasion he styles the Protestants, *heretics*. The Rev. E. Hoole, in referring to this work of Beschi, says, "In attempting to refute Protestantism, he pays no regard to truth or candour; and so colours even the facts which he adduces, as to make them produce a contrary impression to that which would be made if they were fairly told."

In the copy printed at Pondicherry all the falsehoods and aspersions are retained: even the alleged mistakes said by Beschi to exist in the Tranquebar translations of the Scriptures, are repeated, though I do not believe that one of them now remains.

In order to give your readers some idea of the character of this work, I will translate for them a passage or two.

In introducing the great reformer Luther, the writer gives him credit for having been a most devoted and attached son of his holy mother, the Romish church, and proceeds to account for his *fall* as follows:

"A bull issued by his holiness the Pope in the year 1517, was one that Luther could not bear: and as a man who has lost his eyes stumbles and falls into thorns or rolls in the mire, so Luther stumbled and fell into all the holes of sin. Up to the period just named, the monks of the Augustinian order had been chosen by the Pope to dispense\* the merits of the

\* i. e. in plain English, to sell indulgences.



death of Christ, the treasury of which is deposited in the church for the benefit of the needy. But in the above year, for some cause or other, his holiness the Pope removed this privilege from the order of the Augustinians, to that of the Dominicans. Luther (who was an Augustinian monk,) thinking this a disgrace to his order, became angry and complained, just as a poisonous snake hisses when it is struck; but the Pope paid no regard to his complaints. Hereupon one day having drunk a large quantity of brandy, he fell down drunk, and losing the use of his reason he contemptuously exclaimed, 'What is this treasury of merit? and who is the Pope? Is he not a great thief and the representative of the devil?' As he refused to retract what he had said in his drunkenness, the holy souls of the Augustinian order were very angry with him and punished him severely. But as the *tookenan-kooravee*, (the bird that suspends its nest,) obtained no good by giving advice to the monkey, so the monks only obtained in reply from Luther, 'Who are the monks? and who are the superiors?' They then prepared to imprison him, but this coming to his knowledge, he absconded."

Beschi goes on to describe a treaty which he says was made between Luther and the devil, in which the devil informs Luther that if he will attend to his teaching and act according to his directions, he will secure to him honour and fame. To this Luther is represented as consenting, and henceforth Beschi always speaks of the devil as Luther's *gooroo* or religious teacher. The following is the account he gives of the death of the reformer; he has just detailed the proceedings of the Council of Trent and concludes as follows:

"The Council having cursed Luther and all his followers with a great curse, cast them out of the church. At first he pretended to laugh at the curse; but the weight of his sins was too heavy for him to endure. One day after eating a large supper, he seized his neck with his own hands, and forcing out that tongue which had been the cause of so much sin, he died, and to the great joy of the devils he plunged into the abyss of hell."

I had marked other passages, but regard to the length of



this article constrains me to omit them. Permit me however to add one more; it is the triumphant close of the chapter on the worship of images. Beschi says:

"I have thus shown that the worship of images has been continued from the establishment of the church by Christ, without cessation or diminution to the present time; that it has not been shaken by opposition, but has been confirmed by miracles, and by martyrs who have gloried to shed their blood in its support; and by the testimony in Council of seven hundred and thirty-three blameless bishops. Nevertheless a lying sect springs up after one thousand five hundred and twenty years, who, taught by the devil, say, that the worship of images is idolatry, that the miracles are all deceptions, and that the learned bishops were all blind and mistaken men!

"Oh, ye mad heretics! can you cover the sun with your hand? can you dry up the sea? or can you by the nasty, stinking droppings of your mouth, mix it with dirt? While you are blind can you persuade others that the noon-day-light is darkness?"

I have translated enough to enable your readers to form an opinion of this Roman Catholic "Light of Scripture." I hope some one will furnish a Tamil antidote suited to the minds, and within the reach of those who are in most danger of imbibing the poison.

The third book I mentioned was Walther's Church History.\* This work was published at Tranquebar, in Tamil, as an answer to the Vatha-Villaccum, and was so far successful that neither Beschi nor his party ever attempted a reply to it.

Walther's book is a plain chronicle of the events of Church History; beginning with the creation; it gives a clear, though succinct account of the church of God in all ages up to its own times. The writer adhering to a sententious style, and introducing foreign subjects only when absolutely necessary to the thread of his history, has succeeded in compressing a mass of matter into a small octavo volume.

From this brief notice it will be seen that Walther and

\* An excellent notice of this work may be found in "Hoole's Missions in Madras," &c. page 60; and I join with that gentleman in earnestly recommending its being reprinted.

D'Aubigne have the same object in view; namely, the overturning of papistical error by clear historical truth; still they differ widely in the mode in which they aim at the accomplishment of that object. Walther's style is plain Doric: D'Aubigne's, is highly but chastely ornamented Corinthian. In the choice of these different modes of writing, the writers have manifested much wisdom. Walther had to draw a straight line by which the sinuosities of a most consummate Jesuit might be tried. D'Aubigne had to recall the attention of the Protestant world to facts already known, and to show the bearing of those facts on the astonishing developments of the present day. He has succeeded, and his work will remain when the mystic Babylon "shall be found no more at all."

Allow me a little more room while I present your readers with a single specimen of Walther's History. Out of several that I had marked, I select his account of the death of Luther, for comparison with another version, already given of that event.

"In the close of his last sermon," writes Walther, "Luther said, 'We have received the word of God with thankfulness, and with all our hearts. May He give us grace to be steadfast, to increase in the knowledge of his Son, and, with increasing faith to publish the gospel.' Thus Luther finished his work as a teacher, and showed that he did not draw back from the truth that he had always confessed. During his visit to his native place, Eysleben, he partook twice of the Lord's Supper. The night before he died he discoursed with much firmness and joy on eternal life. When he lay down he said, 'The Lord reigneth! Father into thine hands I commit my spirit: thou hast redeemed me, O Lord God of truth!' This was a passage which he frequently quoted. In the middle watch of the night, he opened his eyes and knowing that his end was near, and that he was about to finish his course in his native place, he prayed as follows: 'O my Father! The Father of our Lord Jesus Christ! The God of all grace! I praise thee that thou hast revealed thy beloved Son unto me! I believe in him; I have preached him; I love him. O God! thou art the Saviour of all, and our God: unto God the Lord be-

long the issues from death!' Some who stood by said, 'It is needful that we should die in Christ, and holding the doctrines which you have preached!' To which he answered promptly, and with an audible voice, 'Yes!' After this he fell asleep for half an hour. When he awoke he lay still for a time; then sighing deeply, in the third watch of the night, on the eighth day of the month *Masi*, (February 18,) in the presence of the two Counts of Mansfeldt, being sixty-three years of age, he died happy in the Lord."

Yours, &c.

*Mofussil, March 18, 1845.*

TERTIUS.

## REVIEW.

History of the Great Reformation of the Sixteenth Century, in Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.

American Edition—Nineteenth Thousand.

(Continued.)

It is not necessary formally to refute the often repeated calumny that Luther was instigated to oppose indulgences because their sale was taken from the order of the Augustines, to which he belonged, and given to the Dominicans. The fact that this disreputable commerce was first offered to the Franciscans and refused by them, and the statement of the Cardinal Pallavicini, a Romanist, that the Augustines as a body never held this office, are a sufficient refutation. It may be satisfactory to some, however, to see a letter of Luther himself detailing the circumstances of his controversy with Tetzel. It is given in the Autobiography of Luther.

"It was in the year 1517, when the profligate monk Tetzel,\* a

\* The character of Tetzel was notoriously immoral. It is said that he had been convicted of adultery, and ordered to be thrown into a river of Germany called the Inn, but received a pardon at the intercession of the Elector Frederick of Saxony. He died of a broken heart in 1519. There is an attempt made to defend him in "Scriptores Ordinis Prædicatorum," &c. by James Echard and James Quetif, tom. ii. p. 40, 41.

worthy servant of the Pope and the devil—for I am satisfied that the Pope is the agent of the devil on earth—came among us selling indulgences, maintaining their efficacy, and impudently practising on the credulity of the people. When I beheld this unholy and detestable traffic taking place in open day, and thereby sanctioning or encouraging the most villainous crimes, I could not, although I was then a young doctor in divinity, refrain from protesting against it in the strongest manner, not only as directly contrary to the scriptures, but as opposed to the canons of the (Romish) church. Accordingly, in my place at Wittemberg—in which university, by the favour of God, and the kindness of the illustrious Elector of Saxony, I was honoured to be professor of divinity—I resolved to oppose the career of this odious monk, and to put the people on their guard against the revival of this infamous imposition on their credulity. When I put my resolution into practice, instead of being abused and condemned as I have been by these worthless tyrants and impostors, the Pope and his mercenaries, I expected to be warmly patronized and commended, for I did little more than make use of his (pretended) Holiness' own language, as set forth in the decretals, against the rapacity and extortion of the collectors. I cautioned my hearers against the snares which were laid for them, showing them that this was a scheme altogether opposed to religion, and only intended as a source of emolument by those unprincipled men. It was at the festival of All Saints (All Hallows evening) when I first drew their attention to the gross errors touching indulgences; and about the same time I wrote two letters, one to the most reverend prelate and prince, Albert, Archbishop of Magdeburg, the other to the ordinary of the diocese, Jerome, Bishop of Brandenburg, within whose jurisdiction Tetzels and his associates were carrying on their scandalous traffic, pointing out the consequences of this imposition, and entreating those bishops to interfere by preventing them. To both these letters I received no answer whatever, and indeed I knew not at the time that the Archbishop of Magdeburg had bargained with the Pope to receive one half of the money raised from the sale of these indulgences, and to remit the other half to the Pope. These were my first steps in the matter, until the increased insolence and the lying representations of Tetzels, which seemed to be sanctioned by the silence of his superiors, as well as my determination to maintain the truth at all hazards, prompted me to adopt more decisive measures than a mere personal remonstrance, or a series of cautions to those with whom I was more particularly connected, to beware of those arch-impostors and blasphemers.



"Finding my remonstrances disregarded, on the eve of All Hallows (the festival of All Saints in November), in the year 1517, I read in the great church of Wittemberg a series of propositions against these infamous indulgences, in which, while I set forth their utter inefficiency and worthlessness, I expressly declared in my protest that I would submit on all occasions to the word of God and the decisions of the church. At the same time, I was not so presumptuous as to imagine that my opinion would be preferred above all others, nor yet so blind as to prefer the fables and decrees of men to the written word of God. I took occasion to express those opinions rather as subjects of doubt than of positive assertion, but I held it to be my duty to print and circulate those propositions throughout the country for the benefit of all classes—for the learned, that they might detect any inaccuracies—and for the ignorant, that they might be put on their guard against the villanies and impositions of Tetzel, until the matter was properly determined. But some copies of my propositions found their way to Frankfort, where Tetzel then was acting as inquisitor in that place, and selling indulgences under the authority of the Elector (Archbishop) of Mentz. Foaming with rage, and alarmed at the propositions I set forth, he published a set of counter propositions in reply, to the number of one hundred and six, in which he maintained the most insolent and blasphemous doctrines respecting the pretended power and infallibility of the Pope; and in a second series of propositions, he assumed the office of general interpreter of scripture, and railed against heretics and heresiarchs, by which name he denominated my friends and myself; and he concluded his insolence by burning my themes publicly in the city of Frankfort. When the tidings of this madman's proceedings reached Wittemberg, a number of persons collected together, and having procured Tetzel's productions, retaliated upon him by burning them in the great square, amidst the cheers and derision of many of the inhabitants. I was not sorry that such a mass of absurdity and extravagance met with the fate it deserved; but, at the same time, I regretted the manner in which it was done, and I solemnly assert that I knew nothing of it at the time, and it was done without the knowledge either of the Elector or the magistrates.

"I soon found that Tetzel was not the only opponent resolved to take the field against me, although I had maintained nothing in my propositions inconsistent with the avowed doctrines of these hirelings; and indeed I had advanced my propositions more by way of doubt than in a positive manner. John Eccius made his appearance in a violent attack upon me; but as his observations consisted more

of the nature of abusive reproaches than of conclusive arguments, that personage did a vast deal of harm to his own party, while he rendered me unintentional service. Another antagonist also entered the list against me, in the person of Silvester Prierio, a Dominican, who, with the pedantry peculiar to his office of licenser in the metropolis of popery, chose to answer all my propositions in a way most convenient to himself, by declaring, without advancing any argument, that they were all heretical. In my reply, I exposed the absurdity of this mode of reasoning, which, however, is the usual style of argument adopted by the Romish tyrants. Prierio again attacked me; but when I found the man asserting that the authority of the Pope was superior to the councils and canons of the church, and that even the sacred scriptures depended on the mere authority of those representatives of antichrist, I thought it unnecessary to reply further to such blasphemy and falsehood, but contented myself by declaring that the said Prierio's book, being a compound of blasphemies and lies, must certainly have been the work of the devil, and that if the Pope and Cardinals sanctioned such writings, which I did not then believe, although I now know it well, Rome must be the seat of antichrist, the centre of abominations, and the synagogue of Satan. Who is antichrist, if the Pope is not antichrist? O Satan, Satan, how long wilt thou be suffered to abuse the patience of God by thy great wickedness? Unhappy, abandoned, and blasphemous Rome! the wrath of God is upon thee, which thou richly deservest, as the habitation of every thing that is impure and disgusting, a very pantheon of impiety!\*

"In this way passed the year 1517, I maintaining the truth, and these apologists for impiety railing against me with their false accusations, for hitherto Pope Leo had taken no notice of the matter, and as I was afterwards credibly informed, not wishing to interfere at all, thinking that the zeal of both parties would soon subside.† In the meantime, I began to consider the measures I ought to adopt, for I knew that no reasonings of mine would have any weight with such obstinate and insolent disputants as Tetzels, Eck, and Prierio. They were bigoted slaves of that system of iniquity

\* Luther's tirade against Rome in his reply to Prierio is admirable: "*Sit habitatio draconum, lemurum, larvarum, lamiarum, et juxta nomen suum, confusio sempiterna, idolis avaritiæ, perfidis, apostatis, cynædis, priapis, latronibus, simonibus, et infinitis aliis monstris ad os plena, et novum quoddam Pantheonem impietatis. Vale, mi Lector, et dolori meo egnoſce, et compatere.*"

† It is said that when Prierio pointed out to Leo the opinions of Luther, and the controversy which was begun in Germany respecting indulgences, he coldly replied, that "Luther was a man of talents, and these were only the squabbles of monks."

and licentiousness which I myself had witnessed when in Rome, the sight of which I would not give for a thousand florins; and the recollection of it now recurs with additional force, when I think of that stronghold of abomination.”\*

It is stated by D'Aubigne that these theses were affixed to the door of the church in which Luther says they were read. Probably this was done after the reading. The step was exceedingly bold, and not less important. Luther was not himself aware of the consequences depending on it. He had not consulted any of his friends, and he stood forward alone; not at first it is true as an antagonist of the Pope, but of Tetzl, and of the abominations practised in the Pope's name. It mattered not that some of his blows might affect even his prince, who had obtained special indulgences from the Pope for the church in Wittemberg which he had built and filled with relics. On the feast of All Saints those relics, encased in gold and silver, and adorned with precious stones, were set out to dazzle the eyes of the people with their magnificence. Whoever on that day visited the church, and there confessed himself, obtained a plenary indulgence. The pilgrims, therefore, flocked in crowds to Wittemberg, and the theses were at once extensively scattered.

Of these famous productions we give the following:

“6. The Pope cannot remit any condemnation; but can only declare and confirm the remission that God himself has given; except only in cases that belong to him. If he does otherwise, the condemnation continues the same.

“32. Those who fancy themselves sure of their salvation by indulgences will go to the devil with those who teach them this doctrine.

“35. They teach anti-christian doctrines who profess that, to deliver a soul from purgatory, or to purchase an indulgence, there is no need of sorrow or of repentance.

“36. Every Christian who feels true repentance for his sins has perfect remission from the punishment and from the sin, without the need of indulgences.

\* “Christ,” said Luther on another occasion, “lived three and thirty years on earth, and went up every year thrice to Jerusalem, which maketh ninety and nine times that he went thither. If the pope could show that Christ had been but once at Rome, what a boasting and bragging he would then make! Yet, notwithstanding, Jerusalem was destroyed to the ground.”—*Collaquia*, p. 83.



"52. To hope to be saved by indulgences is to hope in lies and vanity; even although the commissioner of indulgences, nay though even the Pope himself, should pledge his own soul in attestation of their efficacy. \* \* \* \*

"Here then was the beginning of the work. The germs of the Reformation were inclosed in these theses of Luther. They attacked the indulgences, and this drew notice; but under this attack was found a principle, which, while it drew much less of the people's attention, was one day to overturn the edifice of the Papacy. The evangelic doctrine of a *free and gracious remission of sins* was for the first time publicly professed. The work must now go forward. In fact it was evident that whoever should receive that faith in the remission of sins proclaimed by the Doctor of Wittemberg—whoever should possess that repentance, that conversion, and that sanctification, of which he urged the necessity—would no longer regard human ordinances, would throw off the bandages and restraints of Rome, and acquire the liberty of God's children. All errors would fall before this truth. It was by this that the light had just entered the mind of Luther; it was likewise by it that the light was ordained to spread in the church. A clear perception of this truth was what had been wanting to the earlier Reformers. Hence the unprofitableness of their efforts. Luther clearly saw, at a later period, that in proclaiming justification by faith, he had laid the axe to the root of the tree. 'It is doctrine that we attack in the followers of the Papacy,' said he. 'Huss and Wickliff only attacked their life; but in attacking their doctrine, we seize the goose by the throat. Every thing depends on the word of God, which the Pope has taken from us and falsified. I have overcome the Pope, because my doctrine is according to God, and his is the doctrine of the devil.'\* \* \* \*

"No one appeared next day at the university to impugn the propositions of Luther. Tetzels traffic was too generally decried and too disreputable for any other person than himself, or one of his followers, to dare to accept the challenge. But these theses were destined to find an echo beyond the vaulted roof of the academy. Hardly had they been nailed to the church door of the castle of Wittemberg, when the feeble sound of the hammer was succeeded by a thunderclap, which shook the very foundations of proud Rome; threatened with instant ruin the walls, gates, and pillars of the Papacy; stunned and terrified its champions; and at the

\* Wenn man die Lehre angreift, so wird die Gans am Kragen gegriffen. (L. Opp. (W.) xxii. p. 1369.)



same time awakened from the slumber of error many thousands of men.\*

"These theses spread with the rapidity of lightning. Before a month had elapsed, they had found their way to Rome. 'In the space of a fortnight,' says a contemporary historian, 'they had spread over Germany, and within a month they had run through all Christendom, as if angels themselves had been the bearers of them to all men. It is difficult to conceive the stir they occasioned.'† They were afterwards translated into Dutch, and into Spanish; and a traveller carried them for sale as far as Jerusalem."

To understand how these propositions could produce so prodigious an effect, we must consider the situation of Germany at the time, as already illustrated; and remember that they penetrated the study of the learned, the cell of the monk, and the palaces of princes. *Reuchlin* on receiving a copy of them said, "Thanks be to God they have now found a man who will give them so much to do that they will be very glad to leave my old age to pass away in peace." The cautious *Erasmus* was rejoiced to see his secret desires for the reform of abuses so courageously expressed; he commended their author, only exhorting him to more moderation and prudence. When the Elector of Saxony afterwards asked his opinion of Luther's affair, he said, smiling, "I am not at all surprised that he has occasioned so much disturbance, for he has committed two unpardonable offences—he has attacked the tiara of the Pope, and the bellies of the monks."

"The ancient and famous episcopal see of Wurzburg was then filled by a pious, kind, and prudent man, Laurence of Bibra. When a gentleman came to announce to him that he destined his daughter for the cloister, 'Better give her a husband,' said he. And he added, 'If you want money to do so, I will lend you.' The Emperor and all the princes had the highest esteem for him. He deplored the disorders of the church, and especially of the convents. The theses reached him also in his episcopal palace, he read them with great joy, and publicly declared that he approved Luther's view. He afterwards wrote to the Elector Frederic: 'Do not let the pious Dr. Martin Luther leave you, for the charges against him are

\* Walthers, Nachr. v. Luther p. 45.

† Myconius, Hist. Ref. p. 23.

unjust.' The Elector rejoiced at this testimony, copied it with his own hand, and sent it to the Reformer.

"The Emperor Maximilian, the predecessor of Charles V. himself read and admired the theses of the monk of Wittemberg. He perceived the wide grasp of his thoughts; he foresaw that this obscure Augustine might probably become a powerful ally in Germany, in her struggle with Rome. Accordingly, he sent this message to the Elector of Saxony: 'Take care of the monk Luther, for a time may come when we may have need of him:'\* and shortly after, meeting Pfeffinger, the confidential adviser of the Elector, at the Diet—'Well!' said he, 'what is your Augustine about? Truly his propositions are not to be despised. He will show wonders to the monks.†

"Even at Rome, and at the Vatican, the theses were not so ill received. Leo X. regarded them rather with the feelings of a friend of learning than a Pope. The amusement they gave him made him overlook the stern truths they contained; and when Silvester Prierias, the master of the sacred palace, besought him to treat Luther as a heretic, he answered: 'That same brother,‡ Martin Luther, is a man of talent, and all that is said against him is mere monkish jealousy.'

"There were few on whom the theses of Luther had more effect than on the student of Annaberg, whom Tetzels had so unmercifully repulsed. Myconius had entered into a convent. That very night he had dreamed that he saw a wide field covered with ripe grain. 'Reap,' said the voice of him who seemed to conduct him; and when he excused himself as unskilled, his guide showed him a reaper labouring at his work with inconceivable activity. 'Follow him, and do as he does,'§ said his guide. Myconius, panting, like Luther, for holiness, gave himself up in the convent to watchings, fastings, macerations, and all the works of man's invention. But in the end he abandoned all hope of attaining the object of his pursuit. He left off study and applied himself only to manual labours. Sometimes he bound books, sometimes he wrought as a turner, or at some other mechanical occupation. This activity of body was unavailing, however, to quiet his troubled conscience. God had spoken to him; he could not relapse into his former sleep.

\* Dass er uns den Munch Luther fleissig beware. (Math. 15.)

† Schmidt, Brand. Reformationesch. p. 124.

‡ Che frate Martino Luthero haveva un bellissimo ingegno, e che coteste erano invidie fratresche. (Brandelli, a contemporary of Leo and a Dominican. Hist. Trag. pars 3.)

§ Melch. Adami Vita Myconii.

This distress of mind lasted several years. Men sometimes imagine that the paths of the Reformers were altogether pleasant, and that when once they had rejected the burthensome observances of the church, nothing remained but ease and delight. Such persons do not know that they only arrived at the truth by internal struggles a thousand times more painful than the observances to which servile spirits readily submitted.

"At length the year 1517 arrived: the theses of Luther were published; they ran through all lands; they arrived at the convent in which the student of Annaberg was immured. He retired with another monk, John Voit, into a corner of the cloister, that he might read them undisturbed.\* There was indeed the truth he had learned from his father—his eyes were opened—he felt a voice within him responding to that which then resounded throughout Germany; and a rich comfort filled his heart. 'I see clearly,' said he, 'that Martin Luther is the reaper whom I beheld in my dream, and who taught me to gather in the ripe corn.' Immediately he began to profess the doctrine which Luther had proclaimed. The monks listened to him with dismay, combated his new opinions, and exclaimed against Luther and his convent. 'That convent,' replied Myconius, 'is as the Sepulchre of our Lord; some men attempt to hinder Christ's resurrection, but they cannot succeed in their attempt.' At last his superiors, seeing that they were unable to convince him, forbade him for a year and a half all intercourse beyond the walls of his convent; prohibiting him from writing or receiving letters; and threatened him with perpetual imprisonment. However, the hour of deliverance came also to him. Appointed shortly after pastor at Zwickau, he was the first who openly declared against the Papacy in the churches of Thuringia. 'Then it was that I was enabled,' says he, 'to labour with my venerable father Luther in the harvest of the gospel.' Jonas has designated him a man capable of all he undertook."†

But though many rejoiced in secret at the attack on existing corruptions, and some encouraged the Reformer openly, the greater part even of his friends expressed their fears.

"The celebrated historian, Albert Kranz, was lying on his death-bed at Hamburgh, when the theses of Luther were brought to him. 'Thou hast truth on thy side, brother Martin!' exclaimed the dy-

\* Legit tunc, cum Johanne Voitto, in angulum abditus, libellos Lutheri. (Mel.)

† Qui potuit quod voluit.

ing man, 'but thou wilt not succeed. Poor monk, get thee to thy cell, and cry, O God, have mercy on me!'"\*

"An old priest of Hexter in Westphalia, having received and read the theses in his presbytery, said, in low German, shaking his head: 'Dear brother Martin, if you succeed in casting down that purgatory and those sellers of paper, truly you will be a great man.' \* \* \*

"The Bishop of Bradenburg, grieved at seeing so important a controversy originating in his own diocese, would have wished to stifle it. He resolved to set about it with mildness. 'I find,' said he to Luther, by the Abbot of Lenin, 'nothing in the theses concerning the indulgences at variance with the Catholic faith. I even myself condemn those imprudent proclamations; but for the love of peace, and out of regard to your bishop, cease to write on this subject.' Luther was embarrassed that so distinguished an abbot and so great a bishop should address him with such humility. Moved and carried away by the first impulse of his heart, he answered; 'I consent; I prefer obedience even to the working of miracles, if that were possible to me.†

"The Elector saw with regret the commencement of a contest, legitimate doubtless, but one of which the result could not be foreseen. No prince more sincerely desired to maintain the public peace than Frederic. Yet now what a vast conflagration might not this little fire kindle! what great contentions, what rending asunder of the nations might this quarrel with the monks produce! The Elector sent Luther repeated intimations of his uneasiness on the subject.‡

"In his own order, and even in his convent of Wittemberg, Luther met with disapprobation. The prior and the sub-prior were frightened at the outcry made by Tetzels and all his companions. They went to brother Martin's cell, alarmed and trembling; 'Pray,' said they, 'do not bring disgrace upon your order! The other orders, and especially the Dominicans, are already transported with joy to think that they are not alone in their obloquy.' Luther was affected by these words; but soon recovering himself, he answered: 'Dear fathers! if the thing is not of God, it will come to nought; if it is, let it go forward.' The prior and the sub-prior were silent. 'The thing is going forward *still*,' adds Luther, after having related this

\* Frater, abi in cellam, et dic, Misere mei. (Lindner in Luther, Leben, p. 93.)

† Bene sum contentus: malo obedire quam miracula facere, etiam si possem. (Epp. i. 71.)

‡ Suumque dolorem sæpe significavit, metuens discordias majores. (Malanc. Vita Luth.)



circumstance, 'and if it please God, it will go on better and better to the end. Amen.'\*

We are not however to suppose that these animadversions, and the accusations brought against him, did not make some impression on Luther's mind. He was in fact much affected. He was disappointed. He expected to see many of the heads of the church, and the most distinguished among the philosophers and learned men of the nation, publicly join him, whereas a word of encouragement hastily bestowed by a few, was all the comfort he had from them, while others whom he regarded with veneration were loud in their condemnation.

"No one can describe better than himself the struggle he then suffered in his mind. 'I began this affair,' said he, 'with great fear and trembling. What was I at that time? a poor, wretched, contemptible friar, more like a corpse than a man.† Who was I, to oppose the Pope's majesty, before which not only the kings of the earth and the whole world trembled; but also, if I may so speak, heaven and hell were constrained to obey the slightest intimation of his will? No one can know what I suffered those first two years, and in what dejection, I might say in what despair, I was often plunged. Those proud spirits who afterwards attacked the Pope with such boldness, can form no idea of my sufferings; though, with all their skill, they could have done him no injury, if Christ had not inflicted upon him, through me, his weak and unworthy instrument, a wound from which he will never recover. But whilst *they* were satisfied to look on and leave me to face the danger alone, I was not so happy, so calm, or so sure of success; for I did not then know many things which now, thanks be to God, I do know. There were, it is true, many pious Christians who were much pleased with my propositions and thought highly of them. But I was not able to recognize these, or look upon them as inspired by the Holy Ghost; I only looked to the Pope, the cardinals, the bishops, the theologians, the jurisconsults, the monks, the priests. It was from thence that I expected the Spirit to breathe. However, after having triumphed, by means of the Scriptures, over all opposing arguments, I at last overcame, by the grace of Christ, with much anguish, labour, and great difficulty, the only argument that still stopped me, namely, 'that I must hear the

\* L. Opp. (L. vi. p. 518.)

† *Miserrimus tunc fraterculus cadaveri similior quam homini.* (L. Opp. lai. i. p. 49.)

church;”\* for, from my heart, I honoured the church of the Pope as the true church, and I did so with more sincerity and veneration than those disgraceful and infamous corrupters of the church, who, to oppose me, now so much extol it. If I had despised the Pope, as those persons do in their hearts, who praise him so much with their lips, I should have feared that the earth would open at that instant, and swallow me up alive, like Korah and his company.”

In the mean time the counter *theses* of Tetzels, already mentioned in Luther's letter, and other similar productions, though not greatly valued, had opened out the subject in dispute, and the heads of the church were obliged to take a nearer view of the questions at issue. Some of them expressed themselves strongly against the Reformer.

“I know not, truly, on whose protection Luther can rely,” said the Bishop of Brandenburg, “that he ventures in this way to attack the authority of the bishops.” Perceiving that this new conjuncture called for new precautions, the Bishop came himself to Wittenberg. But he found Luther animated by that inward joy which springs from a good conscience, and determined to give battle. The Bishop felt that the monk was obeying a power higher than his own, and returned in an angry mood to Brandenburg. One day, (before the close of the winter of 1518,) while seated at his fireside, he said, turning to those who surrounded him, “I will not lay my head down in peace until I have cast Martin into the fire like this faggot;” and as he spoke he cast the faggot on the blazing hearth. The revolution of the sixteenth century was to be no more indebted for support to the heads of the church than that of the first century had been to the sanhedrim and the synagogue. The dignified priesthood was again, in the sixteenth century, opposed to Luther, the Reformation, and its ministers, as it had formerly been to Jesus Christ, the Gospel, and his Apostles, and as it too often is, in all periods, to the truth. “The Bishops,” said Luther, speaking of the visit of the prelate of Brandenburg, “begin to see that they should have done what I am doing, and they are ashamed. They call me arrogant and audacious; and I do not deny that I am so. But they are not the people to know either what God is, or what we are.”†

\* Et cum omnia argumenta superassem per scripturas, hoc unum cun summo difficultate et angustia, tandem Christo favente, vix superavi, Ecclesiam scilicet audiendam. (L. Opp. lat. i. p. 49.)

† Quid vel Deus vel ipsi sumus. (L. Epp. i. 224.)

"A more formidable resistance than that which Tetzels had offered had now sprung up against Luther. Rome had answered him. A reply had gone forth from the walls of the sacred palace. It was not Leo X., however, who condescended to meddle with theology. 'A squabble among the monks!' said he: 'the best way is to take no notice of it.' And on another occasion he observed: 'It is a drunken German\* that has written these theses; when he is sober he will talk very differently.' A Dominican of Rome, Sylvester Prierias, master of the pontifical palace, filled the office of censor. In that capacity he was the first to take cognizance of the theses published by the Saxon monk. \* \* \*

"This Roman censor, this prior-general of the Dominicans, this dignitary, whose office empowered him to determine what doctrines Christian men should profess, and on what points they should be silent, was eager to reply. He published a writing which he dedicated to Leo X., and in which he spoke contemptuously of the German monk, and declared, with an assurance altogether Roman, that he should like to know whether that Martin had indeed an iron snout and a head of brass, which it was impossible to shatter.† Then, under the form of a dialogue, he proceeded to attack Luther's theses, employing by turns ridicule, reviling, and threats. \* \* \*

"The Bible had decided Luther's destiny: it had moulded the Reformer and commenced the Reformation. Luther's belief depended not on the testimony of the church. His faith had come from the Bible itself: from within, and not from without. He was so deeply convinced that the evangelic doctrine was immoveably built upon the word of God, that all external doctrine was to him superfluous. This experimental knowledge possessed by Luther opened to the church a new futurity. The living spring, which had gushed forth for the refreshment of the monk of Wittenberg, was to become a mighty river that should slake the thirst of nations. \* \* \*

"The age therefore was ripe. The bold movement by which Luther shifted the support of the highest hopes of man's heart—loosening them with a strong hand from the walls of the Vatican to fix them on the rock of the word of God, was hailed with enthusiasm. This was the object the Reformer had in view in his answer to Prierias.

"Passing by the principles the Dominican had laid down at the

\* Ein voller trunkener Deutscher. (L. Opp. (W.) xxii. 1337.)

† An ferreum nasum aut caput æneum gerat isto Lutherus, ut effringi non possit. (Sylv. Prieriat's Dialogus.)



opening of his work—'I,' said he, 'following your example, will also lay down certain principles.'

"The first is this passage of St. Paul: 'If any one preach unto you another Gospel than that is preached, though he should be an angel from heaven, let him be accursed.'

"The second is the following, from St. Augustine writing to St. Jerome: 'I have learned to render to the inspired Scriptures alone the homage of a firm belief, that they have never erred; as to others, I do not believe in the things they teach, simply because it is they who teach them.'

"Here Luther, with a steady hand, establishes the fundamental principles of the Reformation. The word of God—the whole word of God—and nothing but the word of God. 'If you rightly understand these principles,' continues he, 'you will also understand that your whole Dialogue is overturned by them; for you have done nothing but bring forward phrases and opinions of St. Thomas.' Then, openly impugning the axioms of his adversary, he freely confesses that he thinks both Popes and Councils may err. He complains of the flatteries of the Roman courtiers, who ascribe this and that power to the Pope. He declares that the church exists virtually in Christ alone, and representatively in a General Council.\* And then, alluding to the insinuation of Prierias: 'Undoubtedly you judge me by yourself,' said he; 'but if I aspired to be made a bishop I certainly should not use the language which you find so offensive. Do you imagine I am ignorant of the manner in which bishoprics and priest's orders are obtained at Rome? Do not the very children sing, in every street of that city, these well known words:

'Of all foul spots the wide world round,  
The foulest here, in Rome, is found?'

(Such songs had been current in Rome before the election of one of the last Popes.) Yet Luther speaks of Leo with respect. 'I know,' says he, 'that he may be compared to Daniel in Babylon; his innocence has often endangered his life.' He concludes by replying very briefly to the threatening language used by Prierias. 'Lastly, you say that the Pope is both pontiff and emperor, and that he can employ the secular arm to compel obedience. Do you thirst for blood then? I protest to you that these rhodomontades and menaces

\* *Ego ecclesiam virtualiter non scio nisi in Christo, representative non nisi in concilio.* (L. Opp. lat. p. 174.)

† *Quando hanc pueri in omnibus plateis urbis cantant: Denique nunc facta est fœdissima Roma.* (Ibid. p. 183.)



of yours give me not the slightest alarm. For what if I were to lose my life? Christ still lives; Christ my Lord, and the Lord of all, blessed for ever. Amen.'

"Thus fearlessly did Luther, in opposition to the infidel altar of the Papacy, set up the altar of the holy and infallible word of God; an altar, before which he would have every knee to bow, and on which he declares himself ready to offer up his life."

While combating with those in high places, Luther also laboured indefatigably to diffuse sound religious knowledge among the multitude.

With this view he published about this time several popular tracts, among which were his *Sermons on the Ten Commandments*, preached two years previously; and his *Explanation of the Lord's Prayer*. He also in the spring of 1518 attended a chapter of his order at Heidelberg, and, in a convent of the Augustines, maintained a public discussion on various propositions which he had drawn up in the form of paradoxes, and which were attacked by five doctors of divinity. As the contest drew near to a close, one only continued to argue with the powerful disputant. Being much pressed he said, with an accent of fear, "If our peasantry heard such things, they would stone you to death." This was the closing of the argument, which however had awakened much interest.

"Three youths, especially, were much affected. One of them, by name Martin Bucer, was a Dominican, of twenty-seven years of age, who, in spite of the prejudices of his order, seemed unwilling to lose a word of the Doctor's remarks. A native of a small town in Alsace, he had, in his sixteenth year, entered a convent. He soon showed such capacity, that the more enlightened of the monks formed high expectations of him.\* 'He will, one day,' said they, 'be an honour to our order.' His superiors accordingly sent him to Heidelberg, that he might apply himself to the study of philosophy, theology, Greek, and Hebrew. At that period, Erasmus published several of his writings. Martin Bucer read them with avidity.

"Shortly after this, the first published writings of Luther appeared. The student of Alsace hastened to compare the doctrines of the Reformer with the Holy Scriptures. Some misgivings as to the

\* Prudentioribus monachis spem de se præclaram excitavit. (Melch. Adam. Vit. Bucer, p. 211.)

truth of Popery were then awakened in his mind.\* It was in this way that light was spread in those days. The Elector Palatine took notice of the young man. His powerful and sonorous voice and agreeable manners, his eloquence, and the freedom with which he attacked the prevailing vices, made his preaching remarkable. Appointed chaplain to the Elector, he was fulfilling the functions of his office, when he heard of Luther's visit to Heidelberg. How great was his joy! He was among the first to repair to the hall of the convent of the Augustines. He had with him paper, pens, and ink, intending to take notes. But whilst his hand rapidly traced the words of Luther, the hand of God wrote in imperishable characters on his heart the great truths he heard. The first gleams of the doctrine of grace diffused themselves in his soul in the course of that memorable hour.† The Dominican was won to Christ.

"Not far from Bucer sate John Brentz, or Brentius, then nineteen years of age. Brentz, son of a magistrate of a town in Suabia, had been entered student at Heidelberg in his thirteenth year. His application was unequalled. He rose at midnight for study. This custom had become so confirmed, that in after life he could never sleep after that hour. But at a later period he devoted the stillness of these seasons to meditation on the Scriptures. Brentz was one of the first to discern the new light then appearing in Germany. He hailed it with a soul overflowing with love.‡ He eagerly perused the writings of Luther. But how was he rejoiced at the opportunity of hearing him at Heidelberg! One of the Doctor's propositions especially struck young Brentz. It was this: 'That man is not justified in the sight of God who does many works; but he who, without having yet done works, has much faith in Christ.'

"A pious woman of Heilbronn, on the Neckar, the wife of one of the council of that town, named Snepf, following the example of Hannah, had dedicated her first-born son to the Lord, in the fervent desire to see him devote himself to the study of divinity. This young man, born in 1495, made rapid progress in learning; but either from liking, or from ambition, or else in compliance with his father's desire, he took to the study of jurisprudence. The pious mother grieved to see her son Ehrhard pursuing a course different from that to which she had consecrated him. She admonished him,

\* Cum doctrinam in eis traditam cum sacris literis contulisset, quædam in pontificiâ religione suspecta habere cœpit. (Ibid.)

† Primam lucem purioris sententiæ de justificatione in suo pectore ensit. (Melch. Adam. Vit. Bucer, p. 211.)

‡ Ingens Dei beneficium lætus Brentius agnovit, et gratâ mente amplexus est. (Ibid.)

expostulated, and again and again reminded him of her vow made at his birth.\* At length, overcome by his mother's perseverance, Ehrhard Snepf complied, and he soon had such a relish for his new studies, that nothing could have diverted him from them.

"He was very intimate with Bucer and Brentz, and this friendship continued as long as they lived; 'for,' says one of their historians, 'friendships founded on the love of literature and of virtue are always lasting.' He was present with his two friends at the disputation at Heidelberg. The paradoxes and courageous efforts of the Doctor of Wittemberg gave a new impulse to his mind. Rejecting the vain opinion of human merit, he embraced the doctrine of the free justification of the sinner."

"The next day, Bucer went to Luther. 'I had,' says he, 'a familiar private conversation with him, a most exquisite repast—of no ordinary viands, but of the truths which he set before me. To every objection that I made, the Doctor had a ready reply; and he explained every thing with the greatest clearness. Oh! would to God I had time to write you more about it.†' Luther was himself affected with Bucer's deep emotion. 'He is the only brother of his order,' he wrote to Spalatin, 'who is sincere; he is a young man of great promise. He received me with simplicity, and conversed very earnestly. He deserves our love and confidence.‡'

"Brentz, Snepf, and many others, moved by the new truths which were beginning to enlighten their minds, also visited Luther; they talked and conferred with him; they requested an explanation of what they had not understood. The Reformer, leaning on the word of God, answered them. Every word that he spoke imparted fresh light to their minds. A new world seemed to open before them.

"After the departure of Luther, these noble-minded men began to teach at Heidelberg. It was fit that they should carry on what the man of God had begun, and not leave the torch that he had kindled to expire. The disciple will speak when the teacher is silent. Brentz, young as he was, undertook to expound St. Matthew's Gospel—at first in his own room—afterwards, when that apartment was found too small, in the hall of Philosophy. The theologians, envious at the concourse of hearers that this young man drew together, betrayed their irritation. Brentz then took orders, and transferred his lectures to the college of the canons of the Holy Ghost. Thus the fire, already kindled in Saxony, was

\* *Crebris interpellationibus cum voti quod de nato ipsa facerat admoneret, et a studio juris ad theologiam quasi conviciis a vocaret.* (Melch. Adami Snepfi Vita.)

† Gerdesius, *Monument. Antiq. &c.*

‡ *L. Fpp. i. p. 412.*

communicated to Heidelberg. The light spread rapidly. This period has been called the seed-time of the Palatinate.

"But it was not the Palatinate alone that reaped the fruits of that memorable disputation at Heidelberg. These courageous friends of the truth soon became shining lights in the church. All of them attained to eminent stations, and took a conspicuous part in the transactions to which the Reformation gave birth. Strasburg, and afterwards England, were indebted to the labours of Bucer for a purer knowledge of the truth. Snepf first declared it at Marburg; then at Stuttgart, at Tübingen, and at Jena. And Brentz, after having laboured at Heidelberg, taught for a long time at Halle in Suabia, and at Tübingen."

The discussion had in fact carried the Reformer himself forward, and we soon find him with his feet fixed on the rock of God's word disputing the Pope's infallibility; declining obedience to his mandate requiring him to appear at Rome, insisting on being heard in Germany; and when called to Augsburg before the Legate, standing erect as a witness for the truth, alike uninfluenced by the promises and threats of the great ones of the earth.

(To be continued.)

## Correspondence.

NOTE.—The editors do not hold themselves responsible for the views entertained by their correspondents.—Eps. M. C. I.

### REPLY TO INQUIRER.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—Called upon by "INQUIRER" in your number for this month, I again ask for a little room in the pages of your *Instructor*.

As my object from the first in moving the question of Missionary Success in India, has been to lead to inquiry, I hail with joy its appearance: I shall feel that much of my object has been accomplished, if the subject is brought to a thorough sifting. Let



ed to the question. I have not on any occasion either said or intimated that mission schools were *useless*, or that young men brought up in them would have been better had they remained with their heathen parents. Christian men like Mr. Poor cannot labour in any work, much less in the education of the rising generation without doing good: but this does not affect the point at issue. An ambassador may do good, in many ways, whilst he may leave that especial work for which he was sent by his prince either undone, or but partially done. I am willing to "account" as much of the "Native preachers, catechists, assistants, teachers," &c. at least as Mr. Poor does; all the knowledge I possess of them is drawn from that gentleman's report.

10. I ask Inquirer's pardon, but can he have read St. Paul's Epistles to the Ephesians, the Philippians, the Colossians, the Thessalonians? or even those through, from which he has selected his references? If there is no "evidence" that Paul's converts were superior to ours, then is the assertion that they *were so* questionable and may be "doubted:" but is it unsupported by evidence?

And have the Apostles and the Saviour himself left us such an imperfect exemplar, that it is only to be "imitated when the circumstances are similar?"

11. Will "Inquirer" permit me to take his place under this question? for it has put my mind also into a state of inquiry: What does Inquirer mean by the state of the age? What by those deep and aggravated sins which India has committed? Are they sins for which the Lamb of God has made no atonement? Are they too aggravated for the infinite mercy of the God of love? Whence has he his information concerning "the cup of indignation" which India has to drink? From the manner in which "Inquirer" speaks, especially in his last question, I infer that he has a large store of facts and reasonings, which he has not yet made public.

With the above remarks I leave the questions, and proceed to consider the subject itself which has given rise to them. My objections to mission schools, as I have repeatedly stated, do not arise from education itself, but from its usurping the place of a preached gospel. Indeed I am convinced that had the heralds of the cross clung to the "foolishness of preaching," we should, ere this have had more, and more efficient schools than we now have. But leaving speculation, let us examine a little the scripture view of the subject. It will not be questioned by believers in revelation that the gospel is the instrument, by which God has resolved to reconcile the world unto himself, nor that the preaching or publishing of that gospel is the mode. By the word gospel, when I use it in

such a connexion as the above, I mean God's revealed plan of redemption, in which the "cross of Christ" is the centre, around which move, in circles more or less proximate, all the doctrines of revealed truth. In this definition of the gospel, I believe we shall be agreed; but the method of preaching or publishing it, is a point on which there appears to rest in the present case difference of opinion. I hold that plain and repeated statements of the gospel to all classes, (by no means excluding children) made *directly*, by men of God's appointing, is preaching the gospel: whilst others say that the gospel must be introduced into India, *indirectly*, by a process of education; that after a certain (or rather uncertain) time, the mass of the Hindu population will be prepared to receive truths, which without such a process, they are not capable of receiving.

I know that on this subject even among those who may be said generally to range on one side, there exists a difference of opinion: hence I ask the forbearance of those who may find either too much, or too little for them, in the statement which I have just made.

An examination of the terms used by the sacred writers, translated in the English Bible by "preach," "preach Christ," "preach the gospel," &c. will have a tendency I think to elucidate this matter. Allow me however to premise that I make no pretensions to Hellenistic learning, but simply take the words as I find them explained by lexicographers, &c.

•The word most frequently used in the above way is *κηρυσσω*, which signifies, *to proclaim, to announce publicly, to publish*. Thus John the Baptist "Came *κηρυσσων*, preaching," &c. Matt. iii. 1; so Jesus also "Began to *κηρυσσειν*, to preach and to say," &c. Still more to the purpose is our Lord's commandment to the seventy disciples when he sent them to the lost sheep of the house of Israel: "And as ye go," said he, "*κηρυσσετε*, preach, saying," &c. As also when he finally commissioned his apostles he said, "Go—and *κηρυξατε*, preach the gospel," &c. And of the same import is St. Paul's charge to Timothy, "*Κηρυξον τον λογον*, preach the word." 2 Tim. iv. 2.

Will the warmest friends of the educational scheme take *κηρυσσω* for the foundation of their system?

Next to the above, the word most frequently rendered in English by the verb to preach, is *ευαγγελιζω*, *to bring glad tidings, to announce as glad tidings, to declare as matter of joy*. From this we have *ευαγγελιστης*, a messenger, an evangelist. Of the use of this verb I will only quote two instances. The first is from Luke iv. 18, 19, "The Spirit of the Lord is upon me because he hath anointed me to *ευαγγελισασθαι*, preach the gospel," &c. The other

passage is in Acts viii. 35, "Then Philip opened his mouth and began at the same scripture and *εὐηγγέλισατο*, preached to him Jesus.

Now I ask, will this verb fairly express the kind of preaching that is the constant work of our mission schools? Is the lifting up of the cross of Christ, and proclaiming the glad tidings of reconciliation with God by it, the *immediate* object of all, or of any of our mission-day-schools?

Another word, sometimes rendered to preach is *Καταγγελλω*, to announce, to proclaim, to declare. The way in which this word is used by the sacred writers may be learned from Acts xvii. 3, 18, "Opening and alleging that Christ, &c. whom I *καταγγελλω*, preach unto you." "And he seemeth to be a *καταγγελεὺς*, setter forth of strange gods."

Perhaps this word comes nearer to the idea of our friends than either of the two former, but I apprehend they will not enlist themselves under its banner.

But some may ask, why have you omitted the general commission given to the Apostles as recorded by St. Matthew? He uses a word different from any of the above, and one which, says Mr. Sewell, "we do well to consider." So we do; and I thank him for the suggestion; because on this charge as recorded by St. Matthew, I believe the question might be safely rested. "Go ye therefore," says the Saviour, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe," &c. In this reading our translators have, showing their preference of Latin to Greek, made our Lord use a tautology strange enough; "Go ye therefore and *teach* all nations—*teaching* them," &c. The word rendered in the first clause, *teach* is from the verb, *μαθητεω*, to disciple, &c. Hence Doddridge reads, "proselyte all nations;" Wesley, "disciple all nations;" and Campbell, "convert all nations." From the last learned writer, I add the following note: "There are manifestly three things which our Lord here distinctly enjoins his apostles to execute, with regard to the nations, to wit, *μαθητεῖν*, *βαπτίζειν*, and *διδασκεῖν*; that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life."—*In loco*.

If then the commission given by our Lord to his disciples, ran in these terms, and that man would be bold who would say that it did not, then is his command just the reverse of what it ought to be in the estimation of the advocates of the educational scheme.



Instead of saying, Go teach and then convert, he says, Go **CONVERT AND THEN TEACH**. I am well aware that on this point as the heavens are higher than the earth, so are God's decisions higher than man's reasonings. He has decreed that the gospel, which St. Paul styles "the foolishness of God," should be the instrument, "and the foolishness of preaching," the mode of its application, in the saving of the world; and who shall change what he has decreed, or say, what doest thou?

Still I shall be asked what I mean by preaching the gospel? In explicitly replying to this, I desire any who are taught of God to correct me if I am in error. By preaching the gospel, then, I do not mean merely occasional, or stated visits to places of public resort for the distribution of religious tracts: not an occasional address on religious subjects delivered in a street or bazaar: not the praise-worthy, but necessarily very imperfect though zealous exertions of the recently arrived missionary: not the preaching that burns with zeal, so long and only so long, as curiosity attracts a crowd to a newly opened room, or to observe a new form of worship. But I mean a constant, diligent, prayerful, persevering, exhibition of divine truth, in such a way as to make that truth bear on the mass of native mind, in the locality where the missionary may be appointed to labour. I mean such a constant lifting up of the mirror of the gospel as shall leave the ignorance of men without excuse on the all important subjects of revelation: and this not only for a few weeks or a few months, but, by the missionary or his successors, onward, and onward, and onward, from street to street, from place to place, through good report, and through evil report to all ranks, and characters—of course not excluding children—till God shall "cause his righteousness to go forth as brightness, and his salvation as a lamp that burneth." And if after the missionary has qualified himself for this by an efficient knowledge of the language, besides daily replenishing his quiver from the armoury of God, and drawing his living water from the well of truth, he has still time enough and to spare, let him employ it in schools, or in any other way that his liberal heart may devise.

From yours respectfully,

*Manargoody, 18th March, 1845.*

THOMAS CRYER.



## REPLY TO DR. H. GUNDERT.

[THE first paragraph of this communication is omitted, as it is not known that any editorial application was made to Dr. Gundert, for his opinion on the address noticed by him, in our last issue. We are not cognizant of all the measures taken by our friends to obtain contributions for us, but from the results—not being pressed by them beyond measure—we think they must be highly discreet, and not always attended with as good success as in the present instance. Our pages are open to the discussion of the important subject of these communications, while conducted in a spirit of charity, and with proper reverence for the only infallible rule of faith, the word of God.]—  
EDTS. M. C. I.

## TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR SIRs—Mr. Gundert's remarks on the address of Mr. Lewis seem to me to be any thing but relevant to the subject which is therein treated. Had there moreover been any coherency in them, and had they borne upon the arguments adduced by Mr. L., they might have been met in a tangible form; but the confused manner in which queries, assertions, verbal criticisms, rebukes, and insinuations are commingled, defies any attempt at a reply, except it be to some isolated statements and questions.

After a careful perusal of the address and of the animadversions made upon it, I cannot but think that Mr. L. has not had justice meted out to him, for it seems to me that he is represented as holding views on some subjects of importance, which, as far as I am acquainted with his real sentiments, he would utterly repudiate, and as explaining some passages of holy writ in a sense which would do credit neither to his head nor his heart. But to come to particulars, Mr. G. objects to Mr. L.'s making use of such phrases as "conversion of the world," "conversion of the entire human race," "universal reception of the gospel," because "they are phrases never made use of by inspired writers." Is not Mr. G. aware that when he states his *own* views, he also employs certain forms of speech which were "never made use of by inspired writers." *e. g.* "The office assigned to the Spirit," "personal coming of Christ," "the coming down of the Son of Man," "come, O Lord, as thou hast promised in clouds," "the great task of the passover day," "we cannot absolve our Lord," "he has

bound himself by his promises," &c. If this identical phraseology is "never made use of by inspired writers," why does he "throw a stone" at Mr. L.? Perhaps, however, Mr. G.'s meaning is that these phrases are contrary to the express declarations of God's word, if so, methinks they are such as the following: "The earth shall be full of the knowledge of the Lord." "All kings shall fall down before him, all nations shall serve him," "all nations shall call him blessed." "Let the whole earth be filled with his glory," &c. It strikes me that there is not so much difference between the real meaning of Mr. L.'s "terms" and the true import of these scripture declarations, as Mr. G. seems disposed to contend for; and it seems to me quite unaccountable how he could have discovered in the address that these terms "are explained as meaning, the putting of all enemies under the feet of Christ before his return to judge the earth." On a more careful perusal of the address, it is possible that he may yet find that no such explanation is given of them, and thereby avoid in future the *grief* which he felt when he supposed this "error" had been committed.

Mr. G. does not seem to place much reliance on the "preaching of the gospel" as the means whereby "the earth shall be full of the knowledge of the Lord;" he however admits that it is *now* our great charge and that nothing for the *present* should supercede this divinely appointed means of spreading our Saviour's name." He does not however inform us at what period *prior* to the earth's being "full of the knowledge of the Lord," the servants of Christ will be *released* from this "great charge." As that period is doubtless well defined in his own mind he might have shown by "phrases made use of by inspired writers" when it will arrive, or if he attempts not to prophesy, as "some brethren" have done, and are still doing, what number of "months, weeks, and days" will intervene between that period and the present, he might have informed his readers by what *other* means than the "preaching of the gospel," "the earth shall be full of the knowledge of the Lord."\* Surely our blessed Redeemer gave no intimation of any in his last injunction to his disciples, "Go ye into all the *world* and preach the gospel to *every creature*." Let Mr. G. apply his *literal* meaning to this passage, especially the words *world* and *every*, and then repeat what he says regarding Mr. L.'s address: "The title appeared to me to be of an unscriptural character." It is no marvel to me that "some brethren are growing luke-

\* The frequent repetition of these words will, I hope, be excused, as I am desirous in this instance of using phrases "made use of by the inspired writers."

warm in this paramount duty" of preaching the gospel "to every creature," seeing that they are expecting to be released from it, as it would seem very speedily. They might at all events wait with patience till they *are* discharged from it, and be "steadfast and immovable, always abounding in the work of the Lord," even as the Saviour himself has commanded them, "*occupy till I come.*" These brethren, we are informed, "were once of the writer's opinion," (that the earth shall be full of the knowledge of the Lord by means of the preaching of the gospel) but have at all events since found out *new* scripture truths where formerly they *only* saw what he now sees; and these new truths have made the brethren grow *lukewarm* in their duty, a circumstance to be regretted by Mr. G. but one not easily accounted for by *him*. Here I would beg to propose one question, Is it "new scripture truths" that these lukewarm brethren have found out, or new *interpretations* of the *old* scripture truths? Probably this query never suggested itself to their minds. It seems to me that the *latter* is the subject of recent discovery. Supposing, however, it be the *former*, what *good* I ask, have these "new truths" done to the brethren, or to others through their means? They have had at least this effect upon them that they have rendered them *lukewarm*, which implies that when "they were of the writer's opinion" and held only the *old* scripture truths, they were more *zealous* in their paramount duty" than they now are. The question then very naturally reduces itself to this form, which are the more likely or probable to have been taught by the Spirit of God, the *old* truths which lead to *activity and zeal* in the work of the Lord, or the "new truths" which engender *lukewarmness*.

Mr. G. does not approve, it seems, of Mr. L.'s exposition of Rev. xxii. 17, and proposes a different rendering of it from that which is given in the address. As a guide to a correct explanation of the passage, it is necessary in the first place to ascertain by *whom* the language is employed; by the "Spirit and the Bride" in their own names, or by the *Saviour* through them. This may be learned, I apprehend, from the context, ver. 16, "I Jesus have sent mine angel to testify unto you these things in the churches, &c., and the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely." The same person still speaking in the 18th and 19th verses, commencing with, "For I testify to every man," &c. viz. "I Jesus," mentioned in the 16th verse. This, as it seems to me is further evident from the 20th verse, where John himself says, "He that testifieth these things saith,



Surely I come quickly," &c. Taking the language then addressed by our Saviour, "to every man," Mr. L.'s exposition has at least this advantage over that of Mr. G.'s, that it is consistent with *itself* and with *other* portions of holy writ. Mr. L. *e. g.* represents the Saviour as inviting mankind through his Spirit and church (his representatives on earth) to come to him that they might have life. This agrees with what the Apostle Paul says regarding the work, or at least a part of the work of the Holy Spirit. "Therefore, as the Holy Ghost *saieth*, to-day if ye will hear his voice, harden not your hearts;" and also of the work assigned to the ministers of the cross, "We *beseech* you in *Christ's stead* be ye reconciled to God." Proceeding on what I regard the principles of fair interpretation, Mr. L. considers the latter part of the verse, *viz.* the receiving of "the water of life freely" as connected with the invitations in the former part of it. There is thereby a congruity preserved between its several parts. Thus, "The Spirit and the Bride say, Come, (take the water of life freely) and let him that heareth (the invitation of the gospel addressed by the Spirit and the Bride) say, (to his fellow-creatures) Come, (take the water of life freely) and let him that is athirst, come, (and take the water of life freely) and whosoever will, let him take the water of life freely." Who can fail to discover the agreement between this exposition of the passage, and some other portions of divine truth, where almost the identical phraseology is employed; thus, Isa. lv., "Ho every one that *thirsteth*, come ye to the *water*, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk, without money and *without price*." John vii. 37, "Jesus stood, and cried, saying, If any man *thirst*, let him *come* unto me and drink." The living waters here mentioned are clearly stated to be the "Spirit" or the *influences* of the Spirit, which in its operation cleanses and purifies the hearts of those who are the subjects of it. Is this to "set scripture against scripture in so odious a manner," as Mr. G. charges upon the lecturer? Let us now consider Mr. G.'s own exposition of the passage under review. He regards the language as addressed by the Spirit and the Bride to the *Saviour*, and as "expressing an anxious desire for the coming down of the Son of Man." But with this view of the passage how are we to reconcile one part of it with another? Let us try. "The Spirit and the Bride say, Come, (down Lord Jesus) and let him that heareth say, Come (down Lord Jesus) and let him that is athirst come, (down Lord Jesus) and whosoever will, let him take the water of life freely, (down Lord Jesus)." To say nothing of Mr. G.'s novel, and, as I consider, decidedly unscriptural method of representing the Holy



Spirit as supplicating the Saviour, calling him his "Lord," I would simply ask, which of the two expositions above given, appears to be the more consistent with itself as well as with other portions of holy writ, and which of the two best commends itself to the common sense of scripture readers? If the above is a fair specimen of Mr. G.'s interpretation of divine truth, "I hope our brother may yet learn a slower and surer method of arguing on scripture."

Moreover Mr. G. is very vehement in his opposition to Mr. L.'s views regarding the "influence of divine love and the force of moral truth upon the minds of the inhabitants of heaven, sweetly constraining them to do the will of God." "When we hear, he says, that Christ's power is altogether a moral power, we must exclude the power of one who rules with a rod of iron. To sustain this fiction of exclusive moral force, the writer finds in the words, 'as in heaven,' an innuendo that these glorious results, namely, the realization of God's will and kingdom, may be produced upon earth by the same means as they are in heaven, taking it for granted that only moral power is exerted in heaven. Whence this information about the means employed in heaven; about the preaching of the word there," &c. We know that there is in heaven such a thing as war of angels casting out angels. How presumptuous would it be to define this as an exertion of moral power. I cannot find in the address that Mr. L. affirms that the word is *preached* in heaven. He only remarks that "the influence of divine love and the force of moral truth upon the mind" leads those who are in heaven to *hallow* the name of God and *do* his will. This view of the subject seems to me to be well supported by such passages as the following: "Unto Him that *loved* us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." "Worthy is the Lamb that was slain to receive power and riches," &c. Here the *love* and death of Christ, together with the inestimable blessings resulting therefrom, are surely set forth as the theme of the redeemed, on account of which they hallow and praise God and the Lamb. Nor can it be too much to add that these truths operate sufficiently powerfully upon their minds to lead them "to do the will of God." Happily for them they have no need for "the preaching of the word there;" they fully know, feel, realise, and enjoy it without the aid of *preachers*; and from aught that we learn in scripture, their praises, joys, and enjoyments are the results of *moral* truths or of *moral* power exerted upon the mind by those truths. As the opposite of *moral* power is *physical* power; it seems to me that Mr. G.'s meaning is that

the hallowing of God's name, the doing of his will, &c. is the effect of *physical* power exerted by the Saviour, and therefore that the hallowing of God's name, &c. on earth, must be the result of the same power. If this be not his meaning there is no point in his remarks. He does not however inform us in what way the inhabitants of heaven are constrained by physical power. The only thing in the form of argument he adduces in support of his views is that "we know that there is in heaven such a thing as war of angels, casting out angels." "Whence this information" about war in heaven *now*, or about there ever having been a war there of a *physical* nature? Are we to adopt Mr. G.'s principle of *literal* interpretation here also, and say that the angels fought with *limbs* and *weapons* against the Great God, and that he in the *same manner* defended himself and defeated his enemies? This would be indeed heathenising the Deity and Miltonising heaven. Would it not be more consistent with all that we know of God, who is a pure Spirit, to say, that the war was of a *moral* rather than of a *physical* nature, *i. e.* that its seat and operation were in the mind only? To say that the war was not waged so much by evil spirits against God himself, as against *good angels*, is not to the point; for it is the kind of power that *Christ* exercises in heaven that is the subject under consideration. I do not doubt that evil angels were *cast out* of heaven, by the power of God, but this is not *ad rem*. This exertion of power was not made with a view of constraining the evil angels to *hallow* the name of God and do his will in heaven, the only subject which Mr. L. treats of in page 72.

Before I conclude, allow me to offer a few remarks on the last para. of Mr. G.'s correspondence. His words are, "our brother quotes one and the other prophet, 'disposing figures,' in order to refer the most glorious results exclusively to the Spirit. We know sufficiently the crucible in which Juda, cities of Juda, Jerusalem, house of Jacob, Zion, &c. are melted down to pass henceforth for 'church of the Gentile Christians.'" I for one, do not deny the existence, or reject the use of this valuable crucible when required. Perhaps Mr. G. will feel no little surprise when he is told that Mr. L. and his brethren were furnished with this "crucible," gratis, by the Apostles Paul and James. How? Paul, addressing the believing Hebrews, tells them, "Ye are come to Mount Sion." If by this the Apostle means either the *earthly matter* of which that mount is composed, or the *temple* built upon that mount, what difference could there be in point of *privilege* between them and their unbelieving countrymen who were also there; and if by his saying, "ye are come," they were to understand simply their having actually

arrived on the spot, what need had they to be informed by the Apostle of a fact which was palpably known to them, any more than Mr. G. has to be told that he has *come* to India? But I will not expose the absurdity of *literal* exposition any further. The Apostle has evidently been employing the *crucible*, and has "melted down Mount Sion," "City of the living God," and "Jerusalem," and made them to pass henceforth for the general assembly and church of the first born, whose names are written in heaven. With the same *crucible* he melts down Hagar into Mount Sinai in Arabia, and the freewoman or Sarah, into Jerusalem. This is not all, he subjects them to a second process, and melts down Hagar and the freewoman into "two covenants." He does not stop here, but again melts down the bondwoman and her son into the persecuting Jews, and also Isaac the son of promise into the persecuted Christians. James appears to be quite as skilful a spiritual alchymist as his brother Paul. In speaking of the success with which God had crowned the labours of Peter among the *Gentiles*, he quotes a passage from Amos ix. 11, 12, as a prophecy whose fulfilment was realised in this very instance of Peter's success. Acts xv. 14, 15, 16. "Simeon hath declared (verse 7) how God at the first did visit the Gentiles, to take out of them a people for his name: and to this agree the words of the prophets; as it is written, I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Nothing can be more clear to my mind than that James makes the "building of the tabernacle of David" and "the ruins thereof" to be the same, in *substantive meaning*, as "visiting the *Gentiles*, to take out of them a people for his name." This I take to be undeniable from the language which connects the two in verse 15th, "and to *this* agree the words of the prophets." Here then is the *crucible* by which James melts down "the tabernacle of David," and makes it to pass henceforth for a church of the Gentile Christians." With the same *crucible* our Lord also melted down (excuse the expression) the prophet Elijah, who was to have been his forerunner, into a John the Baptist. This Mr. G. must admit or else, following his *literal* interpretation, maintain that the Messiah has not yet "tabernacled among us." Mr. G., I should imagine, disdains not altogether the use of this destructive *crucible* himself. He would have no hesitation to take in hand and "melt down" Juda, the fourth son of Jacob, into the descendants of Juda, "cities of Juda," i. e. the *materials* of which they were built, into the inhabitants of those cities. Thus, by "dropping figures" he commits the very fault which he charges upon Mr. L. How important that those who take in hand to reprove



others should first look to their own blameless character. "Thou that teachest others wilt thou not teach thyself?"

Mr. L. as far as I understand his language, does not "prove that the gospel *will* succeed in making every man perfect," but only states that it is *calculated* and *designed* to do so. Were it not so, why should the Apostles be commanded to preach it "to every creature;" why should it be said that "God so loved the *world* that he gave his only begotten Son" to die for it, and that he is "the propitiation for the sins of the whole world," if after all, the world, in its most extensive meaning, cannot find in the death of Christ sufficient hope that its "sins" can be removed.

Mr. G. cannot bring his mind to believe that "Providence will always befriend the church." For my own part I never entertained a doubt that it always has befriended, does, and always will befriend the church to the end of time. The Saviour, I am told, is appointed "head over all things to (or for the good of) his church," that to him is given "power over all flesh that he *might give* eternal life to as many as the Father has given him," and that under his administration "all things work together for good to them that love God." It is true that he does at times answer the prayers of his church "by terrible things in righteousness," and suffer persecution, war, famine, and pestilence to sweep off multitudes of his people. But shall we be presumptuous enough to say that in all this "Providence does *not* befriend the church?" or rather "shall not the Judge of all the earth do right?" To maintain that Providence is inimical to the best interest of Christ's spiritual church, is in my humble opinion virtually to deny that the Saviour is faithful to the charge committed to him by the Father, who hath given him "power over all flesh." If Mr. G. entertains views so derogatory to the glory of the Redeemer, he would surely do better to keep them in the back ground and not publish them to the world.

I close by stating that I entertain for Mr. Gundert the highest regard as a Christian, and "esteem him very highly for his work's sake" as a missionary of the cross to the deluded people of this land. It would therefore afford me unalloyed pleasure if I could feel myself at liberty to say so much regarding his theological tenets, and his ability as an interpreter of the "oracles of God."

A MILLENARIAN.



## Religious Intelligence.

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### LETTER FROM CHINA.

THE year eighteen hundred and forty-four has been an eventful year to our Mission in China. We believe that Jehovah has had special regard unto us individually, and as a mission; and we have been enabled to confide in Him while passing through dark and mysterious, as well as bright and encouraging, scenes.

In our last annual letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under the regular preaching of the gospel in their own language. Our hopes have been more than realized, and eighteen Chinese have been baptized during the year, upon a profession of their faith in Christ. All these were received into the church after repeated and careful examinations, both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the mission. Of these eighteen, only one, and he the least promising, has been excluded from the church, while all the others give evidence of holding on to their profession. We now have between twenty and thirty cases of interesting inquiry, affording more or less encouragement. One of the native converts has finished his short career of discipleship. He had been a priest of the Budha sect for nine years. He was overwhelmed with unhappiness by the loss of his wife when a youth, and entered the priesthood in hopes of finding consolation by constant devotions at Budha's altars. He was punctual in all his duties, yet all failed to afford him comfort, and he still sighed for peace. Being at Hong-kong on a Sabbath, his attention was attracted by the Chinese name upon the chapel, and he immediately entered. He listened with anxious attention, and when he heard Christianity announced as a system of glad tidings, offering to all who heartily embraced it, solid joy in the life that now is, and eternal bliss in the world to come, he felt that that was just what he had been in vain searching for ten long and sorrowing years. He came to Mr. Shuck after the service had ended, and said that if he would teach him such "joyful doctrines," he would be willing to become his shoe-cleaner and yard-

sweeper. After more than a whole year's close Christian instruction, he was baptized, and proved a worthy, happy, and useful disciple. His Christian course was a short but an useful one, and he was the means of bringing into the church his father, his only brother, and an intimate friend. He died peacefully in October last, saying "he had no fears, for he relied upon the Lord Jesus."

We have thirteen Native preachers daily at work at Hongkong and the neighbouring towns and villages on this and other islands; and also on the mainland, preaching the gospel, and scattering far and near tens of thousands of Christian books and tracts. The truths of the gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active native preachers came to the pastor a few days ago and said; "Teacher, during this year upon which we have entered, great numbers of the Chinese are going to turn to the Lord." Our Chinese Sabbath congregations at the chapels are remarkably attentive, and sometimes crowded to excess. \* \* \* \* \*

In the demise of Mrs. Shuck, her husband and five little children have been called to grieve over a loss to them extremely distressing; we individually mourn the final absence of a cheerful, pious, and intelligent friend and efficient fellow-labourer; while the mission has been deprived of its brightest ornament, and most active member. Our numbers, already few and feeble, are being still further reduced by our Father's mysterious hand. While our hearts bleed over the tomb of one so well qualified by her knowledge of this difficult language, so devoted and so useful, we would bow with profound submission to the will of Him who in all dispensations is as wise and as good as he is mysterious. She had enjoyed excellent health for several months previous to the 27th November, when, having given birth to a healthy son, she sank from exhaustion one hour and a half afterwards. For months previous her mind had been in a specially interesting religious state, such was the case to the last, and she died peacefully, without scarcely any apparent pain, literally falling asleep in Jesus, in the 28th year of her age, and the tenth of her successful missionary career. Her missionary cares and labours are now cheerfully borne by her endeared friend Mrs. Devan.

One of the last of Mrs. Shuck's many benevolent efforts was the erection of the girls' school-house, sufficient for the dormitories of twelve girls, which was under her entire direction; and when she was, in the very midst of her labours, called to her bright reward above, she had secured, by her own exertions, funds sufficient to defray half of the expenses of the building. It stands, with its

terraced roof and pretty balustrades, as one of the many monuments of her unquenchable missionary zeal. Mr. Shuck is now making arrangements to send his two eldest children, who are boys, to the United States, in the Ship *Loo Choo*, Captain Crocker.

English preaching has been regularly kept up at the Queen's Road Chapel every Lord's-day evening throughout the year. Good congregations have been in attendance, and there are several cases of encouraging inquiry.

Several Christian tracts and books in the Chinese language have been printed by our mission during the year. In November we sent a supply of Chinese tracts to the Christian Tract and Book Society of Calcutta, for distribution among the Chinese population of that city, said to amount to upwards of five thousand.

Mr. Dean has had charge of the Teo Chew department of the mission, and has laboured with much encouragement during the year. Large congregations speaking this dialect have attended the Queen's Road Chapel, at 1 p. m., on Lord's-days. This department of the mission has been seriously interfered with by the failure of Mr. Dean's health, which has rendered it necessary for him to leave for the United States. He sailed with his little daughter for New York in the Swedish Ship *Zenobia*, Beckman, on the 17th December. Two of the eighteen baptized, and three of the thirteen native preachers are connected with the Teo Chew department. The Rev. Mr. Goddard, now pastor of a Chinese church of about twenty members, at Bangkok, Siam, is familiar with the Teo Chew dialect, and we are expecting him to join our mission at Hongkong during the present year. Dr. and Mrs. Devan have started an interesting little Sabbath-school for European children. In the midst of their varied occupations, Dr. and Mrs. D. make the study of the language their primary object. All our native converts observe the monthly concert of prayer, and are regular monthly contributors to missionary objects. \* \* \* \* \*

For some time previous to the arrival of Dr. Devan and lady, Kowloon and its vicinity, which are said to contain some ten thousand inhabitants, had been one of the mainland out-stations of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the gospel at that place chiefly to the labours of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and lady should devote themselves to the Canton dialect of the language, it was thought on the arrival of those missionaries that the time had arrived for a more



systematic and zealous cultivation of that field, more especially as by opening a dispensary for gratuitous medical aid to the sick, it was thought a more general attention would be given to the labourers and their doctrines. Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the Mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of either of the two temples of idolatry in the town, for a dispensary, rent free, and at the same time granted full privilege to preach the gospel and distribute tracts to their hearts' desire, provided they would not undertake to pass the night within the precincts of the district they governed. To this the missionaries agreed. From that day to the present these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the Master of the vineyard, that he will smile on the efforts of the day. On arriving at the temple selected for dispensary operations and which is about eight or ten miles from Hongkong, a few prefatory remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of Scripture. To these his attention is particularly directed, while at the same time a Christian tract is given, and he is exhorted by a native assistant to turn from worshipping idols to the true Jehovah. The crowd whom curiosity has brought around the dispensary table, hear the remarks made, and at the same time a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse throughout the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week. At this moment arrangements are being made to open two dispensaries, to be similarly conducted at different places on the island of Hongkong. \* \*

HONGKONG.—His Excellency John Francis Davis, Governor; Honorable Major General D'Aguilar, C. B., Lieutenant Governor, Commanding all the Forces in China; Rev. Mr. Staunton, Colonial Chaplain; Rev. Mr. Ball, M. D., and family, and Rev. Dr. Bridgeman, of the American Board Com.; Rev. Mr. Brown, Morrison Ed. So.; Rev. Dr. Devan and family, and Rev. Mr. Shuck and family, of the American Baptist Board; Rev. Dr. Legge and family, and Dr. Hobson and family, and Rev. Mr. Gillespie, of London Missionary Society; Rev. Dr. Happer, of the American Presbyterian Board.



CANTON.—F. C. Macgregor, Esq., British Consul; R. B. Jackson, Esq., British Vice Consul; Paul S. Forbes, Esq., United States Consul; Rev. Dr. Parker and family, of the American Board Com.; Rev. Mr. Roberts, of the American Baptist Board.

AMOY.—R. Alcock, Esq., British Consul; G. G. Sullivan, Esq., British Vice Consul; Dr. Cumming, American Missionary; Dr. Hepburn and family, and Rev. Mr. Lloyd, of the American Presbyterian Mission; Rev. Mr. Doty and family, and Rev. Mr. Polhman and family, of the American Board Com.; Rev. Mr. Stronach and family, and Rev. Mr. Young and family, of the London Missionary Society.

NINGPO.—R. Thom, Esq., British Consul; T. H. Layton, Esq., British Vice Consul; Henry Wolcott, Esq., United States Consul; Dr. Macgowan and family, of the American Baptist Board; Rev. Mr. Culbertson and family, and Rev. Mr. Way and family, and Rev. Mr. Loomis and family, and Rev. Mr. Lowrie and Dr. MacCartee, all of the American Presbyterian Board; Miss Aldersey, English Missionary.

SHANGHAI.—G. Balfour, Esq., British Consul; D. B. Robertson, Esq., British Vice Consul; Rev. Dr. Medhurst and family, and Dr. Lockhart and family, of the London Missionary Society.

FOO-CHOW-FOO.—G. T. Lay, Esq., British Consul; no Missionary!!!

In addition to the above, the Rev. Messrs. Smith and M'Klatchie, of the Church Missionary Society, and Mr. Cole, Printer, and family, from the American Presbyterian Board, have arrived in China, but are not yet located. T. W. Waldron, Esq., United States Consul for Hongkong, and a friend to our Mission, died suddenly of cholera, at Macao, in September last.

In behalf of the American Baptist Mission in China,

Yours sincerely,

*Hong-kong, January, 1845.*

J. MACGOWAN.

#### LETTER FROM SIAM.

IN our last letter, we had the great pleasure of saying, that death had not, during the first half of the year, invaded our Mission band. But since that period God has been pleased to remove one of our number, to enter, we trust, upon the reward of the blessed. Miss Mary E. Pierce, who at the time of writing our last letter was in feeble health, continued gradually to decline till the morning of

September 22d, when she sweetly fell asleep in Jesus. Her disease was consumption and diarrhoea. She was a native of Butternuts, New York State, U. S. A. Having in early life consecrated herself to the service of Christ and his church, she felt a strong desire to render herself useful to those who were destitute of the blessings and privileges of the gospel. With this in view, she qualified herself to teach, and at one time was on the point of going to reside in a destitute place in one of the Canadas. But God in his providence directed her to this field of labour. Five years ago this day she arrived at this city in company with a part of a re-enforcement sent out to this mission in the autumn of 1839. Here her strength was principally spent in efforts for the education of children and youth; and although she had many obstacles to encounter and many discouragements to try her faith, still she persevered in these labours, and had the pleasure of witnessing some fruits of the same. Some youth whom she diligently instructed, now bid fair to prosecute their studies, and become intelligent and useful men among their countrymen. Besides these labours, she performed a good work in translating that very valuable book for children, viz. Todd's Truth Made Simple. She was truly devoted to her work. Her desire was, to live and die in labours for the spiritual welfare of this people. And she had the pleasure of doing so. Her Christian character was marked by great conscientiousness, and a scrupulous regard for the honor of the cause which she had espoused. In her last sickness, she enjoyed a calm and peaceful state of mind, and for a few weeks prior to her death, she seemed fast ripening for the joys and employments of heaven. And we cannot doubt that she is now participating in those perennial joys, and engaging in those delightful employments. In her death the Siamese have lost a true friend, one who loved them and prayed much for them; and we, as a mission company, have lost a fellow-helper in our labours for the conversion of this benighted people.

Among other things which have engrossed our attention somewhat during the last half of the year, we will mention the subject of vaccination. About the 20th of July last, Dr. Bradley received some vaccine virus from America, with which he commenced the work of vaccination. He had before made many unsuccessful experiments with different parcels of virus apparently far more hopeful than this, and when almost despairing of success, this parcel took, after the second experiment in a child of an obscure family, and from that time to this has been propagated. At times, however, the means of prosecuting this work have well nigh been cut off, there having been but one genuine pustule out of a large number of cases, from which

to vaccinate others. We hope, through the Divine blessing, it may be propagated here for the benefit of this afflicted people for a long time to come. In this labour of love, Dr. Bradley has been kindly assisted by Dr. Goddard, who for a season took upon himself the labour and responsibility of vaccinating in his own neighbourhood, and with a good degree of success. About 800 cases have been vaccinated, and more than 350 have proved genuine. Dr. Bradley has attempted to awaken an interest among the people in respect to the value of this antidote, both by means of hand-bills, inviting them to come and receive it, and by a small treatise on the subject, setting forth its merits, and stating its history briefly from its origin down to the present time. An edition of 500 copies of said treatise has been distributed, and a second edition, with some improvements, is in preparation for the press. Besides this Dr. B. has memorialized his Majesty, the King of Siam, on this subject, and has had the pleasure of hearing that his communication had reached the Royal Foot, and was to lie on the table till after his Majesty's annual visit to the Wats was finished. Whether he will deign to take any further notice of it, is doubtful. But we trust the time will come, when the King and his nobles and all in authority here, will duly appreciate its value, and will give encouragement to those who are disposed to engage in the work; and when the common people will seek after it as a shield against that scourge which sweeps away so many of them annually to an untimely grave. \* \* \* \* \*

As formerly, opportunities are frequently afforded Dr. Bradley to practise the healing art among those high in rank and office, and thus the way is opened for making known the distinguishing truths of Christianity to many who otherwise could not be reached by the oral preaching of the gospel. Such opportunities have been eagerly embraced for this purpose, by which means we trust that the glorious gospel of our Lord and Saviour Jesus Christ is beginning to cast its light on some minds hitherto enveloped in the thick moral darkness of superstition and idolatry, and we hope that it will not only enlighten the minds of such, but will also renovate and sanctify their hearts. \* \* \* \* \*

In a former letter it was said that some of high rank were beginning to have confidence in foreign medicines, particularly in quinine, whose virtues some of them had tested. We think this confidence is increasing. With some it is so strong that they have actually bought it by the bottle, paying a large price for it. The head physician of the kingdom, who is a brother of the King, has recently offered to purchase some 50 bottles for sale at the English mercantile house here, and has expressed a desire to invest several



hundred ticals in the purchase of this article. We trust that this movement will be the precursor of similar changes in public opinion here, which will prepare the way for the introduction of the gospel among the rich, the mighty, and the noble of this dark land. \* \*

With regard to our labours, as a mission, for the spiritual good of the Siamese and Chinese here, we may say that we have pursued much the same course as was spoken of in our last letter, steadily keeping in view the importance both of the oral preaching of the gospel, and the distribution of the scriptures and Christian books. Two brethren of the Siamese, and one of the Chinese department of the mission have occupied the tract house, situated in the great market, as a preaching stand, and with increasing encouragement in their labours. At the Siamese station, the printing presses have been kept in operation. Much reprinting has been done. The third edition of the Life of Christ has just come from the press, much improved and enlarged. Preaching in Siamese has also been maintained here twice on the Sabbath, besides which the natives dwelling at the station have received instruction in Bible classes. At the Chinese station, one brother, who also preaches at the tract house as mentioned above, has conducted a small boarding school of Chinese lads with encouraging prospects, which he has made the nucleus of a congregation on the Sabbath. The other brother who labours in that department, has occupied a house in the market place, about half a mile from the tract house, where he has had great facilities for preaching the gospel orally, and for the distribution of Christian books. But his plans of labour here have been frustrated, inasmuch as the King proposes to occupy the ground of his rented building, in enlarging a Wat near by. He has therefore removed to the tract house, which in some respects, is preferable to the house he has occupied the last six months.

Recently, a tour was made by two of the brethren to the west of Bangkok, for the purpose of preaching both to Siamese and Chinese. They proceeded as far as Petchaburi, situated on a river of the same name, and afterwards ascended the Meklong river as far as Raptree, where a native Chinese member of our church resides, teaches a small school, and acts as a helper in labours for the salvation of the Chinese in that place. He seems to be exerting a happy influence in the community where he resides, and some appear inclined to listen to the truths of the gospel. We hope that he may be the means of doing something toward planting the standard of the cross in that place.



## AUSTRIA.

STRUGGLES BETWEEN ROMANISM AND PROTESTANTISM.—Notwithstanding the efforts of the Austrian government to check the encroachments of the Roman Catholic priesthood upon the liberty of conscience, especially with regard to the issue of mixed marriages, the Protestants complain of oppression and indirect proselytism. They attribute the great number of changes from the Protestant to the Romish faith, of which the Romish papers boast, (the numbers being, according to official accounts, in the proportion of sixteen proselytes to the Romish Church, to one who leaves the Roman for the Protestant communion) to the present state of the law, which enables the Roman Catholic clergy to refuse all the offices of their church, and to act merely in the character of official witnesses of the marriage contract, in the case of all mixed marriages, while the Protestant ministers are inhibited from the performance of any religious ceremony whatever, in all cases of marriage where one of the parties belonging to the Roman communion, that church has withheld her sanction. The consequence is, that as the idea of marriage by mere civil contract is abhorrent to the feelings of the people, Protestants, desirous to contract marriage with Roman Catholics, generally submit to the condition which the priests attach to the religious celebration of it; which not only secures, in almost every instance, the baptism and education of the children in the Romish faith, but frequently leads to the ultimate apostacy of the Protestant party from his or her communion.

MOVEMENTS IN THE ROMAN CATHOLIC CHURCH.—A movement has lately taken place in the northern districts of Bohemia, which has caused great alarm among the authorities of the Roman Catholic Church. The opinion is fast spreading among the laity of that communion, that a reform is needed, and the points principally insisted on are: Communion in both kinds, abrogation of the compulsory celibate of priests, the use of the vulgar tongue in Divine service, the unrestricted circulation of the Bible, and the abolition of auricular confession. The fact that the parties who are foremost in this movement, disclaim all intention of separating themselves from the church, and the titles of two tracts extensively circulated by them, (one, "In the Name of the Triune God," the other, "Necessary and wholesome Questions, with Brief Answers thereto from Holy Scripture,") clearly indicate, that this is not an outbreak

of rationalism, but a truly religious movement. The Romish authorities have taken active measures to suppress it; and several persons have been arrested. What renders these transactions more important, is an almost simultaneous movement in the Tyrol, where a Romish priest of the Benedictine order, named Jager, has declared open war against the Jesuits and their ultramontane doctrines, and has hitherto received, not only the warm support of public opinion, especially in the German part of the Tyrol, but also the countenance and protection of the local government. In the Italian parts of the Tyrol, the feelings of the people are much more favourable to the Jesuits, who there, as elsewhere, are making strenuous efforts to regain their former footing. Among other places they have lately returned to Venice, where, on the 31st of July last, being the feast of Ignatius Loyola, they took possession of their ancient house with great pomp and solemnity, and, according to the account of the *Amico Cattolico di Milano*, under the most lively demonstrations of joy and good-will on the part of the civil and ecclesiastical authorities, and of the people generally.—*English Review*.

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#### ROMANISM IN FRANCE AND SWITZERLAND.

It would seem as if the friends of evangelical religion on the continent were awake to the difficulties and dangers which threaten them from the opposition and machinations of Papists. It would seem also, as if Popery were putting forth strenuous efforts, and making a desperate struggle to regain its ascendancy over the civil powers. A crisis will come, and the conflict between Protestantism and Popery is approaching, when the battle of the Reformation must be fought over again, not with carnal weapons, but with the weapons of truth and the sword of the Spirit, which is the word of God. The sooner the friends of evangelical religion arm themselves for the conflict the better. The existence and influence of Popery is incompatible with civil and religious liberty, and with the renovation and conversion of the world to God, because Popery ever has been and still is the enemy and opposer both of civil and religious liberty. And when this contest comes, as come it will, if Popery exists in sufficient strength, Popery will resort to its old weapons, and dip its hands in blood. A recent letter from M. Monod, of Montauban, to the Free Church of Scotland, after alluding to the decided revival of true religion in France during the last twenty years, speaks of the serious ob-

stacles to its spread arising from revived Popery. M. F. Monod, in another letter, speaks of the solemn impression, that such is the rising spirit of Popery, and its ascendancy over the civil power, that soon the door of usefulness will be closed, and violent persecution begin. A late circular of the Geneva Evangelical Society says of France:

The union which is forming between the Roman clergy and the civil authorities, turns the ambiguity of the laws more and more to the advantage of the Papists. In many places congregations would be formed if a guarantee for peaceable, regular worship had not been refused. We must expect a new state of things to be seen in France, from the bonds with which the Court of Rome seeks everywhere to entangle governments.

Prof. Gaussen, an eminent member of the Evangelical College of Geneva, addressing his students on the prospects of France, &c., after speaking of the Popish and Protestant forces, says:

I do not allude to a battle of argument and controversy, but to a violent assault on the faith and patience of the saints. It seems clear to me, that we are on the eve of times when, like our fathers, we must hold our lives in our hands as an offering to Jesus Christ. The church, apparently vanquished, dispersed, reduced to the smallest number, will begin to conquer again by the preaching of the cross, by patience, and by faith.

Prof. Monod bears a similar testimony:

We live in a time in which God does great things. But we cannot but take notice that this happy movement meets with great obstacles, and that we are in the epoch of crisis and transition, whose results it is impossible to foresee.

The first obstacle arises from the Romish church. Although that church had rarely descended more low in doctrine, and although there reigns almost everywhere a great incredulity regarding her and the gospel which she compromises, it is certain that the influence of that church, here, as elsewhere, increases in a frightful manner. A strange fact! without reigning over the heart, it enslaves the mind. Even indications of persecutions manifest themselves here and there. More than one young person has been carried off and put into a convent, in particular, the young Abbe de L——; and his parents have recovered him only after great difficulty. You will have observed that the daughter of the Dutch Minister at Turin has been carried off for a similar purpose. I understand that the daughter of one of the most distinguished



of the evangelical pastors in French Switzerland is about to enter a convent of her own choice.

By the law-suit instituted by the Abbe Maurette, we are threatened to lose the liberty of controversy. In seeing what is passing in France just now, we rub our eyes, and ask if we are really awake.

The Abbe Maurette was a cure of the Romish church, unexceptionable in character, abundant in labour, who has been sentenced by the judgment of two courts to one year's imprisonment with felons, and a fine of six hundred francs for publishing the reasons why he abandoned the communion of the church of Rome.—*Evangelist.*

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THE BAPTISM OF AN EDUCATED YOUNG NATIVE AT THE FREE CHURCH.—It is with pleasure we have to record the accession of another convert from Hinduism to the Church of Christ. The young man, Guru Dás Maitra, has for several years been a student in the Free Church Institution. He belongs to one of the more advanced classes in the Senior or College Department. He has all along been a steady, sedate, thoughtful, and diligent scholar. In common with his class-fellows, he had been duly instructed in the evidences and principles of the Christian faith. But no symptoms of *heart interest* in its saving truths had manifested themselves. About ten days ago, one of his companions and class-mates was suddenly taken ill with fever and died; on his death-bed he was visited by Guru Dás. The young man betrayed the most harrowing signs of remorse, he said he believed "Christianity to be true, and yet he had rejected it, what then would become of him?" These words, uttered in a tone of anguish, pierced, like an arrow, into the heart of Guru Dás. He too, in his understanding, fully believed in the truth of Christianity, and yet, he too had hitherto practically rejected it. The reflection wrought in his soul, and left him no rest. He was quite miserable. At length his mind was made up. He resolved to renounce heathenism; and openly to embrace the Christian faith. With this view he escaped from his home; sought the protection of his friends and instructors, the Free Church Missionaries; and on Tuesday evening last, at the weekly Prayer Meeting, was by them admitted into the visible Church of Christ by baptism. This is another encouraging example, added to the many which recent years have supplied. The friends of this young man resorted to all the usual persuasives and artifices to induce him to alter his determination; but in vain. He stood out with the greatest firmness. May the Lord strengthen him to persevere that he may adorn the doctrine of salvation by a consistent walk and conversation.—*C. C. Adv.*



APPLICATION FROM NATIVE CONVERTS TO BE EMPLOYED IN CONNECTION WITH THE FREE CHURCH MISSION AS CATECHISTS.—It is our agreeable duty to record the great satisfaction we experience in being enabled to announce the fact, that four of the Native converts, in connection with the Free Church Mission here, have applied to the Presbytery of Calcutta, to be taken on trial as to their fitness to receive employment as Catechists. The movement on the part of the young men is quite a spontaneous one, and was made known to the Presbytery by the reading of a joint letter, which they had addressed and forwarded to the Rev. Dr. Duff. The letter is a happy specimen of Christian simplicity and devotion to the service of God. They adduce four reasons for wishing to enter upon this work. 1. Love to the Saviour; 2. Desire to promote the glory of the Saviour; 3. Love to our fellow-sinners; and 4. The gloriousness of the work. The application was taken into consideration at the meeting of Presbytery held on the 30th of December last, and the Clerk was instructed to inform the candidates, that the application had been joyfully received, and to request them to attend the meeting of Presbytery held on the evening of the 10th of February last. They were in attendance accordingly, and received the instructions of the Presbytery as to their examination on scriptural knowledge, and other branches of study, selected as tests of their general attainments. The whole Presbytery was formed into a committee of examination, and a day appointed for commencing that process. One meeting has already been held, when the candidates were subjected to a lengthened and searching examination on scripture doctrine, to the entire satisfaction of the examiners. We cherish the sanguine hope, that these young men may ere long be duly appointed to labour earnestly and faithfully for the promotion of that cause, which in the midst of much difficulty and opposition they have embraced. May the Father of mercies preserve and guide them, and keep them unspotted from the world.—*Free Churchman for March.*

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JEWISH MISSION IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND.—We are happy to learn that a Jewish Mission in connection with the Established Church of Scotland was commenced about the beginning of the year at Cochin under Mr. E. Lasseron, a converted Jew, his wife, and Mrs. Burge from Scotland. The mission has commenced under favourable circumstances. Some of the resident Europeans have taken a deep interest in the mission and greatly aided the missionaries; and they have been welcomed by the Jews among whom they labour. A school of 28 boys, which has an allowance from his Highness the Raja of Travancore, has been kindly given over to Mr. Lasseron's superintendence, and a Jews' school established for girls, at

which about an equal number attend. The New Testament is read by the scholars in conjunction with the Old, and it is earnestly desired by those who carry on the mission, that Christians will give a place in their prayers to this effort in behalf of God's ancient people.—*Dnyanodaya*.

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### Obituary.

DEATH OF THE REV. GEORGE HOLE.—We regret to announce the death, from dysentery, of the Rev. George Hole of Trincomalie, a Missionary in connexion with the Wesleyan Society, well known and highly respected at Madras. He arrived in this country in company with the Rev. T. Haswell, of Bangalore, 1836, and subsequently proceeded to Southern India, and ultimately to Ceylon. He died at *Paumban*, on his way from Trincomalie to Colombo, leaving a young widow, and two infant children.

DEATH OF THE REV. H. FISHER.—We regret to announce the death of the Rev. H. Fisher, Senior Chaplain on the Ecclesiastical establishment of this Presidency. Mr. F. "fell asleep in Jesus" at Mussorie, on the 16th March, aged 73. He had resided in India upwards of thirty years. He was one of the truly Catholic ministers of the Episcopal Church. He was almost, if not the last link which connected the race of Martyn, Corrie, Brown, Carey and Marshman, with the present less golden age. Mr. Fisher was, when in the full possession of health, very useful in the conversion of the souls of guilty men. As a man he was possessed of a naturally lovely and amiable spirit; as a Christian, of a Catholic and feeling heart. His life was useful and his end peace.—*C. C. Adv.*

WE sincerely regret to announce the removal by death of MAHENDRA LAL BASAK, a Catechist of the Free Church of Scotland. He fell a sacrifice to that fearful scourge the cholera, on the 7th of April, at the early and promising age of 22 years. Mahendra was one of the ablest, most matured, consistent and useful of the Native converts connected with the Free Church Mission in Bengal. Amongst the Native converts generally, in point of natural and acquired ability, he had few if any equals. In the college department of the Assembly's Institution, he carried off many prizes in mathematics, and in all the higher branches of study he ever excelled. His spirit was peculiarly amiable and Christian. When he entered upon the probationary work of the ministry, he did not allow his previous success as a student either to intoxicate or draw him from his great work. The language of his life was, "I am determined to know nothing amongst men save Jesus Christ and him crucified." So rare a union of natural, acquired and Christian excellence has seldom been witnessed in the native character.

His end was hopeful and tranquil. How mysterious are the ways of God. In one short month has this mission been deprived of two of its most promising Catechists; for it is scarcely a month since we recorded the death of Kailás. In human estimation they could ill be spared; not so was the mind of God, and we can only say with our afflicted brethren, "Even so, Father, for so it seemeth good in thy sight."—*Ibid.*

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#### MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

MR. MORRIS and family, of the American Mission at Loodianah, left India for America, via England, on the *Recorder*, on the 18th March. The German brethren, connected with M. Gossner's Berlin Mission, have proceeded to establish a mission in the Cole country.—The Rev. W. Fairbrother, and Mrs. F. of the London Society's Mission, arrived in Calcutta on the *Kelso*, on the 15th March; Mr. and Mrs. F. are on their passage to China. They are to be stationed at Shanghai.—The Rev. Mr. Dean and daughter, of the American Baptist Mission at Hong-Kong, sailed for the United States on the 17th December.—Dr. and Mrs. Devan, of the same mission, arrived at Hong-Kong on the 23d October.—Dr. and Mrs. Maegowan were expected to sail from Hong-Kong almost immediately for Ningpo.—The Rev. A. Stronach, of the London Mission, is now at the Society's station at Singapore. Mr. Budden, of the Mirzapore Mission, proceeded to Europe on the *Bentinck*, on the 8th March.—*Calcutta Christian Observer.*

*Madras.*—The Rev. S. Hardey and family are just leaving for England on the "*City of London*," his health being, we regret to say, very little improved.

We are concerned to learn that the Rev. H. Cotterill, Chaplain of the Male Asylum and Vepery, is obliged to leave for England on account of his health. He is to go, we understand, with his family, by the next Steamer. Their departure will be generally and deeply regretted.

The Rev. J. H. Elouis, of the Church Mission, has returned, after a visit of two months to Ceylon, in improved health. Our fellow-labourer, the Rev. M. Winslow, of the American Mission, also returned from Ceylon, near the end of March; after having been united in marriage on the 12th of that month to the widow of the Rev. R. O. Dwight, late of Madura.

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#### MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last Meeting by the Rev. J. ANDERSON, was, as intimated, "*On the Special Temptations that assail Missionaries and their Converts in India.*"

The Meeting on the 5th inst. will be in the Wesleyan Chapel, recently opened. Address by the Rev. M. WINSLOW.







*The Goddess Latchmi.*

*Lithographed for the Madras Christian Instructor. By*

*E. A. Rodrigues Oriental Lith Press Madras*

## Lutchmi.

Plate 8.

THIS goddess is painted yellow, and is represented as sitting on an expanded water-lily. In the accompanying figure she has four hands, in two of which she holds the lotus, while of the other two, one is open downwards signifying blessing, and the other upwards as protecting. She is perhaps more frequently represented with two hands, in one of which is a necklace, and in the other the *pasu*, or divine cord.

Lutchmi has appeared at different times, and in various forms. It is said she was created in the beginning as a beautiful female, by Vishnu out of his attribute of mercy, to bless mankind; and was placed by him on his side near his heart.

It is also related that she was born as an infant from a water-lily in the sea, from whence she was taken by Ràvenna, the giant king of Ceylon; who finding it prognosticated that there would be danger to his kingdom from her, caused the infant to be enclosed in an ark of gold, and again committed to the deep. Being wafted by the winds and waves, it was carried to a country called Mit'hila, where it was washed ashore and covered with mud and sand. The King *Junuku* while ploughing found the treasure, his ploughshare striking against the ark and revealing the preciousness of its material. He had it conveyed with great care to his palace and opened, when a lovely female infant was discovered enclosed. He gave her the name of Sita from the furrow in which she was taken. As she grew up, very wonderful properties were manifested by her; one of which was immense strength. There was a bow of Siva in the king's palace, which a thousand men had in vain attempted to lift. As this young female was playing with some others, a ball sent by her lodged under the bow. Her companions said, as you sent it there you must now get it. With her left hand she immediately removed the bow, and took out the ball.\* The king being convinced of her divine origin, decreed that, though she had many suitors, she should accept of none until one appeared who could break the bow. This was done at length by Rama, an incarnation of Vishnu, who married her. She being afterwards carried off by Ràvenna to

\* *Ward* says she was in the habit of sweeping the room, and lifted the bow for that purpose.

Ceylon, he went thither in search of her, with an army of monkeys under Humuman, and destroyed the kingdom—thus accomplishing the prognostic before mentioned.

Other incarnations are mentioned, but, as the wife of Vishnu, she is generally said to have been obtained by him at the churning of the sea; she in this resembling Venus who sprung from the froth of the sea. The account of which noted event as given in the Bharata, or Fifth Veda, பாரதம், is briefly as follows:

Indru, இந்திரன், who lives in the sky and exercises his power over the three worlds, desiring to be exempt from gray hairs, wrinkles, old age and infirmities, called forth his 330,000,000 of gods, 48,000 munies, முனிகள், and others, and went to Voikuntu, வைகுந்தம், the abode of Vishnu. While they were there worshipping Vishnu, விஷ்ணு, and calling out, O Parandama, பாரதாமா, Kovinda, கோவிந்தா, Narayana, நாராயண, &c. Vishnu, being pleased, said, O King of heaven, what is your object in coming here? Have mercy upon us, replied he, that we may be exempt from gray hairs, wrinkles, old age and infirmities. Then Vishnu said, O King of heaven, if you eat of the nectar, அமுதம், to be obtained by churning the milk-ocean, திருப்பாற்சமுத்திரம், you will be exempt from gray hairs, wrinkles, old age and infirmities. Let one of you bring Mount Mundura, மந்தாரம், for a pivot, and you may churn the ocean. On hearing this, Indra and the others being surprised, said, Is that a small mountain? Is it possible for one to bring it here? It is very great; and he stood in silence. But the great Serpent Aununtu, or Athesaden, ஆதிசேஷன், looking at Indra, said, O King of heaven, why are you grieved, I will bring it: and immediately he brought the mountain taking it up from the bottom. For this exploit, Indru and the others praised him. They then prayed Vishnu to give success in their attempt to churn the ocean, and to grant them nectar. Vishnu went to the ocean, and ordered the mountain to be used as a pivot, the moon as a churning stick, the Serpent Voisuki, வாசுகி, the next younger brother of Aununtu as a rope, and that the gods and asuras, அசுரர், should churn, taking each party one end of the rope. When they had churned with all their might for a few days, the serpent being distressed, vomited poison, which came forth like fire to burn them to ashes. Indru, இந்திரன், and the others affrighted, thinking that Siva only could interpose and avert their danger, cried out, O thou who dwellest in Koilasu, husband of Parvuti, பார்வதி, wearer of snakes, சர்ப்பாபண, &c. Siva, always accessible to his worshippers, appeared to



them, and swallowing the poison removed their distress. He then went to Koilasu; and they again churned the ocean with pleasure. Then appeared gems giving all treasure on the touch, a white elephant, white horse, divine cow, காமதேனு, the goddess *Lutchmi*, &c. and last of all the nectar, or water of immortality. While Vishnu was engaged in distributing them, he thought, before giving the nectar, the asuras are naturally strong and wicked, and if they eat the nectar they will become immortal and distress the world still more, a stratagem must be employed; thinking thus, he made a very beautiful damsel, out of his vanity, with every accomplishment, who displayed herself meretriciously before the gods and asuras. The asuras were overcome with admiration, and thought they had never seen so beautiful a damsel in any of the three worlds. But the gods perceiving that it was Vishnu himself in the form of a female, to entice the asuras, did not indulge their senses; but waited to see the issue. All the asuras, gazing at the symmetry of her form, sat as lifeless bodies, motionless, with their mouths open. Then Vishnu addressed them, O gods and asuras, some one must divide the nectar among you; I order this damsel to do it, you may all eat. He then directed the damsel to divide it, giving into her hand a vessel and a spoon. She made all manner of bewitching gestures before the asuras, that they might be entangled in the net of her eyes. When she was distributing the nectar, two of the brethren of Aununtu said, What is this? it is a great loss; shall there be deception in the feast? Does not that which is obtained by the labour of all, belong to all? The gods only eat the nectar, leaving us and the asuras who laboured with them. We must go to the feast under the disguise of gods, lest we lose the nectar. They went and sat in a certain place at the feast under the disguise of gods. The damsel gave the nectar to them as well as to the gods, but they ate it improperly. The sun, and moon who sat by observed this, and saw, that, though gods in appearance, they were asuras in conduct, and gave signs of it with altered aspect. Then the damsel split their heads with the spoon in her hand, and gave the nectar to the gods, who worshipped and ate with mutual congratulation. The two asuras who in disguise had attempted to eat the nectar, considering that their mishap was owing to the sun and moon, performed penance, and obtained power from the god, to take them at certain seasons into their mouths, and spit them out again. This is now called in the world the eclipse of the sun and moon. At last Vishnu, and the others, having placed the remainder of the nectar in a golden pot in the sky, and put a guard of gods over it with divine arrows, repaired to their respective residences.

One account states that Vishnu gave the giants their choice of



the beautiful damsel or the nectar, and that they chose the former, and began to quarrel about the possession while the gods were taking the nectar. The two who finally attempted to partake saw this was vain, and left the company of the giants for that of the gods. Lutchmi was taken by Vishnu, while all the gods were greatly captivated by her, and Siva it is said was quite overcome by his passion.

The worship of Lutchmi, according to Ward, is celebrated in Bengal at five different periods of the year. "The ceremonies," he says, "are performed before a basket used as a corn measure painted red. The worshippers fill this measure with rice in the husk, and put round it a garland of flowers; then cover it with a white cloth, and encircling it with a number of small shells, place before it a box containing red paint, a comb, &c. The officiating Brahman performs the usual ceremonies, varying but little from those at the worship of Vishnu, in the name of the master or mistress of the house. No bloody sacrifices are offered. Brahmans are entertained rather liberally at this festival; but on the day of worship no alms must be given to the poor (except cooked food), nor any money lost; lest this goddess, who is supposed to preside over wealth, and to have taken up her abode at the worshipper's house, should be angry at her riches being wasted. \* \* \* The morning after the festival, the women take up the corn measure, and preserve it for some future time of worship; the rice is used in worship during the whole year. At the close of the festival, if a female of the family remembers any stories respecting Lukshmiè she relates them, and the rest of the family, joined by two or three neighbouring females sit around and speak. In some places, a number of persons subscribe towards the expense of making an image of Lutchmi and worship it on any of the days before mentioned. It is not to be wondered at that Lukshmiè is generally worshipped as she is the goddess of prosperity."

*Names.*—The names of this goddess are Lutchmi or Lukshmiè, the goddess of fortunate signs; Pudmatüya, she who dwells on the water-lily; Pudma, she who holds in her hand the water-lily; Shréé, she in whom all take refuge; Hüree-priya, the wife of Hurée.

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On the Advantages of Modern Christians for the Spread of the Gospel.

BY THE REV. E. PORTER.

IN dwelling upon the advantages which modern Christians possess for the spread of the glorious Gospel, we may notice :

1. The accumulated experience of the church of Christ for upwards of 1800 years. We have the pages of 'Ecclesiastical History for this long period laid open before us, and from them we may gather lessons of the greatest wisdom, and practical benefit, in our attempts to build up the temple of the Lord in these days. As the skilful mariner with a well executed chart in his hands has greatly the advantage over another who has none, and is able to avoid many dangerous shoals and rocks on which others have been wrecked; so has the church in modern days the advantage of the primitive one; inasmuch as we are able from the page of Ecclesiastical History to discriminate the errors into which our predecessors fell, and to trace out a more safe and in the end a more successful path in which to pursue our labours.

We have seen the sad and awful effects of daubing the pure temple of Christian truth with the untempered mortar of human philosophy, human traditions, and human imaginations; in the corrupting influence which Gnosticism, Platonism and Semi-Platonism had upon the church during the second and third centuries of the Christian era. We have seen the beginnings

of idolatry within the pale of the professing Christian church, arising out of a departure from the pure word of truth, an excessive admiration of illustrious men, and unwise concession to the carnal prejudices of the unbelieving world; and we have beheld the sword of Mohammed, like a sweeping pestilence from Jehovah, devastating the fairest portions of Christendom for thus embracing "the accursed thing" which his soul hateth—so that now the apostolic precept comes to us with tenfold force; "Little children, keep yourselves from idols." 1 John v. 21. "Wherefore, my dearly beloved, flee from idolatry." 1 Cor. x. 14.

We have seen the evil effects of leaning to human reason instead of embracing with humility and devout gratitude the mysteries of our holy faith; in the entrance of the Arian and Socinian heresies which deprived Christianity of all its vitality and saving power, and left men nothing to glory in but their own wretched performances and manifold shortcomings.

We have seen the rise of ecclesiastical assumption proceeding from an undue depreciation of country pastors, and an unscriptural exaltation of the episcopal authority; and the sad effects which have flowed from this departure from apostolic simplicity, in the unholy feuds, vain janglings and ambitious conflicts for the supremacy, which arose amongst men who were seeking to lord it over God's heritage, instead of treading in the footsteps of those inspired apostles who said, "We preach not ourselves but Christ Jesus the Lord;" and unmindful of the words of him who said, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii. 25, 26. We have seen the folly of depending upon antiquity in the interminable doubts and perplexities into which those have been plunged who have placed their faith in the conflicting statements of the fathers instead of the word of the all-inspiring Spirit of God. We have seen the sad effects of leaving the word of God for the fables and traditions of men, and keeping the key of scriptural knowledge from the laity; in the rise and awful delusion of anti-christ, which overspread like a thick cloud the whole of Europe

during the middle ages. We have seen how ignorance in every age has been the mother of superstition, and superstition the stepping stone to infidelity and anarchy. Witness the late revolution in France and the civil wars and anarchy which are now rending the fair kingdoms of Spain and Portugal in pieces. With this accumulated mass of historical evidence before us, the apostolic precept seems to come to us with peculiar power, "Prove all things, hold fast that which is good. Watch ye, stand fast in the faith, quit you like men, be strong." And here I would quote a passage from an excellent living writer which is most appropriate to this part of our subject.

"It is, we grant, far easier for us, educated among Christians and instructed by the history of the church, to see, and censure, and deplore the paganising of Christianity, than it could have been for the authors of the mischief to anticipate the consequences of their devious course. Unhappily, also, we are furnished with another apology for them, in the conduct of those moderns who ought to have learned wisdom from the folly of the ancients. For, if after the mischievous effects of the error have been betrayed, these fathers are still exhibited as idols, must we not turn our severest reproofs from them to their worshippers? It was the misfortune of the fathers that time had not unrolled to them the melancholy tale which he has told us; it is the crime of the sons that they will not read and learn. Much of the mischief that was doing in one part of the church was hidden from another, when councils were provincial, not *œcumenic*, or universal; but while we may profit by the history of all countries, and all ages, many are as ignorant from choice, as the fathers were by the misfortunes of their birth and the inexperience of their times."—*Vide Bennett's Theology of the Early Christian Church*, page 356.

2. We may mention the fact that the world is far better known now, than in the days of the apostles. Navigation, commerce, and science are rapidly increasing on every hand, and opening up increasing facilities for the spread of the gospel. A voyage from England to India or China is not thought so perilous in these days as formerly one from Palestine to Italy was



considered. Within the last seven years the voyage from Great Britain to India and China has been shortened more than one half by the wonderful power of steam. Since the primitive times a new world has been opened to our view by the expedition of adventurous navigators, and within the last 50 years numerous islands in the great Pacific have been discovered, and by the efforts of British Christians many have become civilized and christianized. The press is continually teeming with publications of the topography of countries almost unknown till of late years. The unknown regions of Africa, the vast yet hitherto secluded country of China, and other parts of the immense continent of Asia; the island of New Holland—regions till within a few years almost unknown to civilized Europe, are becoming every year better known, and are presenting an inviting field for the missionary efforts of the Christian church. By the discoveries of navigators and the improvements in navigation, God is opening wide and effectual doors for the labours of his church in every direction, and bidding his people go up and take possession of the land.

3. We may mention also another advantage, namely, the invention of printing. Though this discovery has been a powerful engine in the hands of the enemies of Christianity in the spread of their pernicious errors, yet we cannot but view it upon the whole as a most effectual handmaid in the cause of Christian truth. Truth has nothing to fear from an increased and increasing publication, but error has much to fear. The latter is obliged to clothe itself in an assumed garb in order to make its poison palatable to the great majority; whilst the former, confident in its own majesty, needs no false covering to recommend it to the consciences of mankind. This wonderful invention appears to fill up that which was wanting in the primitive ages of the church, namely, a wide extension and an accurate knowledge of the word of God. The tedious and expensive method of multiplying copies of the sacred Scriptures by written manuscripts, necessarily prevented many Christians from obtaining a complete copy of the word of God. In some cases they only had a portion of the precious volume, and in other cases they had none;

so that we cannot wonder at the progress of superstition and error when we consider how few possessed an accurate copy of the whole of the divine testimony. Even in our own beloved country, which is now emphatically the land of Bibles, only 300 years ago the word of God was so scarce, that there was only one to be found in a parish, and that was chained up to a pillar in one part of the parish church. The price of one portion of the sacred Scriptures was £3. 6s. 8d. "The Register of the diocese of Lincoln gives many instances of the sufferings of the servants of Christ; they seem to have been either more numerous, or else more active in the countries of Oxford and Buckingham (then both in the diocese of Lincoln) than in other parts of the kingdom. Fox speaks of "great multitudes which tasted and followed the sweetness of God's holy word, almost in as ample manner for the number of well disposed hearts as now (*i. e.* 1563). The secret multitude of true professors was not much unequal: *certainly* the fervent zeal of those Christians' days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also their expenses and charges in buying of books in English; of whom some gave five Marks (£3. 6s. 8d.) some more, some less, for a book: some gave a load of hay for a few chapters of St. James, or of Paul in English. In which rarity of books and want of teachers, this one thing I greatly marvel and muse at, to note in the Register (of the bishops) and to consider how the word of truth notwithstanding did multiply so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God's mighty power: for so I find and observe in considering the Registers, how one neighbour resorting and conferring with another eftsoons with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them, touching the truth of God's word and his sacraments. To see their travels, their earnest seeking, their burning zeal, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us now in these our days of free profession to blush with shame."

*Vide "Baxter's English Hexapla. Introduction."*

By the aid of printing we can multiply copies of the word of God to any extent, and expose the absurdities and foul practices of popery and superstition as practised in other countries which otherwise would be unknown to us. The Pope with all his craft found the Bible Society such an effectual enemy to his ambitious designs, that he has been compelled to issue a Bull of excommunication against all those who have any participation in or any ways assist this heretical association.

The existence of this and other noble societies of our day, such as the Tract Society, is owing chiefly to the wonderful art of printing. The printing press is the grand instrument by which the evangelical machinery of these societies is worked, and through which they operate on the regions of error, idolatry, and superstition. Let us then be thankful to the God of salvation that he has put into our hands such a mighty instrument for the extension of his gospel, and use it to the utmost of our means. The efforts of the Puseyite party to introduce popery in a disguised form into England have met with a most effectual check, in the increased scriptural knowledge of the mass of the people, which has been effected chiefly by means of the Bible, Tract, and other kindred Societies. The advocates of these pernicious errors have found the laity too enlightened to submit to the absurdities and dogmas of a superstitious priesthood. The immense efforts of popery to maintain and increase her influence in the new world, have also been effectually thwarted by the scriptural instruction which is imparted throughout the length and breadth of that immense empire.

4. The principles of civil and religious liberty are better understood and practised now, than at any former period of the world. That golden sentiment of our Lord, "Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's," so full of practical wisdom to all civil and ecclesiastical governors, seems for a long time to have been completely buried in oblivion, by those who have at various periods of time occupied the high places of the earth. Men who ought to have borne each other's infirmities have bitten and devoured one another. Magistrates who should have wielded the sword only



for the terror of evil doers, have stepped out of their place to fine, imprison, and condemn to death men who have been the brightest ornaments of society, and patterns of Christian meekness and love. Men with triple crowns, cardinal's hats, and monk's cowls, infuriated by the firmness of those, who have contended earnestly for the faith once delivered to the saints, have instigated magistrates, kings, and councils to deeds of the vilest barbarity and cruelty against those whose only crime was, that on points of religion they dared to think for themselves, and to search the Scriptures to see whether these things were so. Men calling themselves the shepherds of Christ's flock, assisted by the power and influence of the state, have taken upon themselves to fine, torture, and imprison those whose only crime was, that in all temporal things they willingly submitted "to the powers that be;" but refused for conscience' sake to allow them to have authority in spiritual matters, and nobly confessed Christ as the Supreme Head and King of his church.

Thanks be to God that we live in times when such cruelties and unjust persecutions are seldom practised. Monarchs of the earth are beginning to learn the lesson which they might have learnt long since if they had studied the page of history with attention, viz. that to persecute industrious and loyal subjects for their attachment to Scripture doctrine and discipline, is as impolitic as it is cruel, and that perfect toleration in religion, is one of the most indispensable elements in the machinery of a wise and prosperous government. The voluptuary, blood-thirsty, and self-willed Henry, who wanted to be absolute lord in church as well as state, would not be tolerated in these days of advanced knowledge and liberty. The nations, who are eminent in knowledge, civilization and numerical strength, and in all the elements which constitute national greatness and prosperity, are those in which the principle of religious toleration is most thoroughly understood, and most practically carried out. Men are beginning to find out that uniformity in ceremonies is not unity; and that variety of sentiments on small and unimportant matters may exist with the most perfect union, and brotherly feeling on all those great and essential doctrines which form the foundation of the Christian system.



In all this we see a token for good, as the absence of persecution within the pale of the professing Christian church, must give the members of her various communities more time and opportunities to pursue with vigour, and perseverance, the great work, the work of our age, in which all the followers of Christ must feel a deep and growing interest; namely, the subjugation of Jews, Mohammedans, and Heathens, to the righteous authority of Him who is King of kings, and Lord of lords. When Christians shall learn to love instead of biting and devouring one another, when they shall begin to throw aside minor differences in the great work of bringing souls to Christ; we may hope that the time will not be far distant when the Lord shall pour out his Spirit upon all flesh. Never let it be forgotten that religious slavery and civil freedom can never exist together; both religious and civil freedom must go hand in hand, and mutually assist each other. On this subject I would quote a sentence from an excellent living author who has happily shown the union of the two. "All the art of man was never able to reconcile religious slavery with civil freedom. What can be the independence of him who, but by the permission of a priest, dares not read the Bible—that first and most perennial source of freedom; that highest fount of saintly principle, unhesitating courage, and fidelity strong as the grave; which while it ministers, beyond all philosophy, to the contentment of a private career, and divests the bosom of all eagerness for the trivial and vanishing distinctions of public life, yet lays every man under the responsibility of exerting his best powers for the public good; that book, which, teaching him to be zealous without violence, and aspiring without ambition, and filling his mind with calmer and loftier contemplations than the unsubstantial visions of earth, prepares him to look with composure on the severest sacrifices, solicit no other praise than the testimony of his own conscience, and silently devote himself to the cause of man, and of that mighty Being who will not suffer him to be tempted beyond his power."

5. The present political aspect of the world must be considered as affording the most remarkable facility for the spread of the gospel. We may safely affirm that there never was a period

in the history of the world, when so great a portion of political influence was given into the hands of nations professedly Christian. Which ever side we look, to whatever side of the globe we turn our attention, we behold Christian governments extending their territories and influence. Of the three great portions of mankind into which the earth is divided, namely, Christian, Mohammedan, and Pagan, the former is the only one that is really aggressive, the two remaining divisions are decidedly on the wane. In all the elements which constitute national greatness, virtue, knowledge, and benevolence, the nations composing the former division are immeasurably superior to the two latter. If we look to the eastern hemisphere we behold the Pagan nations of Southern and Eastern Asia feeling the weight and influence of nations professedly Christian, and in some cases, such as India, incorporated within their dominions. To the north and west we see Russia gradually extending her influence over nations which were a few centuries ago the strong habitations of Islamism, and where once the crescent waved in all its glory. If we turn our attention to the far west, we behold the greatest portion of the new world under the influence of a free and enlightened government, and increasing every year in numbers, intelligence and civilization. And though there are some dark spots in the political horizon of the western world, arising out of the cupidity and selfishness of corrupt human nature, viz. the existence of slavery and a deficiency of national honor and honesty; yet we doubt not but that in due time even these will be removed under the purifying influence of Christianity. On every hand, in every part of the globe, we behold on the one hand governments professedly Mohammedan and Pagan, decaying and waxing old, whilst on the other we see Christian governments with knowledge, civilization, and pure religion in their train, marching forward in every direction to prepare the way for the reign of Him "on whose vesture and thigh is a name written, "King of kings, and Lord of lords." Mohammedanism and Paganism appear to be not only stationary but actually receding, and in these times we behold the fulfilment of the prophecy, recorded in Rev. xvi. 12. It is true that many of the acts of these governments have been any thing

but Christian, and that the way in which they have obtained possession of many of the countries which they now govern, has been any thing but just, still it is gratifying to behold the leaven of true Christianity working its way and exerting its holy influence, on the minds of many to whom is assigned the responsible office of ruling over men.

There is another striking feature connected with this part of our subject, viz. that the great proportion of this political power and influence is given to the reformed nations of Christendom. Popery, in point of political influence, was never in any period of its history so weak as it is at the present moment. Though it is now making some crafty attempts to regain its former power, yet it has evidently lost its former energy; and the very independence of the Papal states is only permitted to exist by the moderation or jealousy of the great European powers. Notwithstanding all the boasts of its advocates as to its increase of late years, in point of political power, Popery has evidently past the meridian of its strength, and its present extraordinary efforts are but as the expiring struggles of a palsy smitten frame.

The fires of Smithfield, the massacre of St. Bartholomew's day, and the fearful persecution of the poor yet noble minded Vaudois, have taught mankind a lesson, which we hope they will never forget—that Popery is an enemy to the peace, the liberties, and the happiness of mankind. There is also another fact worthy of our observation, namely, that the political influence is chiefly given to those nations whose commerce covers the face of the whole earth, and whose colonies are increasing with a rapidity never before witnessed. Do we not see in this arrangement the hand of *Him*, who doeth according to his will in the armies of heaven and among the inhabitants of the earth? Do we not hear His voice addressing the British nation and saying to us—‘See I have given you the dominion of the seas that you may be the instrument of unfurling the banner of the cross, and may establish my kingdom in the uttermost parts of the earth.’ “Who hath wrought it calling the generations from the beginning? I the Lord, the first, and the last, I am he.”



Great Britain and British America\* appear to be designed in the benevolent purposes of the Almighty, for effecting the most glorious revolution the world has ever witnessed; a revolution terminating in the redemption and sanctification of countless millions. Let us then be supremely anxious, by our increased activity and zeal in the cause of Christian missions, to fulfil the benevolent designs of the King of kings, and to discharge the important trust which he has committed to our hands. Let us seek to repair the old wastes, and the desolations of many generations, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison house. Then shall our nation be called Hephzibah, and our land Beulah, for the Lord will delight in us. A mighty conflict is no doubt at hand, the numerous hosts of the Prince of darkness and light are now mustering their forces, but the issue will be glorious. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen and faithful."

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Review of the Seventeenth Report of the Madras District Committee  
connected with the London Missionary Society.

THE accessions made to literature by means of the Reports of our religious and benevolent Institutions is a circumstance which few can contemplate without pleasure. They will furnish materials for the future ecclesiastical historian, and indicate the character of the age in which they appeared. Some of these Reports are volumes of considerable size, and may be classed among the most interesting works which issue from the press. They form a great contrast to the puny publications which announced to the Christian community the first labours and successes of our noble Missionary, Bible, and Tract Societies.

\* This term generally signifies only the British Colonies in America, but the writer probably means to include what may be called *Britonised* America, or the United States.—EDRS.



Nor does this arise from diffuseness of style, nor from the over minute detail of important facts; on the contrary, we observe the utmost compression of style, consistent with perspicuity, and a condensation of matter, which is in striking contrast with the present system of book-making. The Reports of our Auxiliary Societies and Local Committees may now vie in extent and interest with the first Annual Reports of the respective Parent Societies with which they stand connected.

We have just risen from the perusal of the 17th Report of the Madras District Committee of the London Missionary Society, a document consisting of 149 octavo pages, besides an Appendix of six pages. Though so large we could scarcely have wished it to be smaller, and we unfeignedly congratulate our friends that they have such an one to present to their numerous supporters in this country.

The following abstract of its contents may not be uninteresting to the readers of the *Madras Christian Instructor*. The various modes of missionary operation adopted by the brethren whose report is before us, may be conveniently arranged under "Education," the "Press," and the "Direct preaching of the Gospel." A few remarks under each will bring before us its more prominent features.

*Educational Establishments.*—The first undoubtedly in order and importance is the "Theological Seminary" at Bangalore. The report states that: "There has been a steady increase in the number of students, six having joined during the year, most of whom are young and of an age well suited for mental application. There are at present *seventeen* students in the institution; while the general working of the plan has been such as to encourage the hope that it will be the means, under the divine blessing, of gradually bringing forward an efficient body of men, whose character and attainments will be fitted to the times, and to the advancing state of the people among whom they will be called to labour."

The course of study pursued by these young men is not distinctly stated in the report, but we are at no loss to gather its general character from the account furnished of the annual exa-

mination. "On the first day they were examined in Grammatical and Classical Tamil and Canarese, in their English studies, and in General Geography. The examination on the second day was exclusively Theological, being founded on the Prophetical, Priestly and Kingly offices of Christ, together with various subjects and doctrines which branch out from them. The students were also presented for examination on the first eleven chapters of Matthew, but the questions were principally confined to the sixth chapter." "On the third day the students were examined on various important subjects introductory to the study of General History, and of Church History, together with many facts connected with the early periods of each. They also passed an examination on some of the higher problems on the Terrestrial Globe, in which the senior class have made good proficiency."

It is not deemed sufficient to make these young men scholars, they are also trained for active usefulness. We are told that "several of the students continue to be employed in visiting the bazar, where they address the heathen, and in inspecting the Native schools." This we conceive to be of such high importance that no mere intellectual acquisitions will compensate for the want of it. It is gratifying to observe that our friends who direct the institution bestow no less pains on the formation of active habits than on the cultivation of the mind. Let those who enjoy the advantages thus afforded to them, seek to combine sound knowledge with the ability to use it for the good of others. Practical men are wanted for India, and that institution is greatly defective which, under God, is not instrumental in raising them up.

In connection with these missions are twelve orphan and boarding schools, containing 232 girls, and eight schools containing 104 boys, making a total of 336 children brought entirely under Christian influence. It is difficult to estimate rightly the value of these institutions. The pupils receive an education much superior to any that can be obtained in the ordinary day schools, where, under the best arrangements, it is difficult to secure the regular attendance of the children for a lengthened period. Moreover the system of boarding schools admits of

the children being kept from many evils inseparable from a residence in the midst of the heathen, and they are watched over with parental solicitude by those who take the most lively interest in their welfare. It is to be expected that such schools will produce a rich harvest of beneficial results. The Report of the Native Girls' Boarding School at Salem states: "We are happy to observe among the children an increasing spirit of industry and benevolence. The children have considerably supported the school, and contributed towards the objects of charity in connection with the mission. This is the more encouraging as the Hindus naturally are intolerably indolent and selfish, especially the lower classes, who generally work only to continue their existence, and as to assisting others in any way, it is utterly impossible, even had they a wish to do so, for none are poorer than themselves. We do not presume, if we say, that we look to the children of this and similar schools, as the future pillars of the Indian church. These children are praying and acting too, for the heathen of China, and for their own countrymen." The following pleasing circumstance appears in the Madras Report. "Our hearts were much cheered during the late season of the Society's Jubilee, by the deep interest our girls took in its proceedings, and their voluntary offer to give all they possessed to assist in sending messengers of that gospel to others which had been preached to them. They had a little fund in the hands of a friend, saved from small sums given to them for certain voluntary services, and to encourage them in their desire to contribute something monthly towards the support of their Native ordained missionary. When asked how much they wished to give, with one voice they exclaimed, 'all we possess,' and this amounted to 16 rupees, an exceedingly large sum for Native children. We may adopt the language of the brethren at Bangalore. 'The experience of missionaries has afforded abundant proof that such schools as these afford the fairest prospect of success in the training up of the young and tender mind in the nurture and admonition of the Lord. Such schools may be regarded as nurseries for our Theological Seminaries, and will under the divine blessing most powerfully aid their design.'"



The day-schools in connection with these missions are 111 in number—15 for girls, and 96 for boys—and they afford Christian instruction to 3,784 children of both sexes, of which 362 are girls, and the rest are boys.

There is considerable difference of opinion on the subject of education, among the most experienced and devoted labourers for the welfare of India. The question is not so much, whether the people should be educated, or whether Christian missionaries should give themselves to the task—here happily nearly all are agreed—it is rather as to the way in which this can best be done, with the greatest economy of means, and with the greatest probability of success. The brethren who first occupied the missionary field were led in the prosecution of their glorious object, to establish vernacular schools and to confide them to the care of heathen masters. Christian schoolmasters were not to be met with, and even had such been at hand, so strong were the prejudices of the people, that it is doubtful whether they would have succeeded in collecting scholars. Educational appliances were then few, and these required great caution in the use of them. It is but just to these honored brethren to say that “they did what they could;” had they attempted more, they might have accomplished less. Humble as was the character of the schools established, and inefficient as they were for the ends contemplated, they have provoked the heathen to jealousy, and the number of their schools has increased tenfold within the last thirty years. Meanwhile much discussion has arisen among the friends of education respecting the utility of vernacular schools taught by heathen masters. By some the system has been powerfully advocated, but by others it has been strongly decried. Judging from the report before us, the opinion is gaining ground that these schools have less importance than generally has been attached to them. Our brethren at Bellary write: “The difficulty of retaining them in the school beyond the age when their services become valuable to their parents, prevents us in general from advancing with them beyond the mere elements of knowledge. This we greatly lament, for we lose them at a period when they are most likely to profit by our instruction.” The Salem Report gives utterance to a similar lamentation. “It



is greatly regretted, that the children are taken out of school before they are able to read and write properly, and therefore, ere they derive that benefit which we are anxious to impart to them." "The vernacular schools," quoting from the Vizagapatam Report, "hitherto connected with the mission have always been taught by heathen masters; but as little good has been found to result from such establishments, it was resolved, with the sanction of the Directors, to abolish them for the present; and endeavour, by devoting more attention to *one central school*, to raise up a class of teachers who may afterwards, if the Lord smile upon the efforts, become teachers of branch schools."

No one can have failed to observe that the Natives of India, although indifferent to the acquisition of knowledge for its own sake, are longing for an acquaintance with the English language; and we have reason to expect, the proper stimulus being supplied, that this desire will gradually increase until it becomes general among all classes of the community. It would be a great thing to foster this feeling and to direct its exercise. It is for the Christian missionary to lead the youth of this country into the regions of true science and literature. Let him carefully observe the times, never more pregnant than at present with the elements of change, and apply with wisdom and fidelity the various means of usefulness the providence of God has placed at his disposal, and he will soon have the education of the rising race entirely in his own hands. The puerilities of Hinduism will vanish before the light of knowledge, and its abominations now practised without shame, by both old and young of either sex, in the face of open day, will be left to the hours of darkness in the seclusion of some half-deserted temple, and to the practice of the dissipated.

We say not that the conversion of India would be effected—that belongs to a higher power than the mere instrumentality of man; but we are fearless to affirm that a really good and universal system of education is a means of usefulness which can hardly be appreciated too highly; and as our ordinary calculations of success proceed on the adaptation of measures to secure it, all who are engaged in labours for the good of India should direct their early and best attention to provide

it on a scale commensurate with its importance. Our present position is one of great responsibility. Two grand principles are striving for the mastery, the one is education without religion—the non-interference scheme of government, or education combined with heathenism—the much sought for political lever of the Natives themselves; and the other is, education based on scriptural truth advocated by Christian missionaries. The contest we may expect to be long and arduous, but we cannot doubt which will eventually prevail.

*Press.*—There are two printing establishments connected with these missions in active operation, one of these is at Bellary, and the other at Vizagapatam. They are employed chiefly in the printing of the sacred Scriptures, religious tracts, and other works, having a direct bearing on the evangelization of India. During the past year upwards of two millions of pages have issued from these presses. We observe two Native newspapers and several school books among the number of publications. Some of the brethren have devoted much of their time to literary labours. The following statement appears in the Report of the brethren of Bangalore. “The epitome of the Old Testament History, noticed last year as having advanced to page 290, in its progress through the press, is now completed, and contains upwards of 700 pages, including a copious index. Being in the words of Scripture and arranged in chapters and sections according to the subjects, with appropriate headings descriptive of the contents of each portion, it will, we feel persuaded, prove a valuable and useful compendium of Old Testament History. It has been prepared by Mr. Rice, and printed at the expense of the Bangalore Bible, Book, and Tract Society. A corresponding work on the New Testament is also going through the press at Bellary, and will be completed, we expect, in a few months. In this work the four narratives of the life and labours of our Lord, given by the four Evangelists, are combined in one, in chronological order, according to the opinions of the best harmonizers, and followed by the Acts of the Apostles; the whole being arranged in chapters and sections with suitable titles to each, as in the Old Testament History. This has been

prepared by Mr. Sewell and revised by the Canarese missionaries in connexion with the London Missionary Society, at whose expense it is being printed at Bellary, the paper being furnished by the Bellary Tract Society.

"We have also given a considerable portion of our time and attention, in connection with many other of our missionary brethren in this part of India, to several matters preparatory to a revised translation of the whole Bible in the Canarese language. A Canarese Hymn Book, containing 72 hymns, including 17 taken by permission from the German Mission Hymn Book, has been prepared by Mr. Rice, with the assistance of Mr. Campbell."

Others of the brethren are known to have given themselves with great assiduity and zeal to the preparation of books, and to the translation of the Scriptures into Canarese and Telugu, whose labours have no record in the report before us. And when we consider the felt importance of the press at the present day, in all great movements among civilized men, we cannot but wish that its mighty powers were applied to the utmost for the renovation of India. Without it the highest order of schools can never attain their proper efficiency, and the effects of the preaching of the gospel itself will be of short continuance. The foundation must be laid broad and deep in sacred literature, and in whatever enlarges and refines the mind, ere we can expect the goodly superstructure of intelligence and piety to be built thereon.

It is a fact not perhaps generally known, that great efforts have been made of late to uphold Hinduism, by means of the press. Many of the most popular Native works have been printed, and are on sale at prices which place them within the reach of those persons who could not afford to purchase manuscript copies. And to these may be added Native newspapers which pander to the vitiated taste of the people, and are distinguished not less for their virulent attacks upon Christianity, than for the bigotry they display in their expositions and defence of Hinduism.

Ever since the invention of printing, the press has been a mighty engine for good or for evil. It contributed greatly to



the reformation from Popery, and was as the morning star which announced to the world that the long and dark night which had so long enveloped mankind had well nigh passed away. The master spirit of the age spake by its means to the inhabitants of Europe. Knowledge increased, the human mind attained its freedom, and from that hour to the present, there has been a gradual advance in all that elevates and adorns man, and promotes the glory of God.

We would affectionately urge upon our friends increased attention to this department of missionary operations, the Press.

*Preaching.*—We should unfeignedly regret if even the suspicion arose in any mind that we assign to the *direct preaching of the gospel* a lower place in the scale of missionary operations than either of those last mentioned. The Christian missionary ought never to lose sight of the fact that by the “foolishness of preaching” the first and noblest triumphs of the gospel were achieved. We know not whether, in the early ages of Christianity, any other method was employed for its dissemination. That which has the sanction of the Saviour’s command, and was practised by the apostles, may be considered as a safe precedent for the ministers of the gospel in all ages. The mass of the people can be reached only by oral instruction. The full and practical exhibitions of divine truth by preaching, comes to us recommended not only by the practice of the Lord Jesus Christ himself and his inspired messengers, but by its adaptation to the wants and habits of man. The propriety of other modes of missionary operations may be called in question and denied; but this cannot be done with reference to the preaching of the gospel. Here hesitancy and doubt is an arraignment of the wisdom which ordained it. The first preachers were heralds who announced to their fellow-men, by the living voice, the terms of reconciliation with God. Missionaries in modern times differ from them in nothing but this—they are not inspired. Now that the canon of Scripture is complete, the press may be considered as a substitute for miraculous gifts. At any rate it is a powerful adjunct to preaching, and had its mighty powers then been developed, we cannot



doubt that the apostles would have availed themselves of its aid. It is a trite remark, "Instrumentality is ours," then why should it not be left to the persons employing it to shape its appropriate character. Every "labourer in the vineyard of the Lord" should seek to have an enlightened judgment, and should feel his responsibility to employ his talents and influence for the spiritual good of the people among whom he is called to labour. Here he may be left. "To his own master he standeth or falleth." Has there not been observed in some minds a tendency to adopt extreme views of the respective means of usefulness now at the command of the church for the conversion of the heathen? In some cases, has there not been an advocacy of preaching so strenuous and exclusive as to lead to the inference that the establishment of schools, either English or vernacular, is improper? And on the other hand has not education been spoken of in terms which seemed to exclude the preaching of the gospel from the means of the world's renovation? This is much to be regretted, and cannot but have an injurious effect on the minds of many good men. In the report before us we are glad to observe, that the direct preaching of the gospel has a prominent place assigned to it, at the various stations whose operations are now under review. The following remarks are extracted from the Mysore Report. "We rejoice in being permitted to set forth the truth fully and clearly, and to accompany it with earnest and repeated appeals to the hearts and consciences of the people. This is our constant aim, and it is especially our endeavour to declare the things concerning Jesus, not contenting ourselves with the statement of a few generalities, but dwelling on the particulars of the Saviour's life, sufferings, death, resurrection and glory, with the doctrines connected with them. We know that the carnal mind naturally dislikes these truths; but we also know that the word of God is quick and powerful, and sharper than a two-edged sword; and that the spirit is able to make a plain and simple statement of these truths the instrument of converting many souls. It also appears to us that the more minutely and circumstantially the facts made known to us in the New Testament are stated to the people, the more their attention is arrested

and their interest excited. Of this we have observed many proofs during the past year, and therefore while we would not entirely neglect to expose the sin and folly of idolatry, and of other customs connected with it, we desire to preach more and more fully the word of the truth of the gospel, and in doing so we confidently look for His blessing whose gospel it is. It is evident from the remarks made by some of the people when conversing with us, that the great outlines of the gospel are now known by many, and that they are at least theoretically convinced of its truth."

In connection with the stations of the London Missionary Society in this district, are twenty-four ordained missionaries, three East Indian young men preparing for the work of the ministry, and fifty-one Native Assistants, exclusive of schoolmasters. We cannot contemplate so large a body of philanthropists devoted to the best interests of India without gratitude and hope. Seventy-eight Christian men daily bringing their instrumentality to bear on the ignorance, depravity, and *abominable idolatry* of this heathen land! And these are but a small fraction of the noble band whose labours are directed to the same object. We are naturally led to ask "what amount of blessing has been vouchsafed to the instrumentality employed?" And the reply may be given in the language of the brethren at Bellary. "Multitudes have heard the gospel, and their faith in the popular idolatry has been shaken thereby; in conversation with ourselves and in the presence of their countrymen, men of all classes revile the gods and speak against the practices which prevail around them. When urged to make a public profession of Christianity, they plead the fear of man, the loss of caste, and the numberless trials to which it would expose them. Though they join with others in all the superstitious observances and abominable wickedness of the place, [Humpee] their convictions being in favour of another creed, we observe much less of that blind and bigoted zeal said to have been exhibited in former cases. Thus far our labours have not been in vain."

There has been a gradual increase to the number of church members, and they are becoming yearly better informed and partaking more closely of the character of "saints." It is a

pleasing fact that some of them are alive to the duty and privilege of aiding to support their own pastors. It has frequently been asked with an air of triumph by men opposed to efforts for the conversion of the heathen, and with a deep feeling of despondency by others of limited knowledge, or whose faith seemed about to fail them, "What would become of the Christian churches planted in this country if extraneous aid were withdrawn from them?" We might reply with unshaken confidence, "The Lord would preserve them, and in the exercise of the principles they now exhibit they would prosper." We have great faith in the efficiency of the "voluntary principle" even in India, and in fact we have little hope of the conversion to God of its hundred millions of inhabitants, unless by the labours and prayers of an indigenous, self-sustained ministry.

There are many passages of the Report of great interest, which want of space alone prevents us from extracting. We would strongly recommend the document itself to the careful perusal of our numerous readers, being assured that we do them good service by calling their attention to its pages.

May the blessing of the Great Head of the church rest very abundantly on these honoured brethren, and may their respective spheres of labour become as "well watered gardens," in which the trees of righteousness shall flourish continually! We cannot hope to join with them in the celebration of the second Jubilee of their missionary operations upon earth; but faith directs us to the realms of glory where missionaries of all denominations and their numerous converts shall unite in one grand anthem of praise to "Him that sitteth upon the throne and to the Lamb for ever." The trials and difficulties of their mortal career shall all be forgotten in the joy of "having turned many to righteousness," and their having suffered "reproach for Christ," in their then shining as the "brightness of the firmament."

## REVIEW.

History of the Great Reformation of the Sixteenth Century, in  
Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.

American Edition—Nineteenth Thousand.

(Continued.)

IT is to be borne in mind that Luther had as yet no intention of separating from the church of Rome. He was full of reverence for the Pope, and in some respects a bigoted Papist. We consequently find him in the early part of 1518, publishing an explanation of his *theses*, which had created so much excitement, in what he called "*solutions*," which were written with great moderation, and intended to soften down some of those passages which had caused the most irritation, yet not so as to abandon any important position which he had taken under the impelling force of truth. These, he submitted to the decision of the Pope, in a letter of which the following are the concluding paragraphs.

"And now what am I to do? I cannot retract what I have said, and I see that this publication draws down on me, from all sides, an inexpressible hatred. I have no wish to appear in the great world—for I am unlearned, of small wit, and far too inconsiderable for such great matters, more especially in this illustrious age, when Cicero himself, if he were living, would be constrained to hide himself in some dark corner.\*

"But in order to appease my enemies and satisfy the desires of many friends, I here publish my thoughts. I publish them, holy Father, that I may dwell the more safely under your protection. All those who desire it may here see with what simplicity of heart, I have petitioned the supreme authority of the church to instruct me, and what respect I have manifested for the power of the keys.†

\* "*Sed cogit necessitas me anseram strepere inter olores,*" adds Luther. (L. Epp. i. 121.)

† *Quam puré simpliciterque ecclesiasticam potestatem et reverentiam clavium quæsierim et coluerim.* (Ibid.)



If I had not acted with propriety, it would have been impossible that the serene Lord Frederic, Duke and Elector of Saxony, who shines foremost among the friends of the apostolic and Christian truth should have endured that one, so dangerous as I am asserted to be, should continue in his university of Wittemberg.

"Therefore, most holy Father, I throw myself at the feet of your Holiness, and submit myself to you, with all that I have and all that I am. Destroy my cause or espouse it: pronounce either for, or against me; take my life, or restore it as you please; I will receive your voice as that of Christ himself, who presides and speaks through you. If I have deserved death, I refuse not to die;\* the earth is the Lord's, and all that therein is. May He be praised for ever and ever. May He maintain you to all eternity. Amen.

"Signed the day of the Holy Trinity, in the year 1518. Brother Martin Luther, Augustine."

In this letter we see the man of candour and sincerity, not the blind fanatic or ultraist which he has sometimes been considered. In a letter written the same day to Staupitz, the Vicar General of his order, he says in conclusion:

"As for those who threaten me, I have no answer for them but the saying of Reuchlin: 'The poor man has nothing to fear, for he has nothing to lose.†' I have neither money nor estate, and I desire none. If I have sometimes tasted of honour and good report, may He who has begun to strip me of them finish his work. All that is left me is this wretched body, enfeebled by many trials—let them kill it by violence or fraud, so it be to the glory of God: by so doing they will but shorten the term of my life by a few hours. It is sufficient for me that I have a precious Redeemer, a powerful High Priest, my Lord Jesus Christ. I will praise him as long as I have breath. If another will not join me in praising him, what is that to me?"

But while he was placing confidence in Rome, Rome was entertaining thoughts of vengeance against him. Cardinal Raphael de Rovera had written as early as the 3d of April, in the Pope's name, to Frederic, intimating that some suspicion

\* Quare, beatissime Pater, prostratum me pedibus tuæ Beatitudinis offero, cum omnibus quæ sum et habeo; vivifica, occide; voca, revoca; approba, reproba, ut placuerit. Vocem tuam vocem Christi in te præsentis et loquentis agnoscam. Si mortem merui, non recuso. (L. Epp. i. p. 121.)

† Qui pauper est nihil timet, nihil potest perdere. (L. Epp. i. 118.)

was entertained of his fidelity, and to desire him not to protect Luther.

We are told also, on the authority of Father Paul, that Luther was served with a citation on the 5th August, commanding him to appear at Rome within 60 days, and clear himself of all the accusations alleged against him. The Emperor Maximilian was then holding a Diet of the empire at Augsburg—so famous afterwards as the place where Charles V. in person held a Diet in 1530, when the Lutheran Confession of Faith was drawn up—and wrote to the Pope on the very day that the citation was served on Luther, urging the immediate interference of the Holy See to quiet the religious disturbances of the empire, and pledging himself to enforce, throughout all his dominions, the measures which his Holiness might dictate.

The Emperor's letter at once roused the Pope to activity; and without waiting for the expiration of the 60 days, he wrote on the 7th August to Thomas de Vio, Cardinal of Gaeta—commonly called Cajetan, from Gaeta where he was born, who was his Legate at the Imperial Court—ordering him to cite Luther instantly before him; and if he persisted in his opinions to detain him a prisoner until he should receive instructions from Rome. He also wrote to the Elector, informing him of the instructions sent to the Cardinal, and exhorting him to use all diligence that this "son of iniquity" be sent to Rome if required; but promising that if found innocent Luther should return in safety, as the Holy Father was mercifully inclined.

This change in the councils of the Pope, though apparently it indicated only greater activity and zeal for the suppression of heresy, and was the result, in a measure, of a suggestion which had its origin no doubt with the great enemy of truth, yet was directed by the good hand of God for Luther's protection. It was also the effect in part of the representations, on the one side by the Legate, who, mortified in not having excited a general war against the Turks—which was a part of his commission—was anxious to signalize his embassy by some splendid service, such as the extirpation of Luther's

heresy would undoubtedly be, and had therefore requested that Luther might be examined before him in Germany, and on the other, by the Reformer's friends, who foresaw in his going to Rome only a private assassination, or a legalized murder. D'Aubigne says—

"The friends of Luther did not confine themselves to consultations and complaints. Spalatin wrote, on the part of the Elector, to Renner, the Emperor's secretary: 'Doctor Martin will willingly submit himself to the judgment of any of the universities of Germany, except Erfurth, Leipzic, and Frankfort on the Oder, which have forfeited their claim to be regarded as impartial. It is out of his power to appear at Rome in person.'

"The members of the university of Wittemberg addressed an intercessory letter to the Pope himself. 'His weak health,' they said, speaking of Luther, 'and the dangers of the journey, make it difficult, and even impossible, that he should obey the order of your Holiness. His distress and his entreaties incline us to compassionate him. We beseech you then, most Holy Father, as obedient children, to look upon him in the light of one who has never been tainted by any doctrines opposed to the tenets of the Romish Church.'

"The university, in its solicitude, addressed another letter the same day to Charles von Miltitz, a Saxon gentleman, who was chamberlain to the Pope, and was much esteemed by him. In this letter they gave a more decided testimony in favour of Luther, than they had dared to do in the former. 'The reverend father, Martin Luther, the Augustine,' said they, 'is the noblest and most distinguished member of our university. - For several years, we have been witnesses of his talent, his learning, his intimate acquaintance with arts and literature, his irreproachable morals, and his truly Christian deportment.\*' This strong sympathy of those about him is one of the greatest proofs of Luther's worth.' \* \* \*

"Luther did not now stand alone; and though his faith needed no other support than that of God himself, he had called up on all sides a power that protected him from his enemies. The voice of this man had been heard by the whole German nation. From his sermons and writings issued beams of light which awakened and illuminated his contemporaries. The energy of his faith rushed like a stream of fire upon the frozen hearts of men. The life

\* L. Opp. (lat.) i. 183, 184. L. Opp. (L.) xvii. 171, 172.

which God had given to this extraordinary mind was imparted to the dead body of the church. Christendom, which had remained motionless for so many years, was now alive with religious enthusiasm. The popular attachment to the superstitions of Romanism was daily lessening; those who came with money in hand to purchase pardon were every day fewer;\* and the reputation of Luther was every day extended. Men's thoughts were directed toward him, and he was hailed with affection and respect, as the intrepid defender of truth and freedom.† Doubtless all did not penetrate the depths of the doctrines he proclaimed. It was enough for the greater number to know that the new doctor stood up against the Pope; and that, at his powerful word, the dominion of the priests and monks was tottering to its fall. The attack of Luther was to them like a beacon-fire on a mountain-top, which announces to a whole people the moment for bursting their bonds."

The decision of the Pope, however, to have Luther cited before his Legate in Germany, was only another device for securing his person, and having him eventually sent to Rome: for his instructions on this point to Cajetan were,

"If he should persist in his stubbornness, and you fail to get possession of his person, we give you power to proscribe him in all places in Germany; to put away, curse, and excommunicate all those who are attached to him, and to enjoin all Christians to shun their society."

"Even this is not enough.

"And to the end," he continues, "that this pestilence may the more easily be rooted out, you will excommunicate all the prelates, religious orders, universities, communities, counts, dukes, and potentates, the Emperor Maximilian excepted, who shall neglect to seize the said Martin Luther, and his adherents, and send them to you under proper and safe custody. And if, (which God forbid,) the aforesaid princes, communities, universities, and potentates, or any who belong to them, shelter the said Martin and his adherents, or give them publicly or secretly, directly or indirectly, assistance and advice, we lay an interdict on these princes, communities, universities, and potentates, with their towns, boroughs, countries, and villages, as well as on the towns, boroughs, countries, and villages, where the said Martin shall take refuge, as long as he

\* *Rarescebant manus largentium.* (Cochläus, 7.)

† *Luthero autem contra augubatur auctoritas, favor, fides, æstimatio.*



shall remain there, and three days after he shall have quitted the same."

Such was the treatment that awaited Luther. The Roman despot had prepared every thing to crush him. Even the quiet grave was to be invaded; for those who should not obey the orders of the Legate, without delay or murmur, were declared reprobate, unable to perform any lawful act, and not entitled to Christian burial. Even the semblance of a just and impartial inquiry had been disregarded, and Luther had been declared a heretic, not only before he had been heard, but long before the expiration of the term allowed for his personally appearing.

"When Luther came to the knowledge of this brief, he gave free expression to his indignation. 'The most remarkable part of the transaction is this,' said he; 'the brief was issued the 23d of August; I was summoned the 7th of August; so that between the summons and the brief, sixteen days had elapsed. Now, make the calculation, and you will find that my Lord Jerome, Bishop of Asculan, proceeded against me, pronounced judgment, condemned me, and declared me a heretic, before the summons reached me, or, at the most, within sixteen days after it had been forwarded to me. Now, I ask what becomes of the sixty days that are granted me in the summons itself. They began the 7th of August—they would expire the 7th of October. . . . Is this the style and manner of the Roman Court, that in the same day she summons, exhorts, accuses, judges, condemns, and declares guilty, and this, too, in the case of one who is at such a distance from Rome, and who can have no knowledge of what is going on? What answer can they make to all this? They certainly forgot to clear their brains with hellebore, before they had recourse to such clumsy artifice.'"\*

In the midst of these trials the Lord, in loving kindness, sent Luther a friend who could sympathize with him and comfort him in his hours of despondency. This was *Philip Melancthon*, one of the brightest and yet sweetest and mildest stars which composed the glorious galaxy of the Reformation.

His father was a skilful master-armourer in Bretten, a small town of the Palatinate. He was remarkable for the perfect up-

rightness of his dealing. He would often refuse to take from purchasers the price they offered for his goods, and if he knew they were poor would give back their money. He regularly rose at midnight, and offered a prayer upon his knees. His mother appears to have been very affectionate, discreet, and prudent. Some old German rhymes are ascribed to her pen.

"Philip was not eleven years old when his father died. Two days before his death, George summoned his son to his bedside, and exhorted him to 'set the Lord always before him.' 'I foresee,' said the dying man, 'that stormy times are at hand. I have witnessed great things; but there are greater still in preparation. God preserve, and guide you, my son!' After receiving his father's blessing, Philip was sent to Spire, that he might not be present at his father's death. He wept bitterly on taking his departure.

"Reuter, the worthy bailiff, Philip's grandfather, who had a young son of his own, performed a father's part towards the orphan. \* \*

"Philip was remarkable for the excellence of his understanding, his quickness in acquiring, and his talent for communicating knowledge. - He could never be idle, but was always seeking for some one with whom he might discuss the things he had heard.\* It often happened, that learned foreigners passed through Bretten, and visited Reuter. On such occasions, the bailiff's grandson, immediately accosted them, engaged them in conversation, and pressed them so closely on the subjects discussed, that by-standers were astonished.

"To a powerful genius he united great sweetness of disposition, and thus gained the favour of all who knew him. He had an impediment in his speech; but, following the example of the illustrious Grecian orator, he laboured with so much perseverance to overcome this defect, that in after life no traces of it were perceptible. \* \* \*

"At twelve years of age Melancthon went to the university of Heidelberg. It was there he began to slake his thirst for knowledge. At fourteen he was made bachelor. In 1512 Reuchlin invited him to Tubingen, where many eminent scholars were assembled. He attended the lectures of the theologians, the physicians, and the jurisconsults. There was no kind of knowledge that he deemed unworthy of pursuit. He sought not for fame, but for the possession and advantage of learning.

\* Quiescere non poterat, sed quærebat ubique aliquem cum quo de auditis disputaret. (Camerarius, Vita Melancthi. . 7.)

Holy Scripture especially engaged his attention. Those who frequented the church of Tübingen had remarked that he had frequently a book in his hand, which he read between the services. The mysterious volume seemed larger than the ordinary mass books: and a report was circulated that Philip on such occasions read some profane author. But it turned out that the suspected book was a copy of the Holy Scriptures, recently printed at Bâle by John Frobenius. He continued to use this book all his life, with the most diligent attention. He always carried about him this precious volume, taking it with him to the various public assemblies which he was called on to attend.\* Rejecting the vain systems of the schoolmen, he adhered to the plain word of God. Erasmus, writing at that time to Œcolampadius, thus expresses himself: 'I have the highest opinion and the most brilliant expectations of Melancthon. May our Lord so order events, that he may long survive us! He will altogether eclipse Erasmus.†

'Nevertheless, Melancthon then partook of the errors of his time. 'I shudder,' said he, at an advanced period of his life, 'when I think of the superstitious respect I paid to images, while I was yet a Papist.‡

"In 1514, he was made Doctor of Philosophy, and began to lecture publicly. He was then seventeen. The grace and charm which he communicated to his instructions formed a striking contrast to the tasteless method then followed by the doctors, and especially by the monks. He took an active part in the contest in which Reuchlin was engaged with the ignoramuses of his time. Agreeable in conversation, gentle and graceful in manners, and beloved by all who knew him, he soon acquired great authority and established reputation among the learned.

"It was at this time that the Elector Frederic formed the design of inviting some man of distinguished learning to become professor of the ancient languages in his university in Wittemberg. He applied to Reuchlin, who recommended Melancthon. Frederic foresaw the celebrity that the young Grecian would confer on an institution so dear to him—and Reuchlin, overjoyed at so favourable an opening for his young friend, wrote to him in the words of the Lord to Abraham; 'Get thee out from thy country, and from thy kindred, and from my father's house, and I will make thy name

\* Camerar. Vita Philip Melancthonis, p. 16.

† Erasmi Epist. I. p. 405.

‡ Horresco quando cogito quomodo ipso accesserim ad statuas in papatu. (Explicat Evang.)

great, and thou shalt be a blessing.' 'Yes,' continued the old man, 'I trust it will be thus with thee, my dear Philip, my disciple and my joy.\* Melancthon acknowledged the voice of God in this summons. All the university grieved at his departure: yet were there some who envied and hated him. He bade farewell to his native place, exclaiming, 'The will of the Lord be done!' He was then one-and-twenty. \* \* \*

"Melancthon arrived at Wittenberg on the 25th of August, 1518, two days after Leo X. had signed the brief addressed to Cajetan, and the letter to the Elector. \* \* \*

"On the 29th of August, being four days after his arrival, he delivered his inaugural discourse. The whole university was convened on the occasion. The lad,† as Luther calls him, spoke such elegant Latin, and manifested so much learning, so cultivated an understanding, and such sound judgment, that all his auditors were astonished.

"When he had concluded his speech, all crowded around him to offer their congratulations; but no one felt more delighted than Luther. He hastened to communicate to his friends the sentiments of his heart. 'Melancthon,' said he, writing to Spalatin on the 31st of August, 'delivered, only four days after his arrival, so beautiful and learned an oration that it was heard by all with approbation and astonishment. We soon got over the prejudices we had conceived from his personal appearance; we now extol and admire his eloquence. \* \* \*

"Four days after his inauguration, Luther again wrote to Spalatin:

"I commend to your special regard that most learned and very amiable Grecian, Philip. His lecture room is always crowded. All the theologians, especially, attend his lectures. He puts them all, whether they be in the upper, the lower, or the middle classes, upon learning Greek.†

"Melancthon, on his part, felt he could return Luther's affection. He soon discerned in him a kindness of disposition, a strength of mind, a courage, and a wisdom, which till then he had never found in any man. He revered and loved him. 'If there be any one,' said he, 'that I love and embrace with my whole heart, it is Martin Luther.'§

\* Meum opus et meum solatium. (Corp. Ref. i. 33.)

† Puer et adolescentulus, si ætatem consideres. (L. Epp. i. 141.)

‡ Summons cum mediis et infinis studiosos facit græcitatils. (L. Epp. i. 140.)

§ Martinum, si omnino in rebus humanis quidquam, vehementissimè diligo, et animo integerrimo complector. (Mel. Epp. i. 411.)



"With such feelings did Luther and Melancthon meet; and their friendship continued till death. We cannot sufficiently admire the goodness and wisdom of God, in bringing together two men so different, and yet so necessary to each other. Melancthon was as remarkable for calmness, prudence, and gentleness, as Luther was for wisdom, impetuosity, and energy. Luther communicated vigour to Melancthon—Melancthon moderated Luther. They were like positive and negative agents in electricity, by whose reciprocal action an equilibrium is maintained. If Melancthon had not been at Luther's side, the torrent might have overflowed its banks—when Luther was not by, Melancthon faltered, and gave way even where he ought not.\* Luther did much by *power*: Melancthon did no less, perhaps, by following a slower and gentler method. Both were upright, open-hearted, and generous; both, full of love for the word of eternal life, proclaimed it with a fidelity and devotion which governed their whole lives. \* \* \*

"The impulse that Melancthon gave to Luther in his work of translating the Bible, is one of the most memorable circumstances of the friendship between these great men. As early as 1517, Luther had made some attempts towards that translation. He got together as many Greek and Latin books as he could collect. With the aid of his dear Philip, his labour now proceeded with fresh energy. Luther obliged Melancthon to take part in his researches, consulted him in difficult passages; and the work, which was destined to be one of the grandest works of the Reformer, advanced more securely and rapidly to its completion. \* \* \*

"The order for his appearance at Augsburg, before the Cardinal Legate, at length arrived. It was now with one of the princes of the Roman church that Luther had to do. All his friends besought him not to set out.† They feared that a snare might be laid for him on his journey, or a design formed against his life. Some set about finding a place of concealment for him. \* \* \*

"From different quarters Luther received alarming information. Count Albert of Mansfeldt sent him a messenger to abstain from setting out, because some great nobles had bound themselves by an oath, to seize and strangle, or drown him.‡ But nothing could shake his resolution. He would not listen to the Vicar-general's offer. He will not go and hide in the convent of Salzburg: he will continue faithfully on that stormy stage where the hand of God

\* Calvin, writing to Sleidan, observes: "Dominus cum fortiore spiritu instruat, ne gravem ex ejus timiditate jacturam sentiat posteritas."

† (Contra omnium amicorum consilium comparui.)

‡ Ut vel stranguler, vel baptizer ad mortem. (L. Epp. i. 120.)

has placed him. It is by perseverance in the midst of opposers, by loudly proclaiming the truth in the midst of the world, that the kingdom of the truth is advanced. Why then should he flee? He is not of those who draw back unto perdition, but of those who believe to the saving of their souls. That word of the Master, whom he is resolved to serve and love continually, resounds in his heart: 'Whosoever shall confess me before men, him will I confess before my Father which is in heaven.' Everywhere, in the history of Luther, and of the Reformation, do we find ourselves in presence of that intrepid spirit, that elevated morality, that boundless charity, which the first establishment of Christianity had exhibited to the world. \* \* \*

"With what feelings must he have quitted Wittemberg, and directed his steps towards Augsburg, where the Pope's legate awaited him! The object of his journey was not like that to Heidelberg—a friendly meeting—he was about to appear, without any safe-conduct, before the delegate of Rome; perhaps he was going to meet death. But his faith was not in word, it was in truth. Therefore it was that it gave him *peace*; and he advanced without fear, in the name of the Lord of Hosts, to bear his testimony to the Gospel. \* \* \*

"The courage of the Doctor, who was repairing quietly on foot to attend a summons, which, for so many before him, had been a summons to die, astonished those who beheld him. Interest, wonder, and compassion successively took possession of their hearts. John Kestner, provisor of the Cordeliers, struck with apprehension at the thought of the dangers that awaited his guest, said: 'My brother, you have to meet Italians at Augsburg. They are shrewd people, subtle antagonists, and will give you enough to do. I fear you will not be able to defend your cause against them. They will cast you into the fire, and the flames will consume you.\*' Luther answered gravely: 'My dear friend, pray to our Lord God, who is in heaven, and put up a paternoster for me and for his dear child Jesus, whose cause is mine—that he may be favourable to *him*. If He maintains his cause, mine is safe; but if he will not maintain it, certainly it is not in me to maintain it; and it is he who will bear the dishonour.'

"Luther continued his journey on foot, and arrived at Nuremberg. Being about to present himself before a prince of the church, he wished to make a suitable appearance. The dress he wore

\* *Profecto in ignem te conjicient, et flammis exurent.* (Melch. Adam. Vita Myconii, p. 176, Ref. Hist. p. 30.)

was old, and much the worse for his journey. He therefore borrowed a monk's frock of his faithful friend Wenceslas Link, the preacher at Nuremberg. \* \* \*

"They arrived at Augsburg in the evening of Friday, the 7th of October, and alighted at the convent of the Augustines. Luther was much exhausted; but he rapidly recovered; and doubtless his faith and the vivacity of his mind greatly conduced to his restoration to health.

"Immediately on his arrival, and before he had seen any one, Luther, desiring to show every mark of respect to the Legate, begged Wenceslas Link to go to his house, to announce that he was in Augsburg. Link did so, and respectfully intimated to the Cardinal, on behalf of the Doctor of Wittemberg, that the latter was ready to appear before him whenever he should require his attendance. De Vio was rejoiced at this intelligence. At length, then, he had the hot-headed heretic in his power; he inwardly resolved that he should not leave Augsburg as he had entered it.

"The Diet was over. The Emperor and the Electors had already left the place. The Emperor, it is true, had not finally taken his departure, but was hunting in the environs. The representative of Rome alone remained at Augsburg. Had Luther arrived whilst the Diet was sitting, he would have met powerful friends; but everything now seemed likely to yield before the papal authority." \* \*

The following is Luther's account of the preliminaries to his interview with Cajetan as given in his Autobiography.

"I entered Augsburg poor and on foot, my expenses on my journey having been defrayed by the Elector Frederic, from whom I also carried letters of recommendation to the senate, and to certain worthy persons. I was three days in the city before I saw the Cardinal, although I was frequently summoned to an interview; for I kept aloof by the advice of certain excellent friends, who dissuaded me not to hazard a meeting with such powerful individuals until I obtained a safe-conduct from the Emperor Maximilian. The Cardinal summoned me each day, and ordered the messenger to inform me that I had given him enough of trouble, but that, if I would retract my opinions, all things would be right. I had no faith, however, in their promises and prevarications. At the expiration of three days, the Archbishop of Trent arrived. I came before him most humbly; I fell at his feet, and remained in that position until he thrice ordered me to rise. My conduct pleased him greatly, and he imagined that I intended to retract. But when I saw him



next day, I refused to do so in the slightest particular. 'Do you think,' he asked me, 'that the Pope cares about Germany? Do you think that the princes will defend *you* with arms and armies? Certainly they will not. Where, then, will you find refuge?' 'Under heaven,' I replied. On the third day also one of the Cardinal's attendants waited upon me, and requested to know why I had not yet made my appearance, the Cardinal having graciously waited for me so long. I replied; that certain excellent individuals, to whom I had been recommended by the Elector Frederic, had urged upon me the necessity of procuring the Emperor's safe-conduct, and when it was obtained I would instantly attend the Cardinal. To this observation he replied with considerable warmth, 'What! do you think the Elector will take up arms on your account?' 'I am unwilling,' I said, 'to be the cause of such an extremity.' 'But if you had the Pope and Cardinals in your power,' asked he, 'what would you do with them?' 'I would show them all honour and reverence,' I replied. He snapped his fingers after the Italian manner, and cried 'Hem!' after which he departed, and I saw him no more. On that day, the imperial senate informed the Cardinal that the Emperor's safe-conduct had been obtained, and entreated him to deal gently with me. I was told that he said, 'It is well; I shall act according to my instructions.' These incidents occurred at the commencement of the business."

The Cardinal was a man of considerable talent, moderate principles, and extremely anxious for the peace of the church. The learned Mosheim indeed represents him as proud and domineering, and says that he irritated the bold and energetic spirit of Luther. No doubt he greatly mistook the man, with whom he had to deal, and was too confident that he would *retract* when distinctly commanded to do so, by such a personage as himself, backed by all the authority of his Holiness the Pope. He did not attempt to refute Luther's opinions, though unwarily he was drawn into a discussion concerning the constitution of Clement VI., but only called upon him to submit to the mandate of the church. Yet his conduct on the whole was dignified. We can extract only a few particulars of the Conference.

"Luther repaired to the house of the Legate, accompanied by the prior of the Carmelites, his friend and host, by two friars of the convent, by Doctor Link, and by an Augustine, probably the



same that had accompanied him from Nuremberg. Scarcely had he entered the Legate's palace, when all the Italians, who composed the train of this Prince of the church, flocked round him, desiring to see the famous Doctor, and pressed him so closely that he could hardly proceed. On entering the room where the Cardinal was waiting for him, Luther found him accompanied by the apostolical nuncio and Serra Longa. His reception was cool, but civil; and, according to Roman etiquette, Luther, following the instructions of Serra Longa, prostrated himself before the Cardinal; when the latter told him to rise, he knelt; and when the command was repeated, he stood erect. Several of the most distinguished Italians of the Legate's household entered the room, in order to be present at the interview, impatient to see the German monk humble himself before the Pope's representative.

"The Legate was silent. He expected, says a contemporary, that Luther would begin his recantation. But Luther waited reverently for the Roman Prince to address him. Finding, however, that he did not open his lips, he understood his silence as an invitation to open the business, and spoke as follows:

"Most worthy father, upon the summons of his Holiness the Pope, and at the desire of my gracious Lord, the Elector of Saxony, I appear before you, as a humble and obedient son of the holy Christian church; and I acknowledge that it was I who published the propositions and theses that are the subject of inquiry. I am ready to listen with all submission to the charges brought against me, and, if I am in error, to be instructed in the truth.'

"The Cardinal, who had determined to assume the tone of a kind and compassionate father towards an erring child, answered in the most friendly manner, commended Luther's humility, and expressed the joy he felt on beholding it, saying: 'My dear son, you have filled all Germany with commotion by your dispute concerning indulgences. I hear that you are a doctor well skilled in the Scriptures, and that you have many followers. If, therefore, you wish to be a member of the church, and to have in the Pope a most gracious lord, listen to me.'

"After this exordium, the legate did not hesitate to tell him all that he expected of him, so confident was he of his submission: 'Here,' said he, 'are three articles which, acting under the direction of our most holy Father, Pope Leo the Tenth, I am to propose to you:

"First, you must return to your duty; you must acknowledge your faults, and retract your errors, your propositions, and sermons. Secondly, you must promise to abstain for the future, from

propagating your opinions. And, thirdly, you must engage to be more discreet, and avoid every thing that may grieve or disturb the church."

"LUTHER.—'Most worthy father, I request to be permitted to see the Pope's brief, by virtue of which you have received full power to negotiate this affair.'

"DE VIO.—'Your command, my son, cannot be complied with. You have to acknowledge your errors; to be careful for the future what you teach; not to return to your vomit; so that you may rest without care and anxiety; and then, acting by the command and on the authority of our most holy father the Pope, I will adjust the whole affair.'

"LUTHER.—'Deign, then, to inform me wherein I have erred.'

"At this request, the Italian courtiers, who had expected to see the poor German fall upon his knees and implore mercy, were still more astonished than before. Not one of them would have condescended to answer so impertinent a question. But De Vio, who thought it scarcely generous to crush this feeble monk by the weight of all his authority, and trusted, moreover, to his own learning for obtaining an easy victory, consented to tell Luther what he was accused of, and even to enter into discussion with him. We must do justice to the general of the Dominicans. It must be acknowledged, that he showed more equity, a greater sense of propriety, and less irritation, than have subsequently been exhibited in a majority of similar cases: He assumed a tone of condescension, and said:

"My beloved son! there are two propositions put forward by you, which you must, before all, retract: 1st. "The treasure of indulgences does not consist of the merits and sufferings of our Lord Jesus Christ:"—2ndly. "The man who receives the holy sacrament must have faith in the grace offered to him." \* \* \* \* \*

"Cajetan continued: 'I will not bring forward the authority of St. Thomas, and the other scholastic doctors to confute these errors; I will rest entirely on the holy Scriptures, and speak to you in perfect friendship.'

"Nevertheless, when De Vio proceeded to bring forward his proofs, he departed from the rule he had lain down.\* He combated Luther's first proposition by an *Extravagance* or *Constitution*† of Pope Clement; and the second, by all sorts of opinions from the scholastic divines. The discussion turned at its outset upon this constitution

\* L. Opp. (L.) xvii. p. 180.

† This name is given to certain Constitutions of the Popes, collected and appended to the Canon Law.

of the Pope in favour of indulgences. Luther, indignant at hearing what authority the Legate attributed to a decree of Rome, exclaimed:

“I cannot receive such constitutions as sufficient proofs on subjects so important. For they wrest the holy Scriptures, and never quote them to the purpose.’

“DE VIO.—‘The Pope has authority and power over all things.’

“LUTHER (*warmly*).—‘Save the Scriptures.’\*

“DE VIO (*in derision*).—‘Save the Scriptures! . . . Do not you know that the Pope is higher than the Councils, for he recently condemned and punished the council of Bâle.’

“LUTHER.—‘But the university of Paris has appealed against his decision.’

“DE VIO.—‘Those gentlemen of Paris will receive their desert.’

“The Cardinal and Luther then proceeded to discuss the second article, namely, the *faith* that Luther declared to be necessary to render the sacraments efficacious. Luther pursuing his usual method, quoted, in favour of the opinion that he maintained, several passages of Scripture. But the Legate received them with derision. ‘It is of faith in general that you are speaking now,’ said he. ‘Not so,’ replied Luther. One of the Italians, the Legate’s master of the ceremonies, provoked at Luther’s resistance and answers, was burning with desire to speak. He often attempted to interrupt the conversation; but the Legate commanded silence. At last he was obliged to reprove him in so authoritative a tone, that the master of the ceremonies left the room in confusion.†

“‘As to indulgences,’ said Luther to the Legate, ‘if you can prove to me that I am mistaken, I am ready to receive instruction. We may leave that subject open, without compromising our faith as Christians. But as to that other article, concerning *faith*, if I yielded any thing here, I should be denying Christ. I cannot, therefore, and I will not yield that point, and by God’s help I will hold it to the end.’

“DE VIO (*beginning to lose temper*).—‘Whether you will or will not, you *must* this very day retract that article, or else for that article alone, I will proceed to reject and condemn all your doctrine.’

“LUTHER.—‘I have no will but the Lord’s. He will do with me what seemeth good in his sight. But had I a hundred heads, I would rather lose them all than retract the testimony I have borne to the holy Christian faith.’

\* *Salva Scriptura*.

† *L. Opp. (L.)* xvii. p. 180.

"DE VIO.—I am not come here to argue with you. Retract, or prepare to endure the punishment you have deserved.'"\*

As Luther now showed a disposition to withdraw, Cajetan said to him, with much condescension, repeating the question several times, Do you wish that I should give you a safe conduct to repair to Rome? But the Reformer was too sensible of the dangers awaiting him, even at Augsburg to fall into that snare. He had no intention of putting his head into the lion's mouth. He therefore withdrew, strengthened in spirit. The next day he appeared with a Notary; and, attended by several friends, he entered the following written *Protest*.

"I declare that I honour the holy Roman church, and, moreover, that I will continue to do so. I have sought after truth in my public disputations, and what I have taught, I, to this hour, regard as right, true, and Christian. Nevertheless I am but a man, and I may be mistaken. I am therefore willing to be instructed and corrected wherever I may have erred. I declare myself ready to answer by word of mouth, or in writing, all objections and all charges that the illustrious Legate may bring against me. I declare myself willing to submit my theses to the decision of the four universities of Bâle, Fribourg in Brisgau, Louvain, and Paris, and to retract whatever they shall declare to be erroneous. In a word, I am ready to do all that can be required of a Christian man. But I solemnly protest against the method that has been pursued in this affair, and against that strange assumption which would oblige me to retract, without having convicted me of error."†

The Cardinal affecting mildness said, that such a protest was quite unnecessary. That he was anxious to settle the affair with paternal kindness; but when Luther attempted to speak he bore him down with a torrent of words, and would allow him no opportunity to reply. Luther finding that he could not be heard, requested leave to put in a written answer, to which at length the Legate incautiously assented and Luther again retired.

"On the following day, Luther returned to the Cardinal's palace, attended by the counsellors of the Elector. The Italians crowded

\* L. Opp. (L.) xvii. p. 180, 183, 206, &c.

† Seckend. p. 137.



round him as usual, and a number of them were present at the conference. Luther stepped forward and presented his declaration to the Legate. The Cardinal's attendants gazed intently on his writing, in their eyes so daring and presumptuous. The following is the declaration which the Doctor of Wittemberg handed to their master:\*

"You charge me upon two points. And first you bring against me the constitution of Pope Clement VI., in which it is asserted that the treasure of indulgences is the merit of the Lord Jesus Christ, and of the saints; an assertion which I deny in my theses.

"Panormitanus' continues he, (applying that designation to Ives, Bishop of Chartres, toward the close of the eleventh century, and author of the famous collection of ecclesiastical law called *Panormia*)—Panormitanus in his first book declares, that, in what pertains to our holy faith, not only a General Council, but even a private Christian, is above the Pope, if he can adduce clearer testimony from the Scriptures, and better reasons.† The voice of our Lord Jesus Christ is far above the voice of all men, by whatever names they may be called.

"What most disturbs me and excites my most painful reflections is, that this constitution contains in it many things altogether contrary to the truth. First, it asserts that the *merits* of the saints form a treasury; whilst the whole volume of Scripture testifies that God rewards us far more richly than we have deserved. The prophet exclaims: 'Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.'‡ 'Woe to man,' says St. Augustine, 'however honourable and praise-worthy his life may be, if God were to pronounce a judgment upon him from which mercy should be excluded.'§

"Thus, then, the saints are not saved by their merits, but solely by the mercy of God, as I have declared. I maintain this, and I take my stand upon it. The words of holy Scripture, which teach us that the saints have not *merit* enough, ought to be more regarded than those words of men, which affirm that they have merits in superabundance. For the Pope is not above, but under the authority of the word of God."

He also showed that if the indulgences could not consist

\* L. Opp. (L.) xvii. 137.

† Ostendit in materiâ fidei non modò generale concilium esse super papam sed etiam quemlibet fidelium, si melioribus nitatur auctoritate et ratione quam papa. (L. Opp. lat. i. p. 209.)

‡ Ps. 143. 2.

§ Confess ix.

in the merits of the saints, neither could they in the merits of Christ. "No," he exclaimed, "the righteousness of Christ Jesus is not a treasure of indulgences excusing us from good works, but a treasure of grace *quicken*ing us to perform them. The righteousness of Christ is applied to the faithful, not by indulgences, not by the keys, but by the Holy Ghost alone, and not by the Pope. "I have affirmed," said he, adverting to the second charge, "that no man can be justified before God except by faith." He ended by saying:

"Deign, then, to intercede in my behalf with our most holy lord the Pope Leo X., that he may not treat me with so much severity. My soul seeks the light of truth. I am not so proud, nor so set upon vain-glory, that I should be ashamed to retract, if I had taught what is not agreeable to the truth. My greatest joy will be to see the triumph of that doctrine which is according to the mind of God. Only let me not be forced to do any thing that is against my conscience."

The Legate took the declaration, and having coolly told Luther that he had wasted many words, and written little to the purpose, he renewed the cry, retract, retract! But Luther was inflexible.

"Then the Cardinal began a long speech, borrowed from the writings of St. Thomas; he again extolled with all his might the constitution of Clement VI.; he persisted in maintaining that, in virtue of that constitution, the very merits of Christ are distributed to the faithful by means of the indulgences: he thought he had silenced Luther. The latter at times attempted to speak; but De Vio scolded and thundered on without intermission, and, as on the previous occasion, claimed the sole right to be heard.

"This manner of proceeding had on the first occasion been in some measure successful; but Luther was not a man to bear with it a second time. His indignation at length broke forth, and it was now his turn to astonish the by-standers, who thought him already conquered by the prelate's volubility. He raised his sonorous voice: he took up the Cardinal's favourite objection, and made him pay dearly for his temerity in entering the lists against him. 'Retract! retract!' repeated De Vio, showing him the constitution of the Pope. 'Well!' said Luther, 'only prove to me, by this constitution, that the treasure of indulgences is the *very merit* of Christ, and I consent to retract, according to the will and pleasure of your eminence . . .'

"The Italians, who had not expected this, exulted at his words, and could not repress their joy at seeing the adversary at length taken in the toils. As to the Cardinal, he was like one beside himself; he laughed aloud—but it was an indignant and angry laugh; he stepped forward, took up the volume containing the famous constitution, turned over the leaves, found the passage, and elated with the advantage he thought he had secured, read it aloud with breathless eagerness.\* The Italians were now triumphant; the counsellors of the Elector were anxious and embarrassed; Luther waited the right moment. At last, when the Cardinal came to these words, 'The Lord Jesus Christ acquired this treasure by his sufferings,' Luther interrupted him; 'Most worthy father,' said he, 'deign to consider this passage well, and to meditate upon it carefully: 'He has acquired.† Christ has acquired a treasure by *his merits*; the merits then are not the treasure; for, to speak with philosophic precision, the cause is a different thing from that which flows from it. The merits of Christ have acquired for the Pope the power of giving such indulgences to the people; but they are not the very merits of the Lord which the Pope distributes. Thus, then, my conclusion is *true*, and this constitution, which you so loudly appeal to, testifies with me to the truth which I declare.'

"De Vio still held the book in his hand; his eyes still rested on the fatal passage: the inference was unanswerable. Behold him taken in the very net he had spread for another; and Luther, with a strong hand, held him fast, to the utter astonishment of the Italian courtiers who surrounded him. The Legate would have eluded the difficulty; but all retreat was closed. From an early stage of the discussion he had given up the testimony of the Scriptures, and that of the Fathers; and had sheltered himself under this *extravagance* of Clement VI., and now he was taken in his strong hold. Still he was too artful to betray his embarrassment. In order to conceal his confusion, the Cardinal abruptly changed the subject, and vehemently attacked Luther on other points of difference. Luther, who detected this skilful manœuvre, drew tighter on every side the net in which he had taken his opponent, making it impossible for him to escape: 'Most reverend father,' said he, in a tone of irony, veiled under the semblance of respect, 'your Eminence must not suppose that we Germans are altogether ignorant of grammar: to be a treasure, and to purchase a treasure, are two very different things.'

\* Legit fervens et aubelans. (L. Epp. i. p. 145.)

† Acquisivit. (L. Epp. i. p. 145.)

"Retract!" exclaimed De Vio, 'retract! or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you, and all your partizans, and all who shall at any time countenance you; and will cast them out of the church. Full power has been given to me for this purpose by the holy apostolic see.\* Think you, that your protectors will stop me? Do you imagine that the Pope can fear Germany? The Pope's little finger is stronger than all the princes of Germany put together.†

"Condescend," replied Luther, 'to forward the written answer I have given you to Pope Leo X., with my most humble prayers.'

"The Legate, at these words, glad to have a momentary respite, again assumed an air of dignity, and turning to Luther, said, in a haughty and angry tone:

"Retract, or return no more!"‡

"The expression struck Luther. He must now answer in another manner than by words. He made an obeisance and withdrew. The counsellors of the Elector followed, and the Cardinal and his Italians, left alone, looked at each other, utterly confounded at such a result of the discussion.

"Luther and De Vio never met again: but the Reformer had made a powerful impression on the Legate, which was never entirely effaced. What Luther had said concerning faith, what De Vio read in the subsequent writings of the Doctor of Wittemberg, considerably changed the Cardinal's sentiments. The theologians of Rome saw with surprise and dissatisfaction the opinions touching justification, which he brought forward in his commentary upon the Epistle to the Romans. The Reformation did not recede, nor did the Reformer retract; but his judge, who had so repeatedly commanded him to retract, changed his views—and himself, indirectly, retracted his errors. Thus the unshaken fidelity of the Reformer was crowned with reward."

Though Luther returned to the Monastery, where he was a guest, with a conscience at peace, he could not but feel that he had reason to apprehend violence. The words of the Cardinal had thrown sufficient light on his designs, and tidings were brought to Luther that it was reported in the city he was to be seized and thrown into a dungeon if he did not

\* L. Opp. (L.) xvii. p. 197.

† L. Opp. (W.) xxii. 1331.

‡ *Revoca aut non revertere.* (L. Opp. (L.) xvii. 202.)



retract; and even that Staupitz his friend, the Vicar General of his Order, had given his consent to this proceeding. Still he remained steadfast. Writing to his friend *Carlstadt* at Wittenberg he says:

"Either I shall return to you unhurt; or else under a sentence of excommunication I must seek shelter elsewhere.

"Whatever may happen to me, quit yourself manfully; stand fast, and glorify Christ joyfully and without fear. . . .

"The Cardinal always styles me 'his dear son.' I know how little that means. Still I am persuaded I should be to him one of the dearest and most acceptable of men, if I would but pronounce the single word: '*Revoco.*' But I will not become a heretic, by renouncing the faith that has made me a Christian. Better far would it be to be cast out accursed, and perish at the stake.

"Farewell, my dear Doctor! show this letter to our theologians—to Amsdorff, to Philip, to Otten, and to others, in order that you may pray for me, and also for yourselves, for it is your cause also that is now trying. It is the cause of the faith of Jesus Christ, and of the grace of God.\*

"Sweet thought! which ever fills with consolation and peace the hearts of those who have borne witness to Jesus Christ, to his divinity and grace, when the world rains upon them from all sides its censures, its interdicts, and its scorn! 'Our cause is the cause of faith in the Lord.' And what sweetness also in the conviction expressed by the Reformer: '*I seem to feel that I am prayed for.*' The Reformation was a work of prayer and of piety toward God. The struggle between Luther and De Vio was, in truth, one of a religious principle, then re-appearing in full vigour, with the expiring strength of the disputatious dialectics of the middle age."

Luther expecting to receive instructions from the Legate still remained at Augsburg. The Counsellors sent by the Elector to watch over his safety, and the other friends who came with him, apprehending a plot to have them all apprehended and cast into prison, left the town; but could not persuade him to accompany them. Not hearing from the Legate he wrote him a submissive letter, but neither to this did he receive any answer. This silence Luther thought ominous of evil, and as he had shown his courage by remaining

\* L. Epp. i. 159.

after the departure of his friends, and nothing further seemed likely to be accomplished by his tarrying, he resolved to inform the Cardinal of his proceeding, leave an appeal to the Pope, and depart.

"On Wednesday, before daybreak, he was up and ready to set out. His friends had advised him to take every possible precaution, fearing, that if his departure were known, it might be opposed. He followed their advice as well as he could. A horse, that Staupitz had left at his disposal, was brought to the door of the convent. Once more he bids adieu to his brethren: he then mounts and sets out, without a bridle for his horse, without boots or spurs, and unarmed. The magistrate of the city had sent him as a guide a horseman, who was well acquainted with the roads. This man conducts him in the dark through the silent streets of Augsburg. They direct their course to a little gate in the wall of the city. One of the counselors, Langemantel, had ordered that it should be opened to him. He is still in the Legate's power. The hand of Rome is still over him; doubtless, if the Italians knew that their prey was escaping, the cry of pursuit would be raised: who knows whether the intrepid adversary of Rome may not still be seized and thrown into prison? . . . At last Luther and his guide arrive at the little gate: they pass through. They are out of Augsburg; and putting their horses into a gallop, they soon leave the city far behind them.

"Luther on leaving, had deposited his appeal to the Pope in the hands of the Prior of Pomesaw. His friends advised him not to send it to the Legate. The Prior was commissioned to have it posted, two or three days after the Doctor's departure, on the door of a cathedral, in the presence of a notary and of witnesses. This was done.

"In this writing Luther declared that he appealed from the most holy Father the Pope, ill-informed in this business, to the most holy Lord and Father in Christ, Leo X. by name, by the grace of God, when *better informed*, &c. &c.\* The appeal had been drawn up in the regular form, by the assistance of the Imperial notary, Gall de Herbrachtingen, in the presence of two Augustine monks, Bartholomew Utzmair and Wengel Steinbies. It was dated the 16th of October."

Thus ended this celebrated interview, by which the Romish church gained no advantage; but Luther acquired great re-

\* *Me'ius informandum.* (L. Opp. lat. i. p. 219.)

putation. The Cardinal was surprised and mortified at his departure, but did not employ the power vested in him to excommunicate the obstinate monk. He however poured forth his indignation in a letter to the *Elector Frederic*, calling upon this prince to send Luther to Rome, or banish him from his dominions. Neither did the Pope proceed at once to fulminate a sentence of excommunication. He took a middle course. He issued a bull through Cardinal de Vio, confirming the doctrine of *indulgences* in the points which had been contested, without mentioning Luther's name, or that of the Elector. This he thought must silence Luther, as he had always declared he would submit to the decision of the church, and would not offend the Elector, whose good offices he wished to secure in the anticipated election of an Emperor. The Cardinal published this decree at Lintz in Austria, on the 13th December, 1518. But Luther had anticipated the blow, and taken his position in a place of security. On the 28th November he had appealed, in the chapel of Corpus Christi at Wittemberg, *from the Pope to a General Council*. This appeal, being printed, was spread far and wide. In it he protested that he had no intention of saying any thing against the authority of the Apostolic See, and the Pope *duly informed*. "But," continued he, "seeing that the Pope, who is God's Vicar upon earth, may, like any other man, fall into error, commit sin, and utter falsehood, and that the appeal to a General Council is the only safeguard against acts of injustice, which it is impossible to resist—on these grounds, I find myself obliged to have recourse to it." This was launching the Reformation on a new bottom, and the only one on which its conductors could outride the storms about to break upon them.

Luther, who on returning to Wittemberg had felt that he could not expose his friend, the Elector, by remaining in his dominion, contrary to the mandate of the Pope—and had even been officially informed that he must hasten his departure from Wittemberg—while holding a farewell meeting with his friends under the expectation of leaving immediately, received another communication from the Elector, allowing him to remain, in

hope of some adjustment of the existing difficulties by the mediation of a new Legate just appointed by the Pope. This was Count Miltitz; before mentioned. He was a Saxon nobleman of great discretion and influence. He had three several interviews with Luther, and, such was his moderation and address that he induced the Reformer to write a letter to the Pope in which, besides making various explanations, he acknowledged the authority of the church, and offered to abstain from discussions concerning indulgences, should his enemies also be obliged to keep silence. There was in the mind of the Legate, great hope of a satisfactory adjustment of these agitating questions, and to human foresight it seems possible, that a settlement of them might have been made, had not a circumstance occurred which revived all the excitement of the previous discussions, and was the proximate cause of the thunders of the Vatican being at length hurled against Luther, and of his writings being publicly burned by order of the Pope. This event was the famous dispute at *Leipsic*, to which Dr. Eck challenged Carlstadt and Luther. We have room for no particulars of these debates. That between Carlstadt and Eck was principally on the *freedom of the human will*, for which the latter contended and which the former denied. This lasted six days without either gaining the victory, though the advantage seemed rather on the side of Eck. It was followed by a discussion between Luther and Eck on the *supremacy of the Pope, purgatory, indulgences, penance, and the remission of sin by human authority*.

This lasted ten days more, and produced much personal bitterness between the parties. Both claimed the victory, but it was left to the decision of the Universities of Paris and Erfurt. Luther says of Eck, "he neither proved his own positions nor confuted mine." One thing he did, however, he provoked Luther by violent abuse, and personal attacks to withdraw all the submissions he had made to Count Miltitz.

In a letter to the Pope, written after the debate, he refers to Count Miltitz, and to the reconciliation almost effected between him and the church of Rome, which he says, "Dr. Eck completely frustrated by his vanity, lies, hypocrisy, and scurril-



ity." He then proceeds to denounce the usurped supremacy of the Pontiff, and to inform the Pope that there was no further hope of reconciliation. "Let no one," says he, "Most Holy Father, imagine that I will sing a psalmody, unless he wishes to excite a still greater storm. I will admit of no restraint in interpreting the word of God. Except in this, there is nothing to which I will not submit."

Eck and Cajetan being both at Rome when Luther's letter arrived, their influence was employed to stir up the Pope to immediate and decisive measures. A congregation of Cardinals, Prelates, Theologians, and Canonists was summoned to Rome by Leo in June, 1520, who after some discussion agreed on a bull of excommunication against Luther and his followers. They were allowed sixty days to make a public submission and recantation, and to commit their productions to the flames. If they should not thus submit, they were to be anathematized as incorrigible heretics, and all princes and magistrates were commanded to apprehend and send them to Rome, or expel them from their dominions.

Luther was in no way dismayed by this thunderbolt. He published his animadversions on the execrable bull of Leo X. Antichrist—denounced the Pope and Cardinals—and admonished them to repent; and declared that if they did not cease to molest him, he would deliver them all in turn—Pope, Cardinals, Prelates, and their execrable bull to Satan, hoping that they might be liberated at the second coming of Christ.

This was not all. Exasperated that his enemies had publicly burned his writings by order of the Pope, on the 10th December, 1520, he prepared a funeral pile in the city of Wittenberg, surrounded by a scaffolding, for the convenience of spectators. There he appeared accompanied by the rector, doctors, and masters of the University, and many of his adherents, and in sight of great numbers of the citizens, he committed to the flames the "execrable bull," the "decrees of Gro-tian," the extravagance of Clement VI. and Julius II., and the writings of his avowed and bitter enemies, Eck and Emser. The multitude rent the air with their acclamations, and the whole city held a joyful festival. The fame of this exploit

spread throughout the country, and was imitated in various districts of Germany.

When the tidings of this additional contumacy reached Rome, the final sentence of the church was issued January 6, 1521, and Luther was declared an outcast and a heretic, a son of perdition; expelled from the communion of the faithful, and delivered over to Satan. Thus Rome at length drew the sword, in earnest, and threw away the scabbard. Nor had she for ages done this without death following. But besides the other writings of Luther, his first *Commentary on the Epistle to the Galatians*—published soon after the dispute at Leipsic—and his *Appeal to the German nobility* published in June, 1520, had moved almost the whole German nation in his favour; so that the bull met a very cold reception. Another circumstance against it was its being put into the hands of Eck for promulgation, as a Nuncio of the Pope, and not sent as usual to the chief dignitaries of the church. This was considered by them an insult, and they were by no means forward in their efforts to give the decrees effect.

The Emperor Maximilian had also recently died, and the Crown of the Empire, after having been offered to the Elector Frederic, who was considered Luther's patron, had been, by his influence, given to Charles V., a young Prince, who had not at once time to attend to these religious discussions, and if he had, would have been unwilling to allow any violence unpleasant to the Elector who had helped him to the throne. Luther therefore had time to strengthen himself in his new position, until he was called, at the Diet in Worms, to appear before the Emperor in person.

(To be continued.)

## Religious Intelligence.

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### SPIRIT OF POPERY.

THE *Madras Christian Herald*, of May 14, contains notice of a correspondence between Sir Culling Eardley Smith, and the British Roman Catholic Institute, relative to certain statements made by him at a meeting of the London Missionary Society, in September last, to the effect that the Pope in 1842, had received £10,000 for making a woman a saint, and a large sum of money to say a single mass for the Begum Sumroo, the mother of Colonel Dyce Sombre. The result is an admission that the Pope had received £10,000 from the King of Naples for canonizing a female; but it is stated that the money was not taken as a bribe, but to pay lawyers' expenses. "For the legal process," the Com. state, is in reality a very long and expensive law-suit. Counsel are employed for and against the "saint."

In regard to the other charge, the receipt of the money is also allowed, but it is said to have been a voluntary act of charity. No doubt it is easy to apprehend how, on the one hand, the Begum made a *present* of £12,000, and how, on the other, a *gratuitous* mass was said for the Begum's soul. Such *mutual considerations* are not uncommon in illicit commerce; in this case certainly it could not have been said that the money was paid for "*value received*."

The *Herald* well remarks in reference to the first named transaction.

"How truly is Rome declared to be, a *mystery of iniquity*. That a body of English gentlemen should quietly and gravely reason upon the propriety of Pope Boniface's bill of charges for saint-making, and think it a reasonable thing that £10,000 should be charged for the *legal* process—that there should be such a puerile and base prostration of the mind of an English gentleman, in this day, to such gross and childish mummerly and fraud as this, is a *fact* that we find it *most difficult* to comprehend.

"Hearken, my beloved brethren, has not God chosen the *poor* of this world rich in faith, and heirs of the kingdom which He hath promised to them that love him.' James ii. 5. But alas! if it costs 50,000 crowns to be made a saint, no *poor* man's name can ever grace Pope Gregory's Calendar.'"

The same issue contains also a translation, by Sir Culling, of a bull by the Pope of Rome, May 8, 1844, against Bible Societies—an Association in New York called the Christian Alliance—and certain books, especially the History of the Reformation by Merle D'Aubigné, and Memoirs of the Reformation by John M'Crie. We have not room for all the documents at length, but give the principal parts, hoping that our readers will ponder upon them long and deeply. Sir Culling dedicates his translation to the "*Members of the Church of Christ*," by whom he means such as are designated by Peter when he says, "those that have obtained like precious faith with us." His language is:

"Would we know the faith of St. Peter, we need but refer to that confession of belief, on account of which Christ surnamed him *a rock*, and said that on this *rock*, he would build his church; 'thou art the Christ, the Son of the living God.'"

"What then is involved in that confession, and in Christ's acceptance of it? Let us develop St. Peter's creed. It asserts that Jesus is the predicted Christ, or anointed one. It presupposes that God and man are divided, and that Jesus is 'the' person who reunites them. It contemplates a just God, and a guilty race, and asserts Jesus to be the anointed *Priest*† to atone for human guilt. It contemplates God as holy, and man as depraved, and Jesus as the anointed *Prophet*‡ sanctifying his church by the agency of the Divine Spirit. It contemplates a disordered and lawless earth, and Jesus as the anointed *King*,§ who governs the events of the world and rules supreme and alone in his church. It assumes the deity of Christ, for it terms him the Son of God.§ It acknowledges his manhood, for it is a reply to questions in which Christ styled himself 'the Son of man.' The manhood is consented to by Peter, as well as the deity asserted. The Lord's acceptance of St. Peter's confession involves, moreover, the great cardinal doctrine of justification by faith. For He made the belief and avowal of this creed the test of discipleship. Whoever believes and professes what St. Peter believed and professed is built upon the rock, against which the gates of hell shall not prevail."

In calling upon this true church composed of all the living members of Christ's body, to unite in a protest against the assumption of Rome, Sir Culling forcibly adds:

"It would seem that Providence is at present reminding the true church that this her duty has been neglected. There has existed as a visible corporation for about twelve centuries and a half, a false church with a mortal head. She has dethroned Christ, under the pre-

\* Matt. xvi. 16.

† Exodus xxxviii. 41.

‡ 1 Kings xix. 16.

§ John v. 18.



tence that her president is his viceroy—even calling him ‘Vice-God.’ Her head pretends to be a priest (*sacerdos*) and to make priests—to teach authoritatively, and to govern absolutely, even to the extent of assigning eternal punishment and granting free pardon. In her definition of the church, she has substituted for the faith of St. Peter an imaginary succession *from* St. Peter, asserting in contradiction to Christ, that Christians are not those who believe that apostle’s creed, but those who have received some mysterious electricity from that apostle’s hands. Thus having dethroned the Bridegroom, she has degraded his bride. Nor is it to be wondered, that, having thus adulterated Christianity, she strives to keep back from the world the only authorised communication that Christ has given of his will. Were *that* universally spread and universally believed, there would remain no doubt whether the church has an earthly head, or whether you, or the Roman community, are the catholic church.

“Now, is not the true church, to a certain extent, responsible for the current misapprehensions concerning Christ, his church, and his word? She has never, as a body, protested against the dethronement of Christ. She has never, as a body, asserted herself to be the spouse of Christ, and recognized all her own members, as sharers in that honour. She has never, as a body, raised her testimony in behalf of the sole, absolute and supreme authority of the word of God, and asserted the right of every human being to examine it for himself.”

#### EXTRACT FROM LETTER OF POPE GREGORY XVI. MAY 8, 1844.

VENERABLE BRETHREN,

##### GREETING AND THE APOSTOLIC BENEEDICTION.

“Amongst the principal machinations by which in this our age the Anti-Catholics of various names endeavour to ensnare the adherents of Catholic truth, and to turn away their minds from the holiness of the Faith, a prominent position is held by the Bible Societies. These societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the Divine Scriptures into all the vulgar tongues—to issue immense numbers of copies—to disseminate them indiscriminately among Christians and Infidels—and to entice every individual to peruse them without any guide. Consequently, as Jerome\* lamented in his time, they make common to the garrulous old woman, the doting old man, the wordy sophist, and to all men of every condition, provided only they can read, the art of understanding the Scriptures without an instructor; nay, which is absurdest of all, and almost unheard of, they do not even exclude unbelieving nations from such community of intelligence. \* \* \*

\* Epist. ad Paulinum, sec. 7, quæ est Epist. liii. tom. i. Op. S. Hieron. edit. Vallarsii.

"Amidst these sectaries, thus frustrated in their hopes and reviewing with sorrowful hearts the immense amount of money already spent in publishing and fruitlessly distributing their Bibles, some have lately appeared, who, proceeding upon a somewhat new plan, have directed their machinations towards making their principal assault on the minds of the Italians, and of the citizens of our very city. In fact, from intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York in America, and on the 12th of June formed a new society, entitled 'the Christian Alliance,' to be increased by new members from every nation, or by auxiliary societies, whose common design shall be to introduce religious liberty, or rather an insane desire of indifference in religion, among the Romans and other Italians. \* \* \*

"This object they feel sure of attaining, from the circumstance that so many Italians reside in various places throughout the world, and afterwards return in considerable numbers to their own country; many of whom, being influenced already of their own accord with the love of change, or being of dissolute habits, or being afflicted with poverty, may without much trouble be tempted to give their name to the society, or at least to sell their services to it. Their whole aim, then, is directed to procuring the assistance of such persons in every direction, transmitting hither by their means mutilated Italian Bibles, and secretly depositing them in the hands of the faithful; distributing also at the same time other mischievous books and tracts, intended to alienate the mind of the readers from their allegiance to the church and this holy see, composed by the help of those same Italians, or translated by them from other authors into the language of the country. Among these they principally name the History of the Reformation, by Merle D'Aubigné, and the Memoirs of the Reformation in Italy, by John Cric [John M'Crie]. The probable character of this whole class of books may be inferred from this circumstance, that it is a law of the Society, with regard to select committees for the choice of books, that there shall never be two individuals of the same religious sect upon any one of them.

"Having, therefore, taken into our council several cardinals of the holy Roman Church, and having gravely and maturely weighed the whole matter, with their concurrence we have decided to issue this epistle to you, Venerable Brethren, in which, as respects all the aforesaid Bible Societies, already reprobated by our predecessors, we again with apostolical authority condemn them; and by the same authority of our supreme apostolate, we reprobate by name and condemn the aforesaid new society of the 'Christian Alliance,' constituted last year at New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime before God and the church, who shall presume to give their name, or lend their help, or in any way

to favour any of the said societies. Moreover we confirm, and by apostolical authority renew, the aforesaid directions already issued concerning the publication, distribution, reading, and retention of books of the Holy Scripture translated into the vulgar tongues: while with respect to other works, of whatever author, we wish to remind all persons that the general rules and the decrees of our predecessors, prefixed to the Index of Prohibited Books, are to be abided by; and consequently, not only are those books to be avoided which are by name included in the same index, but those also to which the aforesaid general directions refer. \* \* \*

"Given at Rome, at St. Peter's, the 8th May, 1844, in the fourteenth year of our pontificate."

GREGORY PP. XVI.

#### DELIVERANCE OF THE NESTORIAN CHURCH THROUGH THE INTERVENTION OF BRITAIN.

WE are confident that every real disciple of the Saviour will rejoice at the intelligence contained in the following paragraph respecting the Nestorian Christians. Britain never appears so much in her true character as when she acts in her rightful capacity of defender and advocate of the oppressed, especially when the oppression is for conscience sake. Would that she had been as successful in the cause of the Tahitians as in that of the Nestorians, and yet we hope it will be well with them also. In the case of our persecuted brethren, the Nestorians, through the influence of our beloved country, in answer to the prayers of the church of Christ, once more have the united influence of Moslem rage and Popish intrigue been defeated.

May God sanctify to our Nestorian brethren the late dire persecution, not less severe and bloody than the terrible outbreaks of Rome pagan on the primitive churches.

URMIA (PERSIA,) DECEMBER 7, 1844.—Three French Lazarist missionaries, who had quitted Persia by order of the Shah last year, and who had retired to Mosul, have returned here. Their journey across the country of the Kurds has not been fortunate. Having been surprised in a gorge of the mountains by about twenty Kurd freebooters of the tribe of the Hukkary, they were pillaged to their shirts. They arrived here in a miserable state, and have taken up their residence with their countrymen who remained at Urmia after the disturbances which took place between the Nestorians and the Catholics last year. The news which we received by these Lazarists as to the fate of the unfortunate Tigari, (such is the name of the Nestorian mountaineers in the Kurdistan,) is



extremely satisfactory. The noble efforts made by Sir Stratford Canning, who despatched Mr. Stevens, the British Consul at Sam-soun, to the spot to examine the position of affairs, have been attended with complete success. The Pasha of Mosul has received from the Porte the most positive orders to cause the Djeulamerk to be evacuated by the Kurds, and to suffer the remains of the unfortunate Nestorian population which had escaped the massacre of 1843, to return to their homes, and to take energetic measures to prevent the Kurds from re-commencing their attacks against the unfortunate Christians. Although the authority of the Pasha of Mosul does not extend beyond the walls of the city, whilst the Kurd chieftains are the real masters of the country, the Pasha, by the aid of diplomatic artifice has at length obtained from Nurullah Bey and Bader Khan, Kurdistan chieftains, that their bands should evacuate the country of those Christians which they had pillaged and ruined. The Patriarch of the Nestorians has returned to the village of Diss, his ancient residence in the mountains, and by degrees the Nestorian families who had fled from the lances of the Kurds are returning to their habitations. Mr. Stevens succeeded in reaching the residence of Bader Khan, notwithstanding the immense danger attending a journey across the Kurd mountains. Bader Khan, the most powerful chieftain in all Kurdistan, lives at four days' journey from Jesirah, in the wildest and the most inaccessible mountains. His residence consists of two citadels well fortified, which are ever guarded by 800 warriors. The formidable and fanatical chief, who is the real king of the mountain, does not wish to act in open rebellion against the Porte, and he received the British Consul most hospitably. Mr. Stevens, who speaks the Turkish language fluently, used his utmost efforts to obtain from Bader Khan that the Nestorian children who had been made prisoners, and were compelled to become Mohammedans, by the Kurds, should be set at liberty, and restored to their parents. At first, the Kurd chief would not hear of such a proposition, but when Mr. Stevens was taking leave of him he consented, and, according to the latest accounts brought by the Lazarists from Mosul, a certain number of Nestorian children have been set at liberty. Thus the noble energy of Sir Stratford Canning to prevent the destruction of an entire Christian population in Kurdistan has completely triumphed! This is a splendid result in the cause of humanity. But there is some reason to be astonished that the Ambassadors at Constantinople of the other great Powers, did not assist Sir Stratford Canning on that occasion.—*Calcutta Christian Advocate.*



**BAPTISMS AT CALCUTTA.**—On Sabbath afternoon last, another of the pupils of the Institution of the Free Church of Scotland, together with his wife, was baptized at the residence of the Rev. Dr. Duff, in the presence of a considerable number of Christian friends, belonging to the Free Church and other Christian Churches in Calcutta.

The name of the young man is Umesh Chunder Sackar. He has been long a student in the institution. For some time past his mind had been deeply influenced by the truth of the Gospel. This must have been suspected by his connections, and on this account his attendance at the Institution became of late less frequent. The excellent Missionaries of the Free Church were not immediately prepared to anticipate the decisive steps which he and his wife have taken. God's ways and thoughts are not as ours. As soon as the truth of the Gospel began to operate upon the mind of the young man, his first impulse was to teach his young and intelligent wife to read. She soon acquired the art, and made herself acquainted with the contents of the New Testament and Bunyan's Pilgrim's Progress in Bengali. The new and awakening truths contained in the sacred volume, and in "the Pilgrim's Progress, from this to the world to come," soon wrought their life-giving influence in her mind. Her first impulse was to be free. The feeling being mutual, husband and wife resolved to take up their cross and follow Christ. About a fortnight ago they made their escape from the parental roof and took shelter with Dr. Duff. The determination and shrewdness evinced by the wife, who is not more than thirteen years of age, appears to have delighted and inspired all who have conversed with her.

Umesh Chunder is connected with some of the wealthiest Native families in Calcutta. This conversion has, as a matter of course, made a considerable stir amongst the higher classes in the Native community. More than usual exertion has been made to induce the young man, either by persuasion or coercion, to return to idols, but in vain. The father applied to the Supreme Court for a Writ of Habeas Corpus. It was refused, the Chief Justice observing that the Court had no jurisdiction where the parties professedly detained were of full age, which was the case with Umesh, and where the restraint was only *moral*.

The points sworn to in the application for the writ will show the little importance attached to *truth*, by even the most respectable Natives. In substance it was sworn, That the youth was only fourteen years of age—he is known to be nineteen. That all his friends were prohibited from seeing or conversing with him—they had full access to him, this we can testify, having ourselves been eye and ear witnesses, nor were they over-scrupulous either as to the matter or manner of their conduct when an interview was permitted. *That Dr. Duff had given a pledge to the Natives of Calcutta that none of the pupils of the*

*Free Church Institution should become Christians.* This latter item we leave to speak for itself.

We are indeed gratified at this additional testimony of God to the faithful labours of our esteemed fellow-labourers, and the more so indicating, as it does, the right influences which are at work in the native mind, and specially amongst the more respectable Native females. A few conversions amongst the higher class females of India, well followed up, would, under the blessing of God, do much towards advancing the cause of the Gospel; far more than we are perhaps now prepared to believe. We are moreover gratified at this token of the Divine approbation towards our brethren, in as much as it must cheer them amidst the painful trials with which they have of late been visited, in the loss of their most efficient Native preachers. They have lost *two*, the Lord hath given *three*. "The Lord hath given, the Lord hath taken away; blessed be the name of the Lord."—*Calcutta Christian Advocate*.

**BAPTISM OF FIVE NATIVE CONVERTS.**—Last Sabbath day the Rev. A. F. Laeroix baptized five Native converts at the London Society's station at Rammakalehoke. They have long been candidates for admission into the Church of Christ. Thus is the Lord adding from the people of this land of idols a few to make up the number of his elect. May they be of such as shall adorn their high profession and be ultimately saved through Christ.—*Ibid*.

**RECENT BAPTISMS.**—Recently a Mohammedan named Abdul Razak, son of Abdul Rahman, has been baptized by the missionaries at Rajkote. He is 17 years of age, and has, it is said, an ardent thirst for knowledge. After a careful examination he became convinced that Mohammedanism presents no remedy for sin, and that Christianity alone reveals a way of salvation. Much effort has been used, but in vain, to shake his faith in Christianity.

On the 20th February a Hindu named Mahdoodas was baptized in Bombay by the Rev. Geo. Candy. He is 23 years old, and has been for about five years under instruction. The father threatened to destroy himself should his son be baptized, hoping in this way to deter him from embracing Christianity.

On Sabbath, the second of March, three persons were baptized at Nassiek, viz. Rams Roday, a Koonbe, aged 50, Ramdeen Sewad, a Kulall, aged 25, and a Purdesee female, 50 years of age, named Lalao Choochan. These are poor people. But through Christ there is salvation for the poor as well as for the rich.

Recently, within the period of a single month, 60 persons were baptized at Solo. And at Kapasdanga 71 individuals were baptized in a single day. Both of these places are in northern India, in which quarter, it would seem, many are disposed to listen to the gospel.

SERMONS, DOCTRINAL AND PRACTICAL, PREACHED AT COCHIN BY THE  
REV. H. HARLEY.

THESE Sermons 24 in number, the preface informs us, were preached to an English congregation, and were not at first intended for publication, but are now printed in the hope of their being useful to others, besides those to whom they were orally delivered.

The sermons are short, popular and evangelical. They are we think well adapted for usefulness, especially when we consider the people to whom they were addressed. There is no fatigue of argument, there is no redundancy of illustration. The introductory matter is simple, and the closing remarks are pointed and practical. "Christ and Him crucified" is more or less the subject of every sermon; the preacher readily finds his way to the cross, and evidently feels it good to be there.

In the selection of his subjects, the preacher has preferred the useful and necessary, to the ornamental and speculative, he has taken those subjects "good and profitable unto men," which the Apostle Paul would have ministers to affirm constantly. This is of no small consequence; for if we leave the staple matter of the Scriptures and prefer that which is merely incidental, we may be much interested, but cannot hope to be equally edified. For our own part, we should prefer sermons which enter more fully into the important subjects which are here discussed; we could sit with patience and pleasure to listen to a good discourse of at least an hour's length, from any of the texts which are here preached from; but we think the delivery of any of the sermons before us, would not occupy more time than from fifteen to twenty minutes. But others are not so patient as we are, their attention soon flags, their minds are soon wearied, they must not be overlooked, they must be fed with food convenient for them. These volumes will supply them with much wholesome doctrine, with sound scriptural knowledge, with truth whereby they may be saved.

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RE-OPENING OF THE WESLEYAN CHURCH, POPHAM'S BROAD-WAY, MADRAS.—The old building having long been unfit for public worship in consequence of the unsafe state of the walls and roof, it was resolved to demolish so much of it as was needful; and in April, 1844, the work was commenced which has now been brought to a most successful termination.

The first service was on the evening of Thursday, the 17th of April, when the Rev. Robert Kerr Hamilton, A. M., one of the Chaplains of the Scotch Church, delivered a most hallowed and eloquent discourse on Haggai i. 8, confining himself chiefly to the words "Build the house." We believe all could say "it is good for us to be here."



The Rev. Preacher designated the Chapel as "a tasteful and comely house."

On Sunday the 20th, at 7 A. M., the Rev. Robert Johnston, of the Free Church, gave us a most subduing sermon, on Luke xxii. 39 and 44. He descanted with great pathos and force on the sufferings of the Lord Jesus Christ, and referred most appropriately to the success of the Wesleyan Ministers in different regions to their constant holding forth of a crucified Lord.

In the evening of the same day, the Rev. W. Porter, of the London Missionary Society, favoured us with an elaborate and instructive sermon, on public worship, founded on Isa. lx. 13. He was listened to with great attention, and many will remember that evening as a time of edification and joy. Mr. Porter also alluded to the character of the building by calling it "a neat and commodious place of worship."

On Sabbath evening the 27th, the Rev. Miron Winslow, A. M., of the American Mission, occupied the Pulpit, and addressed us on Psalm lxxxvii. 5 and 6, dwelling with peculiar interest and devout anticipation, on the souls to be born there: "of Zion it shall be said this and that man was born in her." We never recollect our Rev. friend to have been more energetic, and rejoiced much to sit under his word.

Altogether the services have been cheering, the congregations good, and the collections satisfactory.

The Rev. Messrs. Joseph Roberts, Richard D. Griffith and Edward J. Hardey, each took a share in the public duties; and the only regret was, that their beloved colleague, the Rev. Samuel Hardey, was incapable through sickness of joining in the services.—*Communicated.*

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DISCONNECTION OF THE CEYLON GOVERNMENT WITH IDOLATRY.—We learn from the *Colombo Observer* of the 1st inst. that agreeably to public notification, His Excellency the Governor held a Levee at the Pavilion at Kandy, on the 23d ult. which was numerously attended by almost all the Kandian Chiefs and Priests and other inhabitants of the central Province, for the purpose of making known to them the orders of the Home Government, forbidding in future the appointment and nomination of Chief Priests under the Governor's seal and signature, also any interference of the Government Agent in his official capacity, in Budhistical ceremonies, and requiring that the custody of the keys of the celebrated shrine of the tooth of Budhu, should be delivered over to the chiefs themselves, who must appoint a committee of their own body to superintend their religious affairs. The Chiefs and Priests are said to have received this communication with surprise, and in reply begged that His Excellency would allow the custody of the keys to remain with the Government Agent for a short time, till they could determine what course to pursue upon a matter of so much importance. With this request His Excellency



complied. Consequently a meeting was to have been held on the 25th April for the purpose of petitioning Her Majesty not to dissolve the connection the Government had hitherto sustained with Buddhistical idolatry.

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**THE BISHOP OF CALCUTTA.**—As every thing connected with the pious and exemplary Bishop of Calcutta, by whom so much has been done to promote the dissemination of Christianity and to advance the welfare of India, must needs prove interesting to our readers, we doubt not that they will find acceptable the following brief notice of his Lordship's movements while here.

Shortly after the *Precursor* had cast anchor in our roads, the Metropolitan came on shore and proceeded to the residence of the Rev. J. TUCKER, where he continued during the period of the vessel's detention at Madras. He had borne the voyage from Calcutta very well, and was thought by those who saw him to be less changed in appearance since the occasion of his last coming here, on the way up, than the precarious state of his health and the sufferings which he has recently undergone might have led them to anticipate. The Most Noble the Governor, attended by the Chief Secretary, paid his Lordship a visit of some duration about noon, and at three o'clock the Archdeacon of Madras, with nearly the whole body of the Clergy residing at the Presidency or in its immediate neighbourhood, was admitted for the purpose of presenting an address which had been unanimously adopted by them at a previous meeting. His Lordship received each individual of this reverend body with much kindness but was unable to express his sentiments at any length. The Venerable Archdeacon read the valedictory address, a fitting answer to which was returned by his Lordship's Chaplain, the Rev. J. PRATT. After the reply had been delivered, the Metropolitan shook hands cordially with each one present and then withdrew, seemingly exhausted by the excitement and fatigue arising from the painfully interesting occurrence of the day.

His Lordship embarked again on Friday afternoon, to pursue that voyage which will, we heartily hope, be the means of ere long restoring him to India in renovated health and vigour. While speaking of his departure, it is impossible for us to avoid noticing the great change which has taken place in the position of the church under his oversight, since he became Bishop of Calcutta: a change, we believe partly attributable to his energetic and persevering representations on the subject to the authorities at home. When his Lordship arrived among us, in 1832, there was only one Bishop in his enormous diocese, whereas, now we find it divided into five Sees—Madras, Bombay, Australia, Van Diemen's Land, and Ceylon—beside the Metropolitan Diocese of Calcutta.

Again, the number of Clergy in the three Presidencies has been more than doubled during the period of his Lordship's episcopate—but how far Ceylon and the Australasian Bishoprics may have partaken of this advantage, we are without the means of judging. In all likelihood, however, they have not missed some share of similar profit under his auspices.—*Spectator*, May 10.

THE BISHOP OF CEYLON.—The Right Rev. JAMES CHAPMAN, who has just been appointed to the new Bishopric of Ceylon, is in the forty-sixth year of his age, and was ordained exactly twenty-one years ago, viz. in 1824. He was educated at Eton and King's College, and, as is well known, he was for several years one of the masters of Eton School. Ten years after he was ordained, viz. in 1834, he was presented by his own College to the living of Dunton Waylett, near Brentwood in Essex, which is valued at £442 per annum. In the same year he married Miss Keate, the daughter of the Rev. Dr. Keate, Canon of Windsor, and late head-master of Eton, in which school, as before mentioned, Mr. Chapman had been for several years assistant-master.—*Colombo Observer*.

DEPARTURE OF DR. JUDSON.—We regret to announce the departure, for the United States, of our much esteemed friend and brother, Dr. Judson, of the American Baptist Mission at Moulmein. The protracted indisposition of his excellent wife, is the chief cause of this his temporary departure from a field in which he has so long and faithfully laboured. May the blessing of Him who dwelt in the bush, be with and guide him and his in all their ways.—*Calcutta Christian Adv.*

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### Obituary.

DEATH OF THE REV. J. MACK, OF SERAMPORE.—“We have only time in our present issue to announce the death of one of our oldest and most valued missionary friends and fellow-labourers, the Rev. J. MACK, of Serampore. He was removed by that fatal scourge the cholera, on Wednesday evening, the 30th April.

“Mr. Mack had been a resident in India upwards of twenty-three years. His age was 48. He was a man of great natural and acquired abilities. He was an original and deep thinker, a devoted labourer in the cause of truth, and one whose place will not be readily supplied. As a man of talent, a minister, a teacher of youth, an adviser and friend, few equalled our good, honest, cheerful and devoted friend, John Mack of Serampore. He rests from his labours. The Lord enable us to meet him in the skies.”

The above is from the *Calcutta Christian Advocate*. An affectionate tribute to the memory of Mr. Mack is given in a well written article in the *Friend of India*, which, but for the want of space, we would transfer to our pages. This we the more wish to do from having had the pleasure of some acquaintance with the deceased at two different periods, several years

since, the pleasing recollection of which tends to corroborate the high eulogy of a personal friend, and fellow-labourer, as being in the main well deserved.

Mr. Mack, it appears, was born in Edinburgh, March 12, 1797, and was educated there, at the High School. Subsequently he entered the Baptist College at Bristol, under the direction of the Rev. Dr. Ryland, with a view to missionary labour in the east.

He was there introduced to the late Rev. Mr. Ward, of Serampore, and having entered into the married state (his widow still surviving) accompanied him to India in 1822, to act as Professor in the Serampore College. He became, of course, a fellow-labourer with those fathers of Indian Missions, *Carey, Marshman, and Ward*, whom he always aided while they lived, and whose labours he endeavoured, as far as possible, to carry on as they successively were removed by death. When the *Friend of India* in its present form was established in 1835, he took an active share in its editorial management, and continued to contribute to it, so long as he could command the needed leisure. He performed his duties as Professor for 14 years. In consequence of illness contracted in 1836, he was obliged to visit England, from which he returned in 1839; and subsequently took charge of the Educational establishment of Dr. Marshman, vacated by his death, and raised its reputation to the first rank of such private establishments in India.

The *Friend* says:

"Few men have ever come out to this country who appeared to be so eminently fitted for public usefulness, by the extraordinary endowments of nature and his personal acquirements, as our deceased friend. He was a well read classic, and an able mathematician, and there were few branches of natural science in which he was not at home, and in which he did not succeed in keeping himself up to the level of modern discoveries. He was especially attached to the science of Chemistry, which he had cultivated with success under the most eminent professors in London. \* \* \*

"As a public writer, he had few equals among us. His compositions bore the exact impress of his mind, and were remarkable for their purity, clearness, and vigor. He cultivated his style with no little assiduity, and was remarkably happy in clothing his thoughts in the strongest and most appropriate expressions."

We have room only to add the circumstances of his lamented death and interment, and to express the hope that such a removal may be a warning to remaining labourers to be up and doing; for, "Brethren, the time is short."

"He passed the evening of Tuesday the 29th of April, in the company of his intimate friends, and never appeared to enjoy better health, or to exhibit more life and cheerfulness. On rising the next morning, he complained of a slight diarrhoea, and in the hope of shaking off the attack, took a long ride on horseback; but by ten o'clock in the day, it became manifest that he was labouring under a severe attack of spasmodic cholera. Medical aid was promptly afforded, and nothing which the assiduity of relatives and friends, or the resources of professional skill could supply, was wanting; but the disease had already obtained too firm a grasp of his frame, and he expired about half past ten on the night of the 30th April. He was interred the following afternoon in the cemetery which contains the remains of his beloved



colleagues. His corpse was followed to the grave by a large body of friends, and by his missionary brethren of various denominations from Calcutta, amidst the lamentations and tears of the inhabitants of the town, of which he was so distinguished an ornament."

DEATH OF THE REV. CHRISTIAN ESSIG, OF THE GERMAN MISSION AT MALSUMOODRA, S. M. C.—This Mission has been called to mourn the loss of one of its most valuable members which, coming so soon after the loss of the late Rev. Mr. Hall, makes the affliction so much more severely felt.

He was appointed to the charge of the Christian Colony near the village of Malsumoodra (about 40 miles east from Dharwar) on Mr. Frey's being compelled to return to Europe on account of bad health, and he had won the affection of all with whom he had come in contact. Two men in the colony were attacked with cholera in the beginning of the week, one of whom recovered and the other died on Thursday, the same day on which Mr. Essig was taken ill. Mrs. Essig was first seized with it on Wednesday, but after severe sufferings, recovered so much on Thursday as to be able to attend her husband when attacked at night. He did not consider it was cholera, till death was near. Being of a delicate constitution, he sank rapidly, and after the crisis was past was perfectly exhausted, and fell asleep from which it was hoped he would receive benefit and recover, as was the case with his now sorrowing widow. During his sleep he did not suffer much, but his breathing became short and irregular, and at length, in the same state of calm repose, his spirit escaped from its earthly tabernacle at a little before five o'clock on Friday morning, the 2d instant, and this servant of God "fell asleep" in Jesus. He was buried in the evening by his brethren the Rev. Messrs. Hiller of Bettigerry (four miles N. E. from Malsumoodra) and Stanger who was his fellow-labourer at the colony.

Mr. Essig arrived in Mangalore on the 15th of January, 1839. So that he has been only about six years and a half in India. He died at the age of 31. A zealous and most devoted missionary, and a thorough Canarese scholar; his death is a most severe loss, not only to the interesting and prosperous colony at Malsumoodra, but to the whole Mission, by whom he was universally beloved.

Mr. Hall died on the 28th of February last, from small-pox. His death was also sudden, having been but five days ill. He was however at the time weakened by a lingering attack of jungle fever caught when on a missionary tour in the South. They are both buried at Malsumoodra in a piece of ground which is to be enclosed for a burying ground. They are in a clump of date trees, about a quarter of a mile from the Mission House.—*Bombay Witness.*

DEATH OF THE REV. J. BURFORD, M. A.—We have seldom a more affecting comment on the saying, "In the midst of life we are in death," than in the sudden decease of this clergyman on the 13th ult. by apoplexy, occasioned it is supposed by exposure to the sun. He had arrived from England only three days before, and the evening that he was gazetted as Acting Chaplain for Vepery, he was a corpse.



## On the Death of a Missionary.

BY N. P. WILLIS.

THEY laid him down with strangers ; for his home  
Was with the setting sun, and they who stood  
And look'd so stedfastly upon his grave,  
Were not his kindred ; but they found him there,  
And loved him for his ministry of Christ.  
He had died young. But there are silver'd heads,  
Whose race of duty is less nobly run.  
His heart was with Jerusalem, strong  
As was a mother's love, and the sweet ties  
Religion makes so beautiful at home,  
He flung them from him in his eager race,  
And sought the broken people of his God,  
To preach to them of JESUS. There was one,  
Who was his friend and helper. One who went  
And knelt beside him at the supulchre  
Where Jesus slept, to pray for Israel.  
They had one spirit, and their hearts were knit  
With more than human love. God call'd him home  
And he of whom I spake stood up alone,  
And in his broken-heartedness wrought on  
Until his Master called him.

Oh is it not a noble thing to die  
As dies the Christian, with his armour on !  
What is the hero's clarion, though its blast  
Ring with the mastery of a world, to this ?  
What are the searching victories of mind—  
The lore of vanished ages ? What are all  
The trumpeting of proud humanity,  
To the short history of him who made  
His sepulchre beside the King of kings ?

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### MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last Meeting by the REV. M. WINSLOW, was "*On the Prospects of Missions among the Tamil People.*"

The Meeting on the 2d instant is to be held at the Scotch Church. Address by the REV. M. BOWIE, M. A., Senior Chaplain—"On the History of the Moravian Church, or Church of the United Brethren ; chiefly to illustrate their Missionary spirit and operations."

# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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### On Education, as a Branch of Missionary Operations.

BY THE REV. B. RICE.

To every missionary, the question whether or not the means which he is employing in the prosecution of his work amongst the heathen are in accordance with the will of God, is one of great importance. Unless he is able conscientiously to answer in the affirmative, he can have no ground to expect the divine benediction to accompany his efforts. It becomes, therefore, the imperative duty of all those who labour in the mission field anxiously and prayerfully to examine this question with reference to the course which they are themselves pursuing, lest, on the one hand, they should mis-spend their time and strength by devoting them to unworthy objects, or, on the other, either entirely neglect, or but feebly prosecute, methods of usefulness which might, had they been properly attended to, have yielded much fruit.

A discussion has arisen in the pages of this periodical in regard to Education as a Branch of Missionary Operations. On one side it has been argued that "missionaries, in spending a considerable portion of time and strength, and the funds of their respective societies, in establishing and conducting schools, have been engaged in other work than that to which God has called them, and that, therefore, he has, in a great degree, withheld from them his blessing." (Vol. i. p. 187.)

On the other, it has been maintained that, "if the season of youth is allowed to pass by unimproved, an advantage has been lost which can never be wholly regained, and ground given to the enemy which it will cost much to recover." (Vol. i. p. 424.) To determine which of these statements is correct is evidently a matter of great practical importance. If the former be true, let every missionary immediately shut up his schools, and deeply humble himself before God that he ever established them, and thus hindered the descent of the Divine blessing upon his labours. If the latter, then let him pursue the work of Christian education with redoubled energy, cherishing the fullest assurance that "in due season he will reap, if he faint not."

The writer would at once avow his conviction that the last mentioned is the course which ought to be followed. The more he considers the question the more is he convinced of the propriety of occupying a portion of his time, as a missionary to the heathen, in establishing and conducting schools for the instruction of the rising generation. And it is because he feels that this important means of usefulness has been unduly depreciated in several communications which have appeared upon the subject in the pages of the "*Instructor*" that he is now induced to take up his pen in defence of what he deems a legitimate and promising branch of missionary labour.

Let him not, however, be misunderstood. *He does not hold the sentiment that "education should usurp the place of a preached gospel."* It is necessary distinctly to mention this, as the brother whose communications are here referred to, has, (unintentionally no doubt,) misrepresented the views of those from whom he differs. "My objection," he says, (*Instructor* for November, 1844,) "lies not against education, but against substituting education for a preached gospel." What missionary would advocate such a course as this? Certainly it is not the writer's intention to do so. He yields to none in the importance which he attaches to the proclamation of the "great salvation" in the way which is technically called "preaching." But he is far from thinking that this is the *only* way in which it is the duty of a missionary to make known "the truth as it is in Jesus."

It is remarkable that while our brother is severe in his censure of those missionaries who *combine* the education of the young with a preached gospel, and thinks that the blessing of God is withheld from them on this account, he yet makes a special exception in favour of those who do *confine themselves almost exclusively to education*. He says, (vol. ii. p. 322,) "Every thinking person will perceive at a glance that these remarks apply not to our brethren of the Free Scotch Church, or to any who are similarly engaged. The cases are widely different. *They* come out expressly for the purposes of education, and in following out their principles, and in doing their proper work, God gives them his blessing." But how is this? Are not our brethren of the Free Scotch Church *Missionaries*? If so, and if the establishing and conducting of schools be a work to which God has *not called missionaries*, and if on account of the *partial* attention which some of them give to this branch of labour, God withholds from them his blessing, how are the circumstances so entirely changed in the case of our brethren from Scotland as that *they* are "doing their proper work and receiving the Divine blessing" in avowedly giving their *undivided energies* to this object? To us it appears that by making the admission alluded to, brother Cryer has placed himself in the dilemma either of denying our brethren of the Free Church of Scotland to be missionaries, or of yielding the point in debate by allowing that missionaries may devote themselves to the education of youth, and yet be doing their proper work.

But to proceed to the consideration of the question before us. "Is it, or is it not the duty of a missionary to the heathen to devote a portion of his time and attention to the instruction of the young, in connection with the public proclamation of the gospel to adults?" We believe that it is, for the following reasons:

1. The instruction of the young is necessary, if a missionary would adequately fulfil the great commission with which he has been entrusted by his Lord.

That commission has reference to "*every creature*." If we interpret the Saviour's command in the light which his own



example sheds upon it, we cannot doubt that it included children. For He, in the days of his flesh, always evinced a tender interest in the welfare even of the "little ones," and declared it to be his will that *they* also should be taught to come to him for his blessing, since that blessing is as necessary for them, as for those of riper years. "Suffer little children," said He, "to come unto me and forbid them not, for of such is the kingdom of heaven." But how shall heathen children come to the Saviour unless they are led? How shall they believe in Him of whom they have not heard? And how shall they hear except they are taught?

"Very true," it may be replied by our brother who argues for the exclusive preaching system, "I also would have the gospel made known *to all classes by no means excluding children.*" (Instructor, May, 1845, p. 283.) But we would ask, how is a thorough acquaintance with the truth to be imparted to children, except through the medium of schools? Is the knowledge of Christianity which we may chance to impart to a few boys and girls in our ordinary street preaching, or by an occasional conversation, to be considered a sufficient communication to them of the gospel of Christ? We think not. Their minds can only be properly reached, and adequately instructed by means of education.

It is evident that the ministers of Christ in Britain, and other Christian countries, consider this to be the case; for not content with their stated public addresses to old and young in the "great congregation," are they not found taking an active part in aiding the operations of public educational institutions—visiting and examining infant and day schools—catechizing Sabbath scholars—and instructing Bible classes? "But the cases are widely different" it has been said. "For in England Christianity is not only introduced but established, and the youth are now the *bona fide* property of the church." (Instructor, May, 1845, p. 281.) So then, according to this mode of argument, it is not the duty of Christian ministers to care for the souls of any of the young except such as are *bona fide* the property of the church, by being born in a country where Christianity has been already introduced and established? Carry

out this principle a little further, and there is an end to all missionary operations. For inasmuch as Christianity has not yet been introduced and established in heathen lands, the souls of its inhabitants are not the property of the church, and therefore may be left to perish. We thought that, in a spiritual point of view, every man, woman, and child on the face of the globe was the property of the church, and that it was the duty of that church and its ministers to seek the everlasting welfare of *all*, irrespective of the place of their birth or their external circumstances.

*"Were I in England at the present time,"* says our brother, *"no one would cheer on the great educational movement more than I."* And yet he declares it to be his conviction that, in establishing and conducting schools in India, missionaries have been engaged in *other work than that to which God has called them.* How to reconcile these two sentiments together, we cannot tell. If in England—highly favoured England—where the light of truth shines with so much clearness, and where, from the first dawn of intelligence, the young of all ranks drink, or may drink, of the streams of knowledge, which are flowing so copiously around them, a minister of the gospel would cheer on the great educational movement, "much more" (we should expect him to say) "in India—unhappy India—whose teeming population is wandering amidst the darkness of heathenism, and where ignorance, superstition, and vice, are debasing and ruining, for time and eternity, the souls of perishing multitudes of interesting youth, as well as of more aged transgressors, I will with increased zeal, devote myself to the delightful work of seeking to enlighten, elevate, and save young as well as old. that thus I may be instrumental in redeeming immortal spirits from death, and of hiding a multitude of sins."

2. Attention to the instruction of the young will be the means of raising up a reading population.

This is an age in which much may be accomplished by means of the press. But without a reading population the press may as well cease its operations. Our power to do good by the distribution of Scriptures and Tracts. increases as the number

of readers multiplies. Now the proportion of good readers to the whole community, although on the advance, is still very small, and amongst many who can read, tolerably well, the common writing hand, there are but few who understand print without considerable difficulty. But let any of our books be given to a lad who has passed through the upper classes in a mission school, and he will read it with fluency.

Though we were to admit, (which however, we are unable to do) that "the proportion of persons who can read in India is far greater than it was in England before the multiplication of Sabbath schools" (vide *Instructor*, May, 1845, p. 280); yet this would furnish no argument in favour of neglecting the education of the young in this country, but rather the reverse. For, why was it thought necessary to commence and multiply Sabbath schools in England? On account of the lamentable ignorance which extensively prevailed. And for the very same reason we would establish and multiply schools in India. And has not the progress of true religion in Britain been greatly aided by the attention given to Sabbath school instruction? Since then, we have already realized to some extent, and still anticipate in an increased degree, similar results from missionary educational institutions, which are in fact, in the mode in which they are usually conducted, a species of Sabbath schools, we advocate *their* establishment and multiplication also.

3. Through the medium of schools, a great deal of scriptural truth is lodged in minds most susceptible of impression from the instruction which they receive.

Youth is the spring time of human existence. The seed which is then sown in the mind will, infallibly, produce its appropriate fruit in riper years. Let a child be instructed in the truth, and there is ground to hope that when he arrives at maturity he will love and practise that truth. Let him be left in a state of ignorance, or trained up in the path of error, and the probability is that he will continue to prefer darkness to light, and pursue to the end of his days, the way in which he has been led. "It is a matter of fact that a much greater proportion of persons who have received an education in which religious in-



struction has been mingled in the mental discipline, do actually become the subjects of religion, than of a similar number of those brought up in ignorance and profligacy. Here then is practical evidence that while early discipline must disclaim any absolute power to produce this effect, there is, nevertheless, such a constitution of things that it infallibly will, as an instrumental cause, in many instances, lead to it.”\*

No one can have observed the countenances of a class of intelligent Native children, when seriously addressed at a school examination, on the things which belong to their everlasting peace, and have listened to their replies when questioned on the lessons which they have been taught, without being convinced that a favourable impression has been produced upon their minds. It is in the nature of things impossible that the boys and girls, thus instructed and impressed, can grow up as inveterate heathen as their parents. The idea which the people themselves entertain upon this subject may be gathered from an observation made by one of them to the writer's colleague, “you spoil our children.”

Let the following remarks of an American missionary in Ceylon be also taken as an illustration of the truth of the argument which is here employed in favour of mission schools. “In September last I made inquiries after the girls who formerly studied in the Native free schools in Manepy, and who in our Sunday school and Bible classes belonged to the first and second classes. My object was to see whether they had forgotten to read, had lost their books, or were more open to conviction than others of their standing. The result was that I found forty-four. Twenty-eight can now read well, the other sixteen indifferently. Twenty-four are married, and the others, according to the notions of this people, are too old to appear away from home. *All are favourably disposed towards the Christian religion.* The thought that twenty-four heads of families, mothers, who have the Bible, or parts of it, and can read it to their children, are favourably disposed towards us, and towards Christianity—many of whom have been once or twice under

\* Foster's Essay on the Evils of Popular Ignorance, p. 239.



very serious religious impressions, is to me a very encouraging one, and the bearing which this fact has on the future spread of the gospel in Manepy is full of hope.”\*

4. The instruction of the young is a means of doing good to adults.

Every one knows that the way to a parent's heart is to show kindness to his child. And we have often been gratified at witnessing the friendly feelings which were entertained towards the missionary, and the favourable impression which had evidently been created in reference to his work, amongst the immediate connections of the children in whose welfare he had taken an interest. Again, truth taught in the schools is repeated abroad. Children are never accustomed to repress their feelings, or conceal their knowledge. They *will* speak of that which they have learned at school. And we have even known boys argue with their friends and neighbours in support of Christianity. Many have thus heard the gospel whose ears its truths might otherwise have never reached, and they have heard that gospel too from lips, and in a manner, least likely to arouse prejudice, and well calculated to produce a favourable impression. Tracts and portions of Scripture given as rewards are read at home. The writer has often been asked by intelligent boys in the schools under his charge for books for this express purpose. The stated examinations of the schools also afford most important opportunities of communicating a knowledge of divine truth to the old as well as the young. In general many of the heathen are present on these occasions, who often appear much interested. The kind of instruction which is then imparted, especially that which the majority of the adult population in this country require, and there can be no doubt that a well conducted school examination is, to the hearers, one of the best sermons that can be preached. School-rooms are likewise good preaching stations for the missionary, as he can there declare the gospel with more freedom from interruption than in the open streets. It should be remembered too, that, a school established

\* Fifth Triennial Report of the American Mission Seminary. Jaffna, p. 28.

in the midst of the heathen, stands as a silent monument to the truth amongst them. Passers by sometimes stop and inquire what is doing there—listen to the lessons which the children are repeating—or examine the books which they are reading, and thus attention is directed to the word of God—a partial acquaintance with the doctrines and precepts of Christianity is obtained, and some are led to a further examination of the subject. Several times have we been applied to by persons requesting to be furnished with books such as those read in a certain school, which the applicant has visited.

5. Attention to school instruction is indispensably necessary, if the missionary would train up a class of well educated men to become teachers of others.

“Certainly it ought to be an object with every minister to secure a succession of faithful men. As far as this rests with him, however, he will select them from men already converted to God, and men whom he thinks have gifts and graces for the work. But it by no means follows that he must have raised them up from mission schools.”—*Letter of the Rev. T. Cryer, Instructor, May, 1845, p. 280.*

Undoubtedly a missionary should select his assistants from men who have been converted to God, and men whom he thinks have gifts and graces for the work. But gifts and graces *alone* are not sufficient to make a man an *efficient* teacher of others. Unquestionably such an individual may be useful, but not to the same extent as one who possesses a larger amount of knowledge. And if such knowledge has to be imparted *from the commencement*, after a man has arrived at adult age, he will make but little progress compared with what he would have done had he received a Christian education in his youth. Suppose then that *from among the number of those trained up in mission schools*, there should be found any “converted to God, and possessing gifts and graces for the ministerial work,” would not our brother himself prefer them to those who had passed their early days under the uncontrolled influence of heathen ignorance and superstition? Might he not, other things being equal, reasonably expect, to see

such men become better qualified helpers than those who had received all their instruction late in life?

6. There are special reasons why, in India, the Christian education of the young should not be neglected.

(1.) In this country, probably more than in any other, the people need to be taught to think rationally.

Under the influence of a system—the very master-piece of Satan's devices for enslaving the human mind—which has prevailed for ages, and exercised its baneful influence over successive generations, the inhabitants of this land have had their thoughts and reasonings, on almost every subject within the range of human knowledge, fearfully perverted, so that well established facts are called in question by them—the most self-evident principles are denied—and statements shocking to the moral sense of mankind are firmly maintained to be true. This gross perversion of the understanding has stupified the consciences of the people. And it is this which renders it so difficult for the missionary to bring the declarations of Scripture and reason to bear with any degree of force upon their minds. Of Hindus it may emphatically be said that "their senseless hearts are darkened, professing themselves to be wise they have become fools." Now, as a means of overcoming the hindrance which thus exists to the progress of truth, too high a value cannot be set upon schools conducted upon the European method, and on Christian principles. Here the young are not merely instructed in the elements of true religion and general knowledge, but are taught to think rationally, and reason correctly, upon the subjects brought before them. And as the natural result of this early training they grow up with consciences more enlightened, and minds more open to conviction than the generation which preceded them.

(2.) Such are the false notions on almost every subject connected with religious truth, which have previous possession of the minds of this people, that a great part of a missionary's addresses to promiscuous audiences in the streets, however clearly expressed, fail to be correctly understood, and thus do

not produce that impression which they are calculated to make. Schools raise up intelligent hearers of the gospel.

Speak to a purely heathen man, one who has heard little or nothing of Christianity before, respecting *God*, and he will understand you to mean Vishnu or Siva. Tell him that *God is a spirit*, and he will consider you to teach the doctrine that his own spirit is a part of the Deity. Bring home to his mind the solemn fact that he is a *sinner*, and he will suppose you intend to intimate, that, for the wickedness committed in some former birth, he has been doomed by fate to the manifestation of evil dispositions, and the endurance of poverty and suffering in the present life; urge him to seek *forgiveness of sin*, and he will think of performing some act of merit, by giving alms, or doing penance, or going on a long pilgrimage to Benares or some other sacred shrine. Make known to him the joyful fact that "*Jesus Christ* came into the world to save sinners," and Jesus is to him some new and unknown Divinity. Assure him that the *world can never satisfy the cravings of an immortal mind*, that it is "vanity of vanities, all vanity," and he replies, "yes, it is all *maya*," or an illusion, practised upon us by God. Bid him seek after true *happiness*, and the terms which we are obliged to employ in the Native languages to express this thought, suggest to him the idea that he should seek after good fortune, or wealth. Address him on the subject of *hell*, and he thinks of suffering many transmigrations; of *heaven*, and his thoughts recur to *Vycoontu*, or *Koilasu*, or *absorption* into the Supreme Spirit. But while a purely heathen man would, in all probability, thus grossly misinterpret the most simple address that could be made to him on spiritual subjects, speak to one who has, in early life received instruction in an ordinary mission day school, and he will, most likely, correctly understand all that is said, and feel, in some degree, impressed by it.

(3.) In India, there exists a corrupt literature which it would be a great advantage, as soon as possible, to displace and supersede.

Hinduism is taught in books which are regarded by the mass of the people as peculiarly sacred. So long as these books



continue to be extensively read, and superstitiously venerated, the sources of thought and feeling will continue to be poisoned. The best and speediest mode of casting these remains of the dark ages into the shade, is to preoccupy the minds of the rising generation with something better. Great is the truth, and it will prevail over all the forms of error by which it may be opposed. He who has drunk at the fountain of true knowledge will not be likely to recur with satisfaction to the polluted streams of ignorance and falsehood. His mind will be elevated, and his taste refined, so that he will have no relish for any thing but pure truth. This he will fail to find in the Hindu Shasters, which, as a natural consequence, will sink into contempt, and be consigned to everlasting oblivion.

7. Peculiar facilities exist in India for overturning error, and disseminating truth by means of the education of the young, which, if this important branch of missionary labour were unattended to, would be entirely lost.

It is remarkable that, in this land, the Native priesthood itself, although interested in the support of their own false system, will yet consent to have their children instructed in a knowledge of the gospel, and to be themselves employed in teaching that gospel to the young. Is it not a fact that Brahmins, who are determined opponents of the progress of Christianity, will yet send their sons (and in some cases, their daughters) to receive instruction in mission schools? And is it not equally true that they will themselves, for an adequate remuneration, undertake the office of teachers in such schools, and thus become the means of instilling the contents of the Bible into the youthful mind? And are these facilities for the more extensive dissemination of scriptural knowledge to be neglected by us? Surely not. Rather let us avail ourselves of them to the utmost extent. We shall thus lower the influence of the priesthood, by making it manifest that we are so far their superiors in knowledge, that they are glad to have their own children instructed by us. We shall, at the same time, gain an influence in their families which we might otherwise have found it difficult to obtain. And by employing *them* as instruments (when we can obtain no better)

in the work of tuition, we shall become the means of raising the mental and moral condition of the mass of the people, through the agency of the very men, whom they regard as their spiritual guides, and who would otherwise be engaged in teaching them error.

8. Much good has actually been accomplished by means of schools.

(1.) Education has already been the means of effecting, in the thoughts and feelings of such of the rising generation as have enjoyed its advantages, a considerable change favourable to the progress of the truth.

On this subject we shall quote the language of a judicious observer and impartial recorder of the progress of events in this country, we mean the editor of the "*Friend of India*." So long ago as the year 1842, when referring to the gradually declining splendour, with which one of the principal heathen festivals had been celebrated for several years past, he makes the following remarks: "One of our Native contemporaries ascribes the decay of these festivals to the impoverishment of the great families by litigation. But this is by no means the prominent cause. We must look to other causes for the gradual desuetude of these shows, than to the decay of family wealth. And these will be easily and satisfactorily found. There is the steady progress of enlightened views in the minds of the rising generation, strengthened in some institutions by religious principle. These liberal views unfit the mind for the absurdities of Hinduism, and gradually prepare the way for its prostration. The trammels of caste are irksome to the alumni of our public seminaries, and the institutions of their religion appear ridiculous to men brought up in European habits of thought. When a dozen of the venerable heads of houses in Calcutta are numbered with the dead, and their influential places are filled with men trained up under the new regime, the outward observances of Hinduism will experience a rude shock. Even as it is, their heirs cannot be restrained from anti-Hindu habits, in the very saloons consecrated by the presence of the idol. The influence of the principles they have imbibed, is already beginning

to be felt in the circles over which they are destined to preside, and those who live 20 years longer in this country must be prepared to see greater changes than any which have yet been witnessed.”—*Friend of India*, October 27, 1842.

(2.) That schools have produced an extensive impression in favour of Christianity, is evident from the violent opposition which has been at times excited in the public mind against them, and the means which have been taken to prevent the results anticipated from them.

It will be in the recollection of many of the readers of the “*Instructor*” that in September, 1842, a paper was issued against Christianity by certain influential Natives at Madras, of which the following is an extract. These (mletchas, or) infidels who worship an impostor that rode upon an ass, who suffered death upon the cross, and was buried, have come to India, and have established missions of different names, such as the American, the Baptist, the London, the Wesleyan, and the Church Missions. Thinking to teach the low caste people with the high caste indiscriminately, they have opened schools in almost all towns, and tempt and compel the children of high caste to attend the schools, and thus corrupt their young minds by all sorts of insinuations. The vulgar, beast-like padres have thus jumped upon *our* fields and are ruining our plants, the children. Thus within the last 40 years the padres seized and teased 700,000 souls of our community, plunged them into the illegal pit of their religion, and disfigured their faces. Securing them thus in the desert of thick darkness called Protestantism, they turn upon us with all their insinuations, to deceive us and our children. To encounter their attempts in this, as well as to oblige them to run back to their own country without a remnant to be seen here, we look up on our mighty vows of discussion, and shooting at them with arrows of different kinds. To accomplish this more fully, we have opened a room in Salay Street, called the room for preaching the Sidhantas, or Shasters of the Hindu religion. In this room 200 young men shall be taught in Tamil Grammar, Arithmetic, Poetical works, Shasters attached to the Siva and Vishnu sects, objections to the Christian religion, &c. The

preaching shall be performed every Friday. If all men of our community who desire to see religion flourish would subscribe their names to this paper, both as donors and subscribers, and pay the amount monthly, their fame shall be recognized strongly throughout the seven worlds, and retained in memory as long as the sun and moon continue their existence." We do not know whether the school here referred to as commenced in Salay Street still exists, but there is, at the present moment, a large and flourishing establishment of a similar kind at Bangalore, where about 200 boys are daily instructed in the Hindu sacred writings and literature, with a view to oppose the progress of the gospel by means of Christian schools.

Similar opposition has also been manifested in other parts of India. Is it not evident from this that mission schools are silently working the downfall of Hinduism? Would the apathetic Hindus be thus aroused to stand up in defence of their own system, if they were not conscious that it had been extensively undermined, and unless they began to tremble for its very existence?

(3.) Souls have been converted by means of schools.

Vernacular—English—and Boarding Schools, have each been instrumental in gathering some from amongst the heathen into the fold of Christ. The interesting cases of conversion which have taken place in connection with English schools at Madras, Calcutta, Bombay, and Mangalore, are known to all. That boarding schools have produced the same result to a very considerable extent none, who have any acquaintance with the subject, will deny. "The Native church in Jaffna, so far as human instrumentality is concerned, is the offspring of the school establishments in the district, more especially of the mission *boarding schools*." Says Mr. Poor the same remark may be made in reference to the Canarese church at Bangalore, with which the writer is personally acquainted. And in regard to vernacular day schools, we extract the following striking statement from the Report of the American Mission Seminary, Ceylon, for 1839: "To leave theory and supposition let us come to facts. The following are a few of many, and these hastily collected. The whole number of church members is 58. Of



these, 49 are from the Native free schools. Of these 49, *one-seventh* trace their convictions and first permanent impressions *to the time when they were in the schools*. Of those not from the Native free schools, a majority were from our central English schools. Except those who studied in the Seminary at Batticotta, almost all our Native assistants were formerly schoolmasters, and *are indebted to the Native free schools for their knowledge and hopes of salvation*. The following statistics will show the truth of this remark.

At Tillipally,	of 40	Church Members,	31	} Once belonged to the Native Free Schools.	
At Manepy,	of 42	do.	do.		30
At Oodooville,	of 57	do.	do.		31
At Batticotta,	of 43	do.	do.		28
At Panditeripo,	of 17	do.	do.		5
	<hr/> 196		<hr/> 125		

Of those teachers who are now employed in our village schools:

At Tillipally,	of 29	Teachers,	16	} Were once Boys or Girls in our Native Free Schools.
At Oodooville,	of 12	do.	8	
At Manepy,	of 23	do.	9	
At Batticotta,	of 33	do.	22	
At Panditeripo,	of 10	do.	5	
	104		60	

To this may be added, in reference to the same subject, the following encouraging statement from the Seventeenth Report of the Madras District of the London Missionary Society, just published. It is from the pen of the Brethren, Gordon and Dawson, stationed at Chicacole: "The Telugu day school continues to go on very well, and we have reason to believe that some of the boys are thinking seriously about their souls, especially three, who have, for some time past, expressed their wish to be baptized, and actually came to us the other day with the resolution to break caste, and join themselves to Christ; but as they are of tender age, and under the authority of their parents, we thought it better to defer their cases for the present, exhorting and encouraging them steadfastly to adhere to their resolution till God should make their way clear for them.

It would be interesting, had we room, to mention their general behaviour, how they warn their parents against their idolatrous practices, and refuse to join in them. Their parents cannot help being ashamed of their conduct before their own children.”\*

These are interesting facts, and no doubt others might be found, of a similar nature, had the writer time to collect them. These, however, may suffice to show that God has honoured, and is still honouring, *schools* as means of advancing the interests of the Redeemer’s kingdom. How then can it be maintained that “missionaries are mis-spending their time and strength, and the funds of their respective societies, and depriving themselves of the enjoyment of the divine blessing upon their labours by the establishing and conducting of schools?” By what are we to judge that God is with us? Is it not from the fact that He causes his work to prosper in our hands? When then we see such evident token of His approbation in connection with the efforts of his servants in the instruction of the young, let us “thank God” for the amount of good which he has already enabled us to accomplish by this means, and “take courage” to persevere, with increased diligence, in the same course for the future.

*(To be continued.)*

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## THE DRAFT ACT.

“Whatsoever ye would that men should do to you, do ye even so to them.”

WHAT a happy world this might be, if all were animated by the spirit of this divine precept! How evidently does it bear upon its front the impress of its heavenly origin. We need not wonder at the cold reception with which it meets in this selfish world; for it aims a deadly blow at every species of tyranny

\* Let this fact be observed in connection with the foregoing remarks under No. 4.

—so congenial to the flesh—while it assumes that every man has certain rights and privileges, certain just claims which he may righteously vindicate, and privileges of which he may not allow himself to be divested; it requires him to respect the right of others; and forbids him—fallen and inveterately selfish as his whole history has shewn him to be—forbids him to regulate his behaviour towards others by his conception of their due, until he has, in imagination, changed places with them, and thus, regarding it in his neighbour or opponent, have formed an impartial judgment of his own conduct. Men however, far from adopting such a righteous mode of regulating their intercourse with each other, have contented themselves with the simple selfish reflection: This will interfere with *my* rights as *I* apprehend them, and it must therefore be opposed; or, this is advantageous to *me* and must be obtained, for who has a right to meddle with my rights? Very true: no one can possess such a right. Right can never be opposed to right, a “great right can never require the perpetration of even a little wrong.” But then the grand question is, what *are* your rights? and what are your neighbour’s? If you claim the right of always being supreme judge in all cases wherein you may be a party, others may, with an equal show of reason, claim the same; and so we shall at once arrive at the ancient prescriptive rule, more ancient than any precept of the Vedas, that “might makes right.”

These thoughts have been suggested by the statements put forth by the Hindus of Madras, with reference to certain clauses of the Draft Act recently issued by the Law Commissioners, and published by order of the Governor in Council. The clauses of the Act to which they object are the following:

“XI. Provided always that no Hindu or Mohammedan, shall, in consequence of any thing in this Act contained, by renouncing the Hindu or Mohammedan religion, lose any rights or property, or deprive any other person of any rights or property.

“XII. And it is hereby enacted that so much of the Hindu and Mohammedan law as inflicts forfeiture of rights or property, upon any party renouncing, or who has been excluded from

the communion of either of these religions, shall cease to be enforced as law in the Courts of the East India Company."

Now, a plain honest man, who has been accustomed to think that others have rights as well as himself, would be sadly puzzled to say what insult or outrage is here offered to any one's person or religion; and yet we are told that a deadly blow is hereby aimed "at the religion and opinions which the Charter requires the Governor General in Council to protect." The XII. clause is characterized, "as a palpable invasion of their ancient rights, a direct attack upon their religion, and a peremptory subversion of their ancestral and inalienable law!" It would surely be uncharitable for Britons to speak harshly of the conduct of the Hindus on this occasion. We ought to remember that two centuries have not yet elapsed since our fathers enjoined uniformity in religion, *i. e.* compliance with *their* religious views and forms—"under all civil pains, even to fines, imprisonment, bondage, and death." Well, the battle of religious liberty was fought and won in Britain, and under the same mighty leader, the Lord of Hosts, whose cause it really is, we are prepared to renew the contest in India, not doubting that the result shall eventually be the same. Let our weapons be *HIS truth*, and we shall prevail.

"Its look hath power to scatter light,  
Its touch to sever chains :  
And tyrants tremble on their thrones,  
And bigotry complains."

But what is this religion? and what the deadly blow aimed at it? Has the Governor General taken it upon him to decide what is true, and what not, among the various conflicting statements of the Hindu Sástra, or to enforce a ritual grounded on his peculiar views? Has he desecrated any temple? Has he interfered with any man's liberty of conscience? Has he prepared to do any thing to make the Hindu feel that he is a loser by adhering to the religion of his fathers, or a gainer by abandoning it? No such thing. It has simply been proposed that no one be henceforth subjected to civil pains, for the non-performance of ceremonies which he believes and knows



to belong to an abominable superstition: and this proposal is affirmed to be an invasion of "the religion and law, the rights and authorities of Hindu fathers, and masters of families!!" Let us then for a moment glance at this strange jumble of rights, law, and religion.

In the *Mānavadharmā s'āstra* (Institutes of Manu) it is written: "The son of a Brahmi redeems from sin, if he perform virtuous acts, ten ancestors, ten descendants, and himself the twenty-first person."\*

Doubtless therefore, the memorialists are right where they say that the father, according to Hindu notions, owes his liberation from *put*, to the due performance of the *śraddha* by his sons; but then, what an immense accumulation of merit there must be somewhere! One man "redeems ten ancestors and ten descendants," and "*himself*," and yet his son may inherit his property only on condition that he re-perform all the redemptive ceremonies! But here—though the Hindu will of course object to any arguments being drawn from our firm belief—aye certain knowledge—that such a hell no where exists save in his own disordered brains, or as one of the countless lies which form the staple of his *s'āstra*—one cannot help noticing by the way how strangely inconsistent such opinions are with the line of argument which the devotee of the *s'āstra* is ever ready to oppose to the truth of the Holy Bible. No one who has ever invited his attention to the divinely inspired doctrines of the latter, can soon forget the air of haughty scorn with which he repelled the benevolent effort, with the question, how can that religion be true which teaches that an offence of one has involved all mankind in sin and misery; or that the righteousness of one is a sufficient ground of another's justification? And yet they unblushingly and "unequivocally" declare in the face of open day, that a father's deliverance from the "hell called *put*" is made to depend on the performance of certain ceremonies by his own sinful sons, after his death!! How hard it is to organize and carry out a self-consistent attack on the truth! There are, however, many circumstances mentioned by Manu which vitiate the good offices of

\* Chap. iii. 37.

the son—such as the ceremonies being witnessed by a town-boar, a cock or a dog, &c.: ought he not then, if his right of inheritance depend on “benefits conferred on his father,” to show that the benefits have been conferred, and that his father is actually freed from *put*? Every Hindu knows that *labha*, covetousness, is one of the six great enemies of virtue (*arishadguna*), and tends greatly to darken the understanding and pervert the judgment in all cases where the decision is likely to affect worldly interests. An outcast, or one who does not perform the *sraddha* is not the only person incapable, according to Hindu law, of inheriting property. “Whoever procures his subsistence by an unwarrantable business or profession,” is by the ordinations of the *pandits* equally incapacitated for inheritance. Now what says *Manu* on this head:

“Service for hire is named *sevavritti*, or dog-living, and of course a *Brahman* must by all means avoid it.”—*Chap. iv. 6.*

Has this law then—which is just as much a part of Hinduism as that which would rob a Christian convert of his just rights—been hitherto respected in the administration of the laws of succession and inheritance? Have all *Brahmans* who hold lucrative situations, and thus subsist by “dog-living,” been disinherited? When we see the *Hindus* beginning at home, and *there* contending zealously for the integrity of their rights and duties, “sanctioned by their sacred books,” we may believe them to be actuated by really conscientious motives, when they follow the Christian convert out of their camp, and in contravention of his natural and inalienable rights, seek to transfer his patrimony, nay all his property “*whether personal or self-acquired*” into their own pockets. But even should their zeal embrace every instance of departure from the dogmas of the *s’ástra*, we dare not allow that they may—even for conscience sake—encroach upon another man’s rights. If the integrity of their religion be inconsistent with another man’s obligation, and consequent right, to embrace and follow the truth wherever he may find it, then they must change their religion. There is no help for it. We will not deal with them, as they and most other enemies of Christianity deal with it. The favourite mode of attack with such is, to open a battery in the abuses that have crept into the church;

and, having successfully assailed the inventions of men which have too often, alas! been allowed to disfigure it, to raise a shout of triumph as if Christianity itself had felt the power of their wrath. Such tactics must ever be disowned by *the truth*; but, in the present instance, we have no temptation to have recourse to them. While we can at all times triumphantly appeal to the Christian rule of faith and practice, and, fearless of contradiction, affirm that in proportion as it is practically carried out, in any country under heaven, God is honoured and man blest: we must regard Hinduism, as dishonouring to God, and ruinous to the happiness of man, just in proportion as it is preserved and practised in its "integrity." The wretched *sati* did not ascend the funeral pile of her husband, deluded by any corrupt form of Hinduism, for thus it is written in the sacred Veda: "The wife who commits herself to the flames with her husband's corpse, as the snake-catcher forcibly drags the serpent from his earth, so bearing her husband (from hell) with him, she shall enjoy heavenly bliss."\*

Again, it is "part and parcel" of the Hindu religion, that, though a Brahman should be guilty of the foulest murder, he may not be put to death; for thus sung the oracle Manu, the son of Brahma—"Never shall the king slay a Brahman, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure, and his body unhurt."† But, and mark it, O ye Sudras, who may be lending your influence to perpetuate such monstrous laws—if a Brahman kill a Sudra, the penance is the same with that whereby he expiates the sin of having intentionally slain *a cat, a dog, a frog, a lizard, an owl or a crow*:‡ such enormities, *homicide* and *cynicide*, may be fully expiated by the observance of a partial fast for one month! Such are specimens of genuine Hinduism. It matters not that some portions of it may be less vile, not so detestable as this; the memorialists stand up for the integrity of it; and herein they are consistent. For it is all *divine*, or all a *forgery*. If one part of it may be dispensed with, so may another; and so must ultimately every vestige

\* Colebrook's Essays, page 116.    † Manu, Chap. viii. 390.    ‡ Chap. xl. 132.

of it which is found to be at variance with the common weal. The criminal code has long been abolished, and the civil must ere long share the same fate in every case where it stands between the meanest peasant, and the enjoyment of his just and lawful rights. "An outrage to religion" indeed! But where is religion outraged? He who may without let or hindrance follow the dictates of his conscience? or his who, for so doing, must be despoiled of his goods? Was ever such a thing heard of, that a nation should come before its Rulers and coolly petition them to outrage their own religion, and make it a crime for any one to embrace it! "An outrage to religion!" Yes if that religion inculcate the doctrine that man may lord it over the conscience of his fellow-man; but not, if it be granted that God alone is Lord of the conscience. If Hinduism allow to every man the right of acting according to his moral obligations, his knowledge of truth and righteousness, the proposed law will in no way interfere with it: but if it be incompatible with religious liberty, if Hinduism oblige a man under penalties to act contrary to his convictions of truth and righteousness, it is a nuisance and ought to be removed. It is the magistrate's duty to protect the lives, the liberties, and the property of his subjects, on whatever pretence they may be attacked. One man's conscience can never be another man's rule of duty; nor, consequently, a lawful ground of inflicting punishment upon him. O when will the Hindus learn righteousness. When will they forsake their lying vanities, and receive that gospel which, in love to God, lays the foundation of love to man; and under whose benign influence "mercy and truth meet together, righteousness and peace embrace each other." O Lord, speedily remove whatever hinders the arrival of that happy day.

J. H.

*Vizagapatam, May 17, 1845.*



## SOCIAL EXCELLENCE.

AN extensive survey of human nature discloses no fact more plainly than this: that not only the highest degrees of excellence are rarely if ever reached, but that the acquisition of any one trait of character, to a remarkable extent, is ordinarily made only by consenting to forego other, perhaps equally, valuable traits. The man of courage and boldness, who is qualified to be foremost in whatsoever mighty movement the state of the times in which he lives may demand, is wont to be deficient in the more fascinating and ingratiating virtues. His boldness is apt to degenerate into fierceness and intolerance. While on the other hand, they who win the affectionate regard of all who know them, by their mild benevolence and generous self-forgetfulness, are apt to be found deficient, at such times as require the exhibition of uncompromising decision and energy. No human character, except that of the man Christ Jesus, has manifested every variety of goodness. We admire the tender feeling which he showed at the grave of Lazarus. We gaze at him with not less admiration, when he boldly expelled the sellers of beasts and the exchangers of money from the temple court; or when, with unmitigated severity, he upbraided the covetous and self-righteous Pharisees. His temper was eminently mild and amiable, but he was not timid nor pusillanimous. His decision had no mixture of obstinacy. His piety had no tincture of superstition, moroseness nor austerity. The love which he bore to his Father, never interfered with his love to men. His character commands applause, as combining the richest intellectual qualities, and the rarest moral endowments, with those milder features, which fit one to conciliate love.

This last quality of the Redeemer has often been with me a topic of thought—the union which he exhibited, of intellectual and moral, with, what may be denominated, social excellence. Very infrequent, however, are the cases in which this union has been shown by others. “Rarely if ever,” writes an eminent poet, in his biography of a brother poet, “have men of the

highest order of genius, shown themselves fitted for the calm affections and comforts of domestic life." Yet is it refreshing and improving to study those characters, in which has appeared a union of the finest social qualities with mental gifts, not perhaps of the highest class, but by no means contemptible. By these qualities, every circle in which the individual moves, is delighted and benefited. The friend once gained, is never lost. The benignant influence which his moral qualities enable him to exert, is not checked by an accompanying moroseness of aspect, by that haughty contempt for the uneducated and rude, which the consciousness of intellectual superiority so often breeds, or by those long periods of taciturnity and abstracted thought, and those frequent manifestations of irritability, in which men of genius are apt to indulge.

I cannot think, at this moment, of a better example of this eminently desirable union, than Wilberforce. His warmest admirers, I suppose, do not claim for him the possession of such powers of mind as belonged to many of his cotemporaries. The effect of his speeches, though often very powerful, is to be ascribed to other causes than the mental acumen and depth, or the extent of political knowledge, which they display. I do not mean to decry his intellectual character, but I am sure it would be wrong to speak of his mind as remarkably vigorous or well-disciplined. But who would lament the want of intellectual eminence, if it must be gained by the sacrifice of such traits as belonged to Wilberforce. Who that saw him in his retirement, and took notice of the sunny gladness of heart which he showed—and which nothing can beget, so well as a life spent like his in doing good and diffusing joy—could wish it to be exchanged for those more pungent and extatic sensations which some splendid achievement excites, but which must be succeeded so rapidly by corroding anxiety, by bitter apprehensions of subsequent mortifying failures, or by that languid depression, which views the faintest exertion of body or mind as nearly impracticable, while yet the necessity of strenuous labour is keenly felt? Or who that mingled with Wilberforce in society, and observed the delighted smile with which his presence clothed every countenance, and how readily the lessons of

wisdom which he dropped are caught up, and how powerfully they are enforced by the pure example of him who utters them, could ask that he should convert himself into the mere statesman or orator. In society, Wilberforce realized the meaning of his own words: "There is no such firm ground on which to fix the foundation of perpetual cheerfulness, as to have been grave to good purpose." Madame de Stael thus sketches his appearance in society: "His eyes, though small and singularly set, beamed with the expression of acute intelligence and of comprehension quick as lightning, blended with that of cordial kindness and warmth of heart. A peculiar sweetness and playfulness marked his whole manner. There was not a single handsome feature; there was scarcely one that was not in itself plain; but the mingled emanations of imagination and intellect, of benevolence and vivacity, diffused over his countenance a sort of sunny radiance, which acted, irresistibly, as a sort of powerful magnet on the hearts of all who approached him."

Another instance of a similar kind, though of an individual who had faults from which Wilberforce was free, and gifts of which he was destitute, is Sir James Mackintosh. Sir Walter Scott might be named as a third. Yet one has to mourn, in both these eminent persons, the want of that religious gravity and earnestness, which Wilberforce so justly says, is the only solid foundation of permanent cheerfulness. A better instance than either of these, because his mind was irradiated with the beams of heavenly light, is Legh Richmond. His name is linked with Wilberforce's by a sacred association. In those qualities which beget love, he was hardly excelled even by his father in the gospel. I have just come from looking at some engraved views of the Isle of Wight. A conspicuous object was the village and church of Brading. I was enchanted by the loveliness of the scenery; nor could I help thinking how emblematic it was of the character of his mind, whose pen has so eloquently depicted it, in the *Young Cottager*, and the *Dairyman's Daughter*. It has no bold nor rugged features. There are no vallies into which it makes one dizzy to look down, nor heights which one's eye cannot measure. Yet is it such scenery as the eye does not soon tire of gazing at. The breezes which

play among its forests, and the streams which water its fields, are healthful and sparkling, and the products of the soil may be safely and freely eaten. The mind of Mr. Richmond had qualities of which these natural features are fit emblems. He astonished no one by the depth of his views, or the acuteness of his distinctions, or the splendour of his imaginations. Yet was every one interested and improved by the correctness of his ideas, by the attractive dress in which he clothed them, and by their wisdom and truthfulness. But as the possessor of an affectionate, though by no means a weak and effeminate temper, by which he gained every heart, and spread, wherever he was, a healthful religious cheerfulness, we most admire him. Men were drawn to him, as Hall was drawn to Mackintosh, because they could not help it.

We may not justly complain of the conditions of our being, because they are not favourable to every description of excellence. Nor is it well to strive after universal excellence, for the labour will doubtless be unsuccessful. Carefully should we weed out every fault, but not weary ourselves in the effort to acquire incompatible qualities. Yet for him who ministers at the altar, the social excellence, which I have tried to describe, is a quality worthy to be coveted. It is not posthumous celebrity and the admiration of those who are not familiar with him, nor indeed the *admiration* of any one, for which he should be anxious. It is those qualities, rather, which win the regard of those with whom he daily mingles, which deepen and widen his present influence, and help him to impress his own serious and godly character on his generation, that he should culture most sedulously.

E—s.



## REVIEW.

History of the Great Reformation of the Sixteenth Century, in  
Germany, Switzerland, &c.

BY J. H. MERLE D'AUBIGNE.

American Edition—*Nineteenth Thousand.**(Concluded.)*

WE now come to one of the most momentous scenes in the drama of the Reformation, and one in which the character of Luther appeared in more than even its usual strength and sublimity; or rather, in which he had, perhaps, a more than usual degree of divine power resting upon him. This was his appearance at Worms, before the assembled Diet of the empire. It has been well observed in a valuable periodical concerning this event, "To all Protestants it must be perpetually interesting. Since the time when St. Paul justified his doctrine before King Agrippa, no human being has cut so simple, so noble, and therefore so sublime a figure, as did Luther at the Diet of Worms."\*

The Pope's Nuncio, Aleander, and those acting with him, had no desire to see Luther at Worms. He had already been condemned and excommunicated by the Pope, and their only object was to have the sentence executed. The young Emperor, Charles V., however, was in difficulty. On the one hand he wished to please the Pope, that he might secure the aid of the Holy Father in his ambitious designs; and on the other he was unwilling to displease the Elector Frederic, to whom in a measure he owed the imperial crown. He was sensible, also, that it would be impolitic to commence his reign with a bloody persecution, such as he foresaw would follow a strict compliance with the Pope's demands. He resolved to give

\* Blackwood's Magazine, 1835.

Luther an opportunity to answer for himself before the Diet, and for this end wrote to the Elector to bring him, with the assurance that he should be protected from all violence. But the Elector was too sensible how little this assurance might avail against the machinations of the Papists, and he felt that taking Luther to Worms might probably be conducting him to the scaffold. He therefore wrote to the Emperor humbly declining the undertaking.

The Reformer himself did not partake of the fears of his friends. His health was very weak but this he heeded not.

“If I cannot perform the journey to Worms as a man in good health,” said he in his answer to the Elector, “I will be carried thither in a litter. For since the Emperor has summoned me, I can regard it only as the call of God. If they intend to use violence against me, as they probably do—for assuredly it is with no view of gaining information that they require me to appear before them—I commit the matter into the hands of God. He still lives and reigns who preserved the three Israelites in the fiery furnace. If it be not His will to save me, my life is little worth. Let us only take care that the gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defence rather than allow them to triumph. Who shall say whether my life or my death would contribute most to the salvation of my brethren? It is not for us to decide. Let us only pray God that our young Emperor may not begin his reign by imbruing his hands in my blood. I would rather perish by the sword of Rome. You remember the judgments with which the Emperor Sigismund was visited after the murder of John Huss. Expect any thing from me but flight or recantation.\* Fly I cannot, still less can I recant.”

The Elector, however, had formed his resolution before this letter reached him, and he commenced his journey without Luther. In the mean time intelligence that the heretic was to appear at Worms had created the greatest alarm among the adherents of the Pope, and they pressed upon the Emperor so strongly the absurdity and danger of allowing a man under sentence of excommunication to appear and defend himself, that he changed his resolution and countermanded the

\* *Omnia de me præsumas præter fugam et palinodiam.* (L. Fpp. i. 536.)

order for Luther to appear. Even this was not enough for the Nuncio. He was bent on obtaining a sentence of condemnation from the Diet. But many of the Princes were not prepared to give their assent to this without granting the accused a hearing. Some of them also felt that it was a proper time to seek a remedy for many grievances in the church. Among these was Duke George of Saxony, an enemy of Luther. A few days after an eloquent and impressive address of Aleander, the Pope's Nuncio, which lasted for three hours, and in which, as the representative of the head of the church, he had called upon the princes to extirpate the heresy root and branch, and affirmed that there was enough in the errors of Luther to warrant the burning of a hundred thousand heretics, Duke George suddenly stood up in the assembly, and spoke greatly to the astonishment of those who knew his hostility to the Reformer, against many of the abuses and corruptions of the church with as much severity as Luther himself.

"Shops for indulgences opened, said he, in every street and square of our cities; shops of Saint Anthony, of the Holy Ghost, of Saint Hubert, of Saint Vincent, and I know not how many more; societies contracting at Rome for the privilege of setting up this trade—then purchasing from their bishop the right of exposing their merchandise to sale: and finally to meet all this outlay of money, squeezing and draining the last coin out of the poor man's purse; indulgences which ought to be granted only with a view to the salvation of souls, and procured only by prayer and fasting and works of charity—sold for a price; the officials of the bishops oppressing men of low degree with penances for blasphemy, or adultery, or drunkenness, or profanation of this or that festival—but never addressing so much as a rebuke to ecclesiastics who are guilty of the same crimes—penances so devised as to betray the penitent into a repetition of his offence, in order that more money may be exacted from him:\* these are but a few of the abuses which cry out on Rome for redress."

The Duke's speech produced a great sensation. Other members of the Diet brought forward other grievances. Even the ecclesiastical princes supported these complaints.†

\* Sondern dass er es bald wieder begehe und mehr Geld erlegen müsse. (Archives of Weimar.—Seckend. p. 328.)

† Seckend. Vorrede von Frick.

“‘We have a Pontiff,’ said they, ‘who is occupied only with pleasure and the chase; the church preferment of Germany is bestowed at Rome on gunners, falconers, valets, ass-drivers, grooms, guardsmen, and other people of the same stamp, ignorant, inexperienced, and strangers to our nation.’”\*

“The Diet nominated a committee to draw up a list of grievances; the enumeration extended to a hundred and one. A deputation composed of secular and ecclesiastical princes presented this report to the Emperor, with an earnest request that he would do them right in the matter—conformably to the engagement he had contracted on his elevation to the throne. \* \* \*

“Charles could not be insensible to the remonstrances of the Imperial Diet. Neither the Nuncio nor the Emperor had anticipated them. The latter immediately withdrew the edict which commanded Luther’s writings to be committed to the flames in every part of the empire, and issued in its stead a provisional order that all copies of those writings should be delivered into the hands of the magistrates.”

But this was not enough. The Diet demanded Luther’s presence; while the Nuncio steadfastly resisted his being summoned.

The Emperor formed a resolution to cite Luther, but without giving him a safe conduct. This the Elector of Saxony firmly resisted; and after a long debate in the Diet it was decided, as the only method of quieting men’s minds and preventing an outbreak, that not only the Emperor, but the Elector of Saxony, Duke George, and the Landgrave of Hesse, through whose territories he must pass, should severally grant a safe conduct.

“Thus was the purpose of God fulfilled. It was his will that this light, which he had kindled in the world, should be set upon a hill; and emperor, kings and princes, were all busily employed—though they knew it not—in executing what He had appointed. It is an easy thing with Him to raise the meanest to dignity. An act of His power, operating through successive years, suffices to lead the offspring of a Saxon peasant from the lowly cottage of his childhood, to that imperial hall in which assembled sovereigns awaited his

\* Bucksensteinstern, Falknern, Pfistern, Fseltrreibern, Stallknechten, Trabanten . . . Kapps Nachlese nützl. (Ref. Urkunden, iii. 262.)



coming. In His presence none are either small or great, and when He wills it, Charles and Luther meet on the same level."

But will Luther obey the summons? His best friends knowing the danger, notwithstanding all the safeguards, were in doubt on this point. We have in a letter from him, given in the *Autobiography* before quoted, some of his cogitations, and those of his friends on this question.

"The little city of Wittenberg," says Luther, "was in the utmost consternation when the imperial summons arrived, directed to be served upon me by Ulric Pappenheim and Gaspar Sturm, messengers from the Emperor. Apprehensive for my safety, my beloved fellow-citizens crowded to my residence, and would have dissuaded me from entertaining the idea for a moment of thus wilfully putting myself into the hands of my enemies. They besought me to recollect that I lived for them as well as for myself; that my life was of more importance to them than that of a thousand popes; that I would be seized by my adversaries, and be sacrificed to their vengeance. They reminded me of those holy martyrs, Huss and Jerome, whose safe-conducts had been violated without scruple; and that I should not trust to the veracity or honour of the papists, who, according to their custom, would violate every promise, however sacred, when the reputation of their Babylon (Rome) was involved. I heard my beloved friends in all their remonstrances; and while I admitted the truth of what they advanced, I nevertheless resolved to obey the Emperor's mandate, and appear before that great assembly of dukes, barons, counts, knights, and other noblemen, both temporal and spiritual. 'I am called,' I said to them; 'it is decreed and ordered that I proceed to Worms, in the name of the Lord Jesus Christ; and thither I shall go, if there were as many devils in that city as there are tiles on its houses. Were I to refuse, my enemies would not only triumph, but ascribe my conduct to cowardice, and that I was not able to maintain what I had so often asserted. Fear in my case would only be a suggestion of Satan, who, apprehending the approaching ruin of his kingdom, was anxious to avoid a public defeat before such a great and illustrious assembly as that of Worms.'"

His progress to Worms is thus described by Cochläus, or Cock, one of his bitter enemies.

"A chariot was prepared for him in the form of a closed litter, that he might be completely protected from the weather. Around

him were many learned persons, the *prevôt* Justus Jonas, Doctor Schurff, the theologian Amsdorf, &c. Wherever he passed, there was a vast concourse of people. In the hotels were exhibited good cheer, joyous libations, and even music. Luther himself, to draw all eyes towards him, performed on the harp like a second Orpheus. Although the safe-conduct of the Emperor restrained him from preaching on his rout, he could not resist delivering a sermon in his favourite town of Erfurt, on the day of Quasimodo (during Lent), and it was printed."

Another writer gives the following account of Luther's personal appearance:

"Martin is of a middling stature. Cares and studies have reduced him so thin, that one might count all the bones in his body. He is, however, in the prime of life and vigour of his age; his voice is clear and piercing. Powerful in his doctrines, admirable in his knowledge of the scriptures, he can recite almost all its verses one after the other. He is so well acquainted with the Hebrew and Greek languages, that he is competent to judge and compare all the translations of the Bible. He is never at a loss, and has at his disposal a world of thoughts and words. He is agreeable and easy in conversation; there is nothing harsh or austere in his air; he even allows himself to enjoy the pleasures of life. In society he is gay, pleasant, unembarrassed, and preserves a perfect serenity of countenance, notwithstanding the atrocious menaces of his enemies. It is difficult to believe that this enterprising man could undertake such great things without the divine protection. The only fault which the world alleges against him is, that he is most bitter in his replies to his adversaries, and that he does not recoil before every outrageous expression."

Among those who had come out to meet Luther at Erfurt, or Erfurth, was a young man of twenty-eight years of age, named *Justus Jonas*.

"Jonas, after studying the law at Erfurth, had been elected rector of the University in 1519. Receiving the light of the gospel, which was then beaming forth in all directions, he had conceived the wish to devote himself to sacred learning. 'I think,' said Erasmus, in writing to him, 'that God has chosen you as his instrument to make known to others the glory of his Son Jesus.'\* The thoughts of Jonas

\* Velut organum quoddam electum ad illustrandam filii sui Jesu gloriam. (Erasmi Epp. v. 27.)

were all turned toward Luther at Wittenberg. Some years before, when he was yet a student of law, his enterprising spirit had led him in company with a few friends, to make a journey on foot through forests infested by thieves, and across a country ravaged by the plague, in order to visit Erasmus, who was then at Brussels. And shall he not brave dangers of another kind to accompany the Reformer to Worms? He entreated Luther to allow him to join him, and Luther consented. This was the first meeting of the two doctors, who were destined to pass their whole lives in labouring together for the revival of the church. Divine Providence was assembling around Luther men who were destined to be the lights of Germany: Melancthon, Amsdorff, Bugenhagen, Jonas. After his return from Worms, Jonas was elected provost of the church of Wittenberg, and doctor of divinity. 'Jonas,' continued Luther, 'is a man whose continued life on this earth is worth any purchase.\*' No preacher had more power of captivating his hearers. 'Pomeranus is exegetical,' said Melancthon; 'I am a logician,—Jonas is the preacher. Words flow beautifully from his lips, and his eloquence is full of energy. But Luther excels in all.†' It appears that about this time a friend of Luther's childhood, and also one of his brothers joined him in his route."

Luther took his departure from Erfurth, and passed through Gotha where he again preached, notwithstanding the interdict from the Emperor. Myconius adds, that, after the sermon, when the congregation were leaving, the devil detached from the pediment of the church some stones that had not moved for two hundred years!

At Eisenach the Reformer was suddenly taken ill, but being bled and receiving other attention from his friends immediately, he was able to resume his journey on the following morning.

"Every where as he passed, the people of the country flocked round him.‡ His progress resembled a triumph. Men contemplated with interest the bold man who was going to present himself bare-headed before the Emperor and the Empire.§ A dense crowd accompanied his steps, discoursing with him, 'Ah,' said some, 'there are

\* Vir est quem oportuit multo pretio emptum et servatum in terra. (Weismann, i. 1436.)

† Pomeranus est grammaticus, ego sum dialecticus, Jonas est orator Lutherus vero nobis omnibus antecellit. (Knapp Narrat. de J. Jonas, p. 581.)

‡ Iter facienti occurrebant populi. (Pallavicini Hist. C. Tr. i. 114.)

§ Quacunq; iter faciebant, frequens erat concursus hominum, vidend. Lutheri studio. (Cochlæus, p. 29.)

plenty of cardinals and bishops at Worms! . . . You will be burnt alive, and your body reduced to ashes, as they did with John Huss.<sup>2</sup> But nothing daunted the monk. 'Though they should kindle a fire, whose flame should reach from Worms to Wittemberg, and rise up to heaven, I would go through it in the name of the Lord, and stand before them—I would enter the jaws of the behemoth, break his teeth, and confess the Lord Jesus Christ.'"<sup>3</sup>\*

When tidings of Luther's approach reached Worms, the partisans of the Pope and the political advisers of the Emperor were alike anxious to prevent his entrance. Once at Worms, and he might disconcert all their plans. How to stop the monk was the question. They did not dare attempt force, but they resorted to stratagem, both by way of professing a desire to make a compromise, and thus keeping him employed until his safe conduct should expire, and by working on the fears of his friends—that they might interpose and stop his journey. They induced the Knight Sickengen, who had formerly offered Luther an asylum in his castle, and Bucer, a chaplain of the Elector Palatine, then residing with the Knight at Ebernburg about ten leagues from Worms, to invite Luther thither, for a conference with Glapio, the Emperor's confessor, who could arrange every thing.

"Luther had reached Oppenheim. In three days his safe conduct would be void. A troop of horsemen were seen approaching, and soon he recognized the same Bucer with whom he had held such intimate conversations at Heidelberg.† 'These horsemen belong to Francis Sickengen,' said Bucer after the first greetings. 'He has sent me to conduct you to his fortress.‡ The Emperor's confessor desires a conference with you. His influence with Charles is unbounded; everything may yet be arranged; but have nothing to do with Aleander!' Jonas, Amsdorff, Schurff, knew not what to think. Bucer urged him: but Luther never faltered. 'I shall go on,' answered he, 'and if the Emperor's confessor has any thing to say to me, he will find me at Worms. I repair to the place of summons.'

"In the meanwhile Spalatin himself began to be disturbed with apprehensions. Situate in the midst of enemies of the Reformation,

\* Ein Feuer das bis an den Himmel reichte . . . (Keil. i. 90.)

† Da kam Bucer zu, mit etlichen Reutern. (Ibid.)

‡ Und wollte mir überreden zu Sickengen gen Ebernburg zu kommen. (L. Opp. xvii.



he heard it said on all sides that the heretic's safe-conduct would be disregarded. His friendship took the alarm. At the moment when Luther was approaching the city, a servant met him and delivered him a message from the chaplain: 'Abstain from entering Worms.' And this from Spalatin himself, the Elector's confidential adviser! Luther, still unshaken, turned his eyes on the messenger, and answered, '*Go tell your master, that though there should be as many devils at Worms, as there are tiles on its roofs, I would enter it.\**' At no time had the grandeur of Luther's spirit been more evidenced. The messenger re-entered Worms, and delivered the astounding declaration. 'I was then intrepid,' said Luther, (a few days before his death,) 'I feared nothing. God can give this boldness to man. I know not whether now I should have so much liberty and joy.' 'When our cause is good,' adds his disciple Mathesius, 'the heart expands and gives courage and energy to the evangelist and the soldier.†

"At last, on the morning of the 16th April, Luther discovered the walls of the ancient city. \* \* \*

"The procession made its way with difficulty through the people. At last the herald of the Empire stopped before the hotel of the Knights of Rhodes. It was there that Frederic of Thun, and Philip Feilitsch, two counsellors of the Elector, and Ulric Pappenheim, the Marshal of the Empire, had taken up their abode. Luther alighted from his waggon, and as he set foot on the ground, exclaimed, 'God will be my defence.‡' 'I entered Worms,' said he, at a later period, 'in an open cart and in a monk's frock. And every one came out into the streets, desiring to see friar Martin.‡

The Emperor immediately convoked his council, and though there was not wanting advice to disregard the safe conduct, as the Pope required them to do, and to treat Luther as John Huss had been treated, it was agreed that he should be heard on the afternoon of the following day, 17th April, at four o'clock. He was, therefore, about to appear for Jesus Christ before this most august assemblage. Encouragements there were from men, but he looked not to them for strength.

"He who, attacked by the enemy, holds up the buckler of *Faith*,' said he one day, 'is like Perseus presenting the head of the Gorgon.

\* Wenn so viel Teufel zu Worms wären, als Ziegel auf den Dächern noch wollt Ich hinein. (L. Opp. (L.) xvii. 587.)

† So wachst das Herz im Leibe . . . (Math. p. 24.)

‡ Deus stabit pro me. (Pallavicini, i. 114.)

§ L. Opp. xvii. 587.

Whoever looks upon it is struck dead. It is thus that we should hold up the Son of God against the snares of the devil.\* On the morning of this 17th April, he was for a few minutes in deep exercise of mind. God's face seemed to be veiled, and, his faith forsook him: his enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. His soul was like a ship driven by a violent tempest, rocked from side to side—one moment plunged in the abyss, and the next carried up to heaven. In that hour of bitter trial—when he drank of the cup of Christ—an hour which to him was as the garden of Gethsemane, he threw himself with his face upon the earth, and uttered those broken cries, which we cannot understand, without entering, in thought, into the anguish of those deeps from whence they rose to God.†

When the Marshal of the Empire came to conduct him into the royal presence, Luther was calm. God had heard his prayers. It was with great difficulty, and by going through gardens and back ways, on account of the immense crowd, covering not only the pavements but roofs of the houses, that they were enabled to reach the place where the Diet was assembled. All the recesses around the Town Hall were filled—there being more than five thousand spectators—German, Italian, Spanish, and of other nations.

“Luther advanced with difficulty. As he drew near the door which was to admit him to the presence of his judges, he was met by a valiant knight, George Freundsberg, who, four years afterwards, attended by his followers, couched his lance at the battle of Pavia, and bearing down the left of the French army, drove it into the Tessino, and decided the captivity of the King of France. This old general, seeing Luther pass, touched him on the shoulder, and shaking his head, blanched in many battles, said kindly, ‘My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God’s name, and fear nothing! He will not forsake thee!’ A noble tribute rendered by martial spirit to the courage of the soul. ‘He that ruleth his spirit is greater than he that taketh a city,’ was the word of a king.

“And now the doors of the hall were thrown open—Luther entered,

\* Also sollen wir den Sohn Gottes als Gorgonis Haupt . . . (L. Opp. (W.) xxii. 1659.)

† L. Opp. (L.) xvii. 598.

and many who formed no part of the Diet gained admission with him. Never had any man appeared before so august an assembly. The Emperor Charles V., whose kingdom extended across both hemispheres—his brother the Archduke Ferdinand—six Electors of the Empire, most of whose successors are now crowned heads—twenty-four dukes, many of them territorial sovereigns, and among whom were some who bore a name in after times held in fear and horror by the nations who accepted the Reformation—(the Duke of Alva and his two sons)—eight margraves—thirty archbishops, bishops, and prelates—seven ambassadors, including those of France and England—the deputies of ten free cities—a number of princes, counts, and barons of rank—the Pope's Nuncios—in all two hundred persons. Such was the imposing assemblage before which stood Martin Luther.

"His appearance there was of itself a signal victory over the Papacy. The man whom the Pope had condemned stood before a tribunal raised by that very fact above the Pope's authority. Placed under interdict, and struck out from human fellowship by the Pope—he was cited in respectful terms, and received before the noblest of human auditories.

"Meanwhile the guards made way for Luther. He stepped forward, and found himself in front of the throne of Charles V. All eyes were turned upon him. The confusion was stilled, and there was a profound silence. 'Say nothing until a question is put to you,' said the Marshal of the Empire as he quitted him.

"After a moment's solemn pause, John *Eck*, the Chancellor of the Archbishop of Treves, and the friend of Aleander, whom we must not confound with the theologian of that name, rose, and in a clear and sonorous accent, first in Latin and then in German, said:

"'Martin Luther, his sacred and invincible Majesty has cited you before his throne, acting on the opinion and advice of the States of the Holy Roman Empire, to require you to answer to these questions. First: Do you acknowledge these writings to have been composed by you?' At the same time the speaker pointed with his finger to about twenty volumes placed on a table in the centre of the hall, immediately before Luther. 'I could not guess where they had obtained them,' said Luther, relating the fact; it was Aleander who had taken the trouble to collect them. 'Secondly,' continued the Chancellor, 'Are you prepared to retract these works, and the propositions contained therein, or do you persist in what you have therein advanced?'

"Luther, without faltering, was about to answer the first question

in the affirmative, when Jerome Schurff, hastily interrupting him, exclaimed aloud, 'Let their titles be read.'

"The Chancellor advancing to the table read the titles. There were in the number several works of a devotional character, and altogether unconnected with the controverted points.

"The enumeration being gone through, Luther spoke as follows, first in Latin, then in German:

"Most gracious Emperor, Princes, and Lords!

"His Imperial Majesty puts to me two questions.

"As to the first, I acknowledge the books, the names of which have been read, to be of my writing; I cannot deny them.

"As to the second, seeing that it is a question which has reference to faith, and the salvation of souls—a question which concerns the word of God, the greatest and most precious treasure of heaven or earth—I should act rashly if I were to answer without reflection. I might say less than the circumstance demands, or more than truth requires, and so sin against that word of Christ,—*Whosoever shall deny me before men, him will I deny before my Father who is in heaven.* Therefore it is that I most humbly desire his Imperial Majesty to allow me time, that I may answer without offending against the word of God."

A delay of one day was granted. Some thought that Luther was about to recant as his language had been respectful, and he had asked for time. But a few minutes after his return from the Diet, he wrote to a friend, "By the help of Jesus Christ, I will not retract a single letter of my writings." Some friendly to him urged him to retract his errors in doctrine, and to adhere to all he had said about the Pope and his court, and he would be safe. But Luther said he cared little for political reformation, if not based on *faith*.

On the 18th he composed his thoughts. He felt that tranquillity of soul without which man can do nothing truly great. He prayed, he read the word of God, he glanced over his own writings, and endeavoured to give a suitable form to his answer. The same difficulty of proceeding on account of the crowd was experienced as on the preceding day, and the Diet being engaged in deliberation he was obliged to wait two hours hemmed in by the multitude, on every side, pressing to see him. But he was serene, his look was unruffled; he was walking with God. After admittance, and when called upon to speak, he said:



“‘Most Serene Emperor, and you illustrious Princes and gracious Lords,’ said Luther, turning towards Charles, and looking round the assembly, ‘I this day appear before you in all humility, according to your command, and I implore your Majesty and your august Highnesses, by the mercies of God, to listen with favour to the defence of a cause which I am well assured is just and right. I ask pardon, if by reason of my ignorance, I am wanting in the manners that befit a court; for I have not been brought up in king’s palaces—but in the seclusion of a cloister.

“‘Two questions were yesterday put to me by his Imperial Majesty; the first, whether I was the author of the books whose titles were read; the second, whether I wished to revoke or defend the doctrine I have taught. I answered the first, and I adhere to that answer.

“‘As to the second, I have composed writings on very different subjects. In some I have discussed Faith and Good Works, in a spirit at once so pure, clear, and Christian, that even my adversaries themselves, far from finding anything to censure, confess that these writings are profitable, and deserve to be perused by devout persons. The Pope’s bull, violent as it is—acknowledges this. What then should I be doing if I were now to retract these writings? Wretched man! I alone, of all men living, should be abandoning truths approved by the unanimous voice of friends and enemies, and opposing doctrines that the whole world glories in confessing.

“‘I have composed, secondly, certain works against Popery, wherein I have attacked such as by false doctrines, irregular lives, and scandalous examples, afflict the Christian world, and ruin the bodies and souls of men. And is not this confirmed by the grief of all who fear God? Is it not manifest that the laws and human doctrines of the Popes entangle, vex, and distress the consciences of the faithful, whilst the crying and endless extortions of Rome engulf the property and wealth of Christendom, and more particularly of this illustrious nation?

“‘If I were to revoke what I have written on that subject, what should I do . . . but strengthen this tyranny, and open a wider door to so many and flagrant impieties? Bearing down all resistance with fresh fury, we should behold these proud men swell, foam, and rage more than ever! And not merely would the yoke which now weighs down Christians be made more grinding by my retraction—it would thereby become, so to speak, lawful—for, by my retraction, it would receive confirmation from your most Serene Majesty, and all the States of the Empire. Great God! I should thus be

like to an infamous cloak, used to hide and cover over every kind of malice and tyranny.

“In the third and last place—I have written some books against private individuals, who had undertaken to defend the tyranny of Rome by destroying the faith. I freely confess that I may have attacked such persons with more violence than was consistent with my profession as an ecclesiastic: I do not think of myself as a saint; but neither can I retract these books, because I should, by so doing, sanction the impieties of my opponents; and they would thence take occasion to crush God’s people with still more cruelty.

“Yet, as I am a mere man, and not God, I will defend myself after the example of Jesus Christ, who said: *“If I have spoken evil, bear witness against me.”* (John xviii. 23.) How much more should I, who am but dust and ashes, and so prone to error, desire that every one should bring forward what he can against my doctrine.

“Therefore, most Serene Emperor, and you illustrious Princes, and all, whether high or low, who hear me, I implore you by the mercies of God to prove to me by the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will myself be the first to seize my writings, and commit them to the flames.’”

He added some remarks, to show that he had considered the danger to which he had exposed himself, and by way of warning those, who, by opposing the word of God, might bring ruin upon themselves. He had spoken in German with modesty, yet with much earnestness and resolution, and, by direction, repeated his address in Latin. When he had ceased, the Chancellor of Treves, spokesman of the Diet, said angrily—

“You have not given any answer to the inquiry put to you. You are not to question the decision of the Councils—you are required to return a clear and distinct answer. Will you, or will you not retract?” Luther then answered unhesitatingly: ‘Since your most Serene Majesty and your High Mightinesses require of me a simple, clear, and direct answer, I will give one,\* and it is this: I cannot submit my faith either to the Pope or to the Councils—because it is as clear as noon-day that they have often fallen into error, and even into glaring inconsistency with themselves. If then I am not convinced by proof from Holy Scripture or by cogent reasons; if I am not

\* Dabo illud neque dentatum, neque cornutum. (Ibid. 166.)

satisfied by the very texts that I have cited; and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract any thing: for it cannot be right for a Christian to speak against his conscience.' Then turning a look on that assembly before whom he stood, and which held in its hands his life or death: 'I stand here, and can say no more:—*God help me. Amen.*'”\*

The assembly were astonished. Several of the Princes could scarcely conceal their admiration. The Emperor said, “the monk speaks with an intrepid heart and unshaken courage.” When the assembly had recovered from the impression of Luther's speech, the Chancellor resumed—“If you do not retract, the Emperor and the States of the Empire will proceed to consider how to deal with an obstinate heretic.” At these words Luther's friends trembled; but the monk repeated, “May God be my helper; I can retract nothing.” This said, Luther withdrew; and the Princes deliberated. A powerful impression had been produced upon them. Luther was again called in and told that he had not spoken with sufficient humility, and that the Emperor commanded him to say yes, or no, whether he meant to affirm all he had written, or retract any part thereof. “I have no other answer to give than that I have already given,” said Luther. They understood him. Firm as a rock, the billows of the powers of the world had broken harmlessly at his feet. All hope of quelling his spirit had vanished. The Emperor rose, and the whole assembly with him at the same instant. “The Diet will meet again tomorrow morning to hear the decision of the Emperor,” said the Chancellor aloud.

The next day, being Friday, the Emperor caused to be read a message written by his own hand, in which he described Luther as led away by his own madness, and expressed his determination, after the example of his ancestors, to put down the impiety at every sacrifice; and concluded by saying—“I am about to dismiss the Augustine Luther, forbidding him to cause the least disturbance among the people. I will then

\* Hier stehe ich: Ich kan nicht anders; Gott helfe mir; Amen. (L. Opp. (L.) xvii. 580.)



take measures against him, and his adherents, as open heretics, by excommunication, interdict, and every means necessary to their destruction. I call on the members of the states to comport themselves as faithful Christians."

This address was not well received by all. Charles, young and hasty, had not observed the usual form of asking the opinion of the Diet. Two parties arose, one calling aloud for Luther's death, and another as strenuously insisting that the safe conduct should not be violated. It is said that Charles afterwards regretted not using violence, to strangle the heretic and heresy together. He said, "I was not bound to keep my promise; that heretic had offended a Master greater than I." That Master, however, had shut the Lion's mouth.

Notwithstanding the Emperor was thus incensed, some of the Princes made further efforts at reconciliation, and a private negotiation was commenced, by the Archbishop of Treves, who proposed a general council to settle the affairs of the church; but though Luther had once appealed from the Pope to a general council, and though it would be gaining time and deferring probably his own punishment, he would not now give his consent, except on the condition that the council should decide *according to the Scriptures!* The negotiation of course failed; and the Emperor was more indignant than before. On the 25th of April, he ordered Luther to return, in twenty-one days, to the place from which he came; forbidding him to disturb the public peace, on the way, by writing or preaching.

This was followed not long after, when the friends of Luther had left the Diet, by a severe decree, describing him as no other than Satan himself, under the semblance of a man in a monk's hood; ordering his writings to be burned, and his person to be seized, as soon as his safe conduct should expire; and placing under the ban of the Empire all who should receive and aid him, or assist in circulating his books.

Luther was not allowed to return to Wittenberg at that time. As he was proceeding on his way after leaving Eisenach, the village of his fathers, in company with his brother James and Amsdorf, when they were just skirting the forest of Thuringen, five horsemen in masks and completely armed, came suddenly



upon them, and seizing Luther, whom they placed on a horse, galloped with him hastily into the thick gloom of the forest. They crossed the country through thicket and wood until they arrived about 11 o'clock at night, at the lofty and isolated castle of *Wartburg*. Here Luther was conducted into an apartment where he found a Knight's garment and sword. His ecclesiastical robes were taken from him, and he was directed to allow his hair and beard to grow, and to pass by the name of Knight George. This was a successful device of the Elector of Saxony to remove him, for a time, from the impending storm. The hand of God was in it. In this *Patmos*, Luther not only wrote frequent letters to his friends to encourage them, and *tracts for the times*; but he *translated the New Testament into German*, a great and noble work; which being afterwards revised by the help of Melancthon, was printed near the end of 1522; when three presses were constantly employed, and ten thousand sheets struck off every day.

Luther had before this, in the month of March, 1522—after being ten months in his seclusion—returned to Wittemberg. This he did without leave of the Elector, on account of difficulties which had arisen in his absence, through the sometimes intemperate zeal of Carolstadt, and which had been manifested in the breaking of images in the churches, and encouraging other popular outbreaks. As however Leo X. died, and was succeeded for a short time by Adrian, a mild Pontiff, about this time, and the Emperor had been called into Spain, Luther had time to correct these abuses, without disturbance from his distant enemies, and to carry forward in other respects the work of the Reformation.

One of the steps towards this was the abolishing of the *Mass*—a reform opposed by Frederic, but who then, afflicted by the gout and drawing near his end, yielded to the onward tide. The monasteries were also attacked in Luther's writings, and gradually yielded. Thirteen Augustin monks left their cloisters at one time. Some of them afterwards married. It was after a great conflict that the Reformer brought himself to believe that the marriage of priests was allowable. When at Wartburg, hearing that Feldkirchen, the pastor of Kemberg, had married,

he exclaimed, "Good heaven, will our Wittemberg friends allow wives even to monks." "Ah," said he indignantly, "at least they will not make *me* to take a wife." This shows that he did not begin his opposition to the Papacy with such an object. He was, however, at length not only convinced that monks and even friars might and ought, generally, to marry; but that it was his own privilege. In June, 1525, he joyfully took to wife *Catharine*, a liberated nun. Luther had previously put off his monk's habit, and adopted the dress of a secular priest; and Catharine, with eight other nuns, had quitted a convent two years before.

The troubles in Wittemberg at length drove away Carolstadt; but truth made daily progress. After the death of Frederic, his successor John, Elector of Saxony, took a decided stand in favour of the Reformation, and Luther travelled through the country settling the churches according to the new order of worship. The translation of the Old Testament into German was also carried forward rapidly, and Catechisms and Hymns were prepared. With the Elector of Saxony, the Landgrave of Hesse united; and subsequently the Duke of Brandenburg. Some other Princes, Dukes, and Counts, accustomed to gather round the house of Saxony, also entered into the alliance for mutual defence in case of an attack from the enemies of the Reformation, who were becoming constantly more and more violent, and were composed of many powerful Princes, backed by the authority not only of the Pope, but of an Emperor whose rule extended over both hemispheres. This was the state of things at the opening of the Diet at Spiers in 1526, to which period only our author has as yet brought down his history.

We have not time even to glance at the reform in Switzerland, in which *Zuingli* acted a part, somewhat similar to that of Luther in Germany; nor the commencement of a promising work in France, with the rise of *Calvin*, who is just brought upon the stage. We must refer our readers to the work itself for these and other most interesting particulars; as we trust that many of them have it in their hands. This might indeed seem to have rendered our copious extracts concerning Germany

and Luther rather unnecessary; but we were anxious to show clearly the origin and first movements of this mighty revolution, and the *principles* which gave it birth. Even to those who have read the work, we trust that bringing the principal events in review, and looking carefully at their causes, may not be without its use, at a time when some Protestants even affect to doubt whether the Reformation was indeed a blessing, and object to their church being considered a Protestant church. Of one thing we are sure, that no unprejudiced mind can rise from the perusal of D'Aubigne's engrossing and ever fascinating volumes, which have the charm of a work of imagination with the solid value of a true history—laying hold not only of great events in time, but the most important interests of eternity—without being constrained to say, there is here the wonder-working hand of God. We commend the history to the careful and prayerful perusal of *all*, including even our Roman Catholic friends, the ban of the Pope notwithstanding.

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### Electro-Magnetic Telegraph.

[THIS invention, like the application of steam to travelling by land and water, having a tendency, within limits, to annihilate time and space, and bring the ends of the world nearer together, must add something to the facilities for the spread of the gospel. As the practicability of the plan has been tested, we believe, in England on a scale of some extent, and certainly in America between the places mentioned, which are 38 miles apart, at a time of particular political interest, when communications were made and questions asked and answered from that distance in a minute or two, it is the more worthy of attention.]

The scientific facts on which Professor Morse's invention rests, are thus stated by a committee of Congress:

First. That a current of electricity will pass to any distance along a conductor connecting the two poles of a voltaic battery or generator of electricity, and produce visible effects at any desired points on that conductor.

Second. That magnetism is produced in a piece of soft iron

(around which the conductor, in its progress, is made to pass) when the electric current is permitted to flow, and that the magnetism ceases when the current of electricity is prevented from flowing. This current of electricity is produced and destroyed by breaking and closing the galvanic circuit at the pleasure of the operator of the telegraph, who in this manner directs and controls the operation of a simple and compact piece of mechanism, styled the register, which at the will of the operator at the point of communication, is made to record, at the point of reception, legible characters on a roll of paper put in motion at the same time with the writing instrument.

These characters, consisting of dots and horizontal lines, the inventor has arranged into a conventional alphabet, as follows:

ALPHABET.		NUMERALS.	
A	- - - - -	1	- - - - -
B	- - - - -	2	- - - - -
C	- - - - -	3	- - - - -
D	- - - - -	4	- - - - -
E	- - - - -	5	- - - - -
F	- - - - -	6	- - - - -
GJ	- - - - -	7	&c. &c. &c.

The machine which produces the characters, (called a register,) is moved by a weight like a clock, the slip of paper being wound about a cylinder, and carried under the style by the operation of the machinery. The style or pen which makes the marks, is attached to a piece of iron, resting just above a mass of iron, which last is instantly rendered a magnet by the transmission of the electric current.

This current is transmitted by means of protected wires, supported at suitable distances and at a proper elevation, by posts or spars. Suppose the operator to be at Washington, and that he wishes to transmit intelligence to Baltimore. He has before him the two extremities of the wire, and the means of sending along a current of the electric fluid. The instant he brings them together, the soft iron mass in Baltimore becomes a magnet; the iron above is drawn towards it; and the style to which it is attached, is pressed upon the paper; and this, being carried forward by the machinery which is at the same instant by another magnet set in motion, receives the impression. As soon as the two wires are separated, the soft iron is no longer a magnet—the iron above is no longer attracted, and the pen no longer rests upon the paper. By bringing the wires in contact and instantly separating them, a *dot* is made; by keeping them in contact for a little time, a *dash*; and by the



combination of these two, all the words in the language, and all the numerals may be written and read.

The manner of *operation* is given by another hand.

The pen used may be called a three pronged fork, or so many little pointed steel screws; the ink is electricity. In speaking of it therefore, you may say that you write with a steel pen and forked lightning.

The manner of writing is this. The chirographer takes hold of the loose end of the magnetic wire. He dips this pen in a little deposit of mercury or quicksilver, which communicates the electric spark, and this spark (of chain lightning) passes along the wire with the speed of thought, possessing a sufficient force to press the steel points I have alluded to, down upon a strip of paper made to pass beneath them. The speed of its passage is indicated by the fact that the very instant the end of the wire is seen to dip into the quicksilver the little points are pressed to the paper; in other words, there is no perceptible interval between its starting upon and return from its trip. It would go round the globe in one-seventh of a second.

But now to the characters employed in this new scheme of caligraphy. It is evident that the mere pressure of the points upon the paper would produce only dots. But when it is wished to make a communication, a strip of paper is made to pass along from a roller under these points. The letters, the words, or the phrases desired to be expressed, are indicated by the length of the marks, or by the frequency of the dots made. Thus suppose the letter A to be represented by the three single dots, the writer dips the point of the wire in and withdraws it as quickly as possible, so that the points only strike the paper, and instantly fly back. They thus make, it is obvious, the least possible impression; that is, only a dot for each point. But suppose C to be represented by lines half an inch long. The writer has only to keep the end of the wire in the quicksilver until the paper has passed along that distance under the points which are pressing upon it. Of course C is made. It will be perceived that the usefulness of this system of communication depends in a great degree upon the efficiency of the plan of stenography devised. For if the distinctive characters employed were no more complete, nor comprehensive in their separate significance than the letters of the alphabet, a person could convey very little information even in a day.

By means of this Telegraph, 12 to 20 characters, *i. e.* (in effect) letters of the alphabet can be transmitted in a minute; or as fast as a printer could set up the types.—*Evangelist.*

### Science and the Bible Agreed.

THE investigations of science are constantly producing evidence to demonstrate the truth of the Scriptures. In the twenty-fourth Psalm, of the earth, it is said, "For he hath founded it upon the seas, and established it upon the floods." This has sometimes occasioned serious doubt, since the world is a globe, and, so far as is known, is a globe of solid matter surrounded with an atmosphere, so that it seems no way appropriate to say that it is founded upon the seas and established upon the floods.

The following facts may at least turn the mind upon another track, and teach us how little we yet know of the internal structure of the earth, if they do not actually confirm the Scriptures. "It is said that water will boil at the depth of 2,430 yards beneath the surface of the earth. Lead melts at the depth of 8,400 yards. There is red heat at the depth of 7 miles. Gold melts at 21 miles. Cast iron at 74 miles. Soft iron at 97 miles. And at the depth of 100 miles, there is a temperature equal to the greatest artificial heat yet observed; a temperature capable of fusing platina, porcelain, and indeed the hardest substances we are acquainted with. These temperatures show that the earth is fluid at the depth of 100 miles." So then, estimating the diameter of the earth at 8,000 miles, about 7,900 miles of it are fluid. Well, then, may the inspired Psalmist say of the earth, that is, the surface on which man lives—it is founded upon the seas and established on the floods.—*Ibid.*

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### Correspondence.

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[We shall be glad to receive any remarks on the subjects mentioned below by our worthy correspondent. We are aware that in *this* part of India the Brahmins disclaim connection with the *swinging feast*, and deny that it is enjoined in their Shasters. This we have before mentioned [see Christian Instructor, vol. 1, p. 221] as one reason for the interference of Government to put down such an abomination. But while the Brahmins *profess* a great horror of some of the more cruel

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and bloody rites of Hindu superstition; and while, at the temples dedicated to evil spirits, other castes usually officiate as *pujaris*; it is certain that Brahmins not only encourage these orgies, but sometimes officiate at the temples where bloody sacrifices are offered to Durga, Kali, and inferior evil spirits. They are, however, if in the small temples, considered as *degraded Brahmins*, who have been driven, perhaps from poverty, to an office below their proper rank. It is to be borne in mind that, in different parts of India, different theories are held concerning the incarnations and deeds of the same divinities. Their Puranas are full of the most contradictory accounts. The writer of the article on Kali followed, we understand, Bengal authorities. The Brahmins and others here certainly deny that the swinging feast is in honour of Kali, and always state that it is to propitiate Marè Ammy who sends small-pox, cholera, &c. But Kali herself is an evil incarnation of *Durga*—as Durga again is a severer form of Parvuti—and they sometimes speak of the various evil spirits, male and female, whom they worship, as being only Siva and Parvuti, under their evil form, of which Viraputteran as an incarnation of Siva, and Kali—as an incarnation of Parvuti—or rather of Durga—are the representatives.]

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—I have been struck by two statements which were made in the number of the *Madras Christian Instructor* for April, regarding the swinging festivals. The first occurs in the account of the goddess Kalee at the beginning of the number, and is as follows: "The annual feast, known to Europeans as the *swinging feast*, is celebrated in honour of this goddess." The second is in Mr. Roberts' "address on the Identity of Popery and Paganism," where in speaking of these same festivals he says, "The victim is now elevated in the air, and whirl'd round three times, amidst the songs and prayers of the Brahmins, and the exultations of ten thousand tongues." p. 187.\*

The subject of the swinging festivals has been to me for some time one of much interest, and I have been led to seek for information regarding it from many quarters. The account which I have received without variation from both Brahmins and Sudras,

\* The term *புரண்புரண* i. e. a "Sudra-hierophant" would have been more appropriate as he is the person who performs the services at the festival, nevertheless it must not be inferred, that Brahmins never attend as spectators; nay more "at the annual swinging feast, at Royapettah, a Brahmin takes the god, from the adjoining temple, and places it at a convenient distance, so that the poor victim, on coming opposite to it (as he turns round) may present his hands in worship."

from the learned and the unlearned, has differed greatly from that contained in the passages I have quoted above. They all agree in telling me, 1. That the swinging festivals are in honour of some village goddess or other whose generic title is in Telugu, Amma-wāru; I believe that in Tamil the word is Amnāl. There is much obscurity in the accounts regarding these *village* Amma-wārus; but this has been always stated, that they are distinct from the goddesses who are worshipped in the temples, and that they are not the goddesses of the Shastras. Their names are infinite, Paidamma, Bangāramma ("our lady of gold"), Nālikamma ("our lady of tongues"), Ganganamma (not Gangamma, who is a Brahminical goddess), Dandu Māri, Yelamma, Mātangi, &c.; but in only one case have I heard of the name of a Brahminical goddess being applied to any of them, and in this, Maha Latchmi, it is preceded by the epithet *maradi*, "little," to distinguish her from her more honoured sister. 2. That as Brahmins never think of worshipping the *village* Amma-wārus, so they take no share or part in the swinging festival. In the only case where I have yet had an opportunity of witnessing the disgusting scene, the victims were first a sheep, and then a chuckler, whose services were purchased for the occasion for four rupees: the moonsiff of the village who presided, and the executioner, were both of the Kāpu caste, a branch of the Sudras.

I am curious to know how far the information I have gathered on the subject is correct, and also to find out whether any difference of custom exists regarding it in the Telugu country and in the Tamil. I should feel thankful if the authors of the extracts which I have quoted above could kindly verify the facts contained in them: and for the purpose of drawing out further and more accurate information than I possess on the point from some of your readers, I append a few questions upon it. I do not think the investigation of this subject will be devoid either of interest or use to your general readers.

1. Are there any reasons for supposing the village goddesses to be identical with the female deities of the Brahminical mythology?

2. Are there instances of the swinging festival being celebrated in connection with an idol of any goddess which is kept in a Brahminical temple, or in a place where the idol representing the deity who is her husband, resides?

3. Are there instances of Brahmins presiding over, or taking a leading part in the swinging festival?

4. Is there to be found in any of the sacred Brahminical books an account of a swinging festival, or authority for its celebration?



5. Is there any connection between the festival in which people lacerate their bodies and run needles through their tongues, and the swinging festival?

Yours, &c.

Masulipatam.

HENRY W. FOX.

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## Religious Intelligence.

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### ROMANISM IN FRANCE OF LATE YEARS.

For some time the popish priests have been speaking much of their *revival*, their conquests, the wonderful progress they have made in France and in all Europe. To believe their loud boastings, never had the church of Rome a fairer prospect; it is about to subjugate the whole world, and to bring back the days of Gregory VII. and of Innocent III.! Protestantism is but a temporary *revolt*, an event of no importance! It must fall before the triumphal car of Catholicism, and leave to popes the direction of the future destinies of mankind!

These big phrases, these proud predictions captivate some credulous people. Let us examine then with some attention what is the state of Romanism in France, and what it has done of late years. Our inquiries will have the effect to convince us that the church of Rome has not much cause to boast, and that it has not the elements of strength and durability to render it formidable to the Reformation.

The internal organization of the popish clergy in our country is not much known; it deserves however to be explained, for it presents a singular condition which will sooner or later produce a catastrophe in this church. Since the Concordat which Napoleon concluded with the holy see, and which still subsists, the bishops have possessed almost unlimited power over the inferior ecclesiastics, such as vicars, curates, abbeys, &c. The emperor exacted this, hoping to gain the bishops to his interest, and thus to rule more easily the whole sacerdotal body.

Formerly, according to the canons and usages of Catholicism, the lower order of priests possessed some degree of independence.

The bishop could not remove them at will nor suspend them from office by his sole authority. There was a sort of ecclesiastical tribunal in each diocese, and vicars could not be deposed but after a formal trial. Now, it is not so. All village vicars, who are in number more than thirty thousand in France, have no right, no security. They depend absolutely on the good will of the bishop. He can send them where he pleases, and even depose them, without being obliged to give his reasons. He holds in his hands their destiny. In a word, the bishop is an all-powerful despot, and the poor priests are very slaves.

This state of things produces several important effects: First, most of the bishops have become extremely arrogant and imperious towards their inferiors; they treat them as domestics, and often refuse them even leave to sit down in their presence. Next, this shameful subjection of the inferior clergy prevents many young men of respectability from entering upon the sacerdotal career. What man of any merit would consent to such dependence? Lastly, it is undeniable that a great many vicars and curates, while keeping up, through fear, the appearance of submission, cherish in their hearts deep resentment against the power of the bishops.

Lately these internal discords have appeared in open day. Two respectable priests, the Messrs. *Allignol*, who have the means of living without the salary of their office, have openly and publicly declared that the present power of the bishops is exorbitant, intolerable, and contrary to ancient ecclesiastical rules. The pamphlet they have published has had a wide circulation throughout France. The bishop, irritated by their plainness, deposed the Messrs. *Allignol*; but their protest remains, and makes its way. Already some ecclesiastics, also deposed, are publishing a *journal for the inferior clergy*, in which they vindicate with warmth the rights of the vicars. Public opinion is on their side. Are not here germs of division, which must one day produce, as I said, a catastrophe in Romanism? Is it possible that thirty millions of people can long bear so illegal and degrading a yoke? And how can a church which has in its own bosom such causes of division, boast that it is about to vanquish Protestantism?

True, popish opinions have of late attracted increased attention. The churches are better filled than formerly, the number of communicants is greater; societies under the patronage of the clergy have been multiplied. The Romish journals make much noise about this *revival*. But is it not a mere phantom which vanishes before close examination?

The important point to mention, is that this *revival* lacks almost entirely the essential ingredient in a religious movement, namely, *doctrinal character*. All that it has produced, books, periodical papers, pastoral letters of bishops, sermons, is light and frivolous, not only on the fundamental doctrines of Christianity, (which does not surprise us,) but even on the doctrines of the Romish church. The priests seem to have applied themselves to build up the *exterior* of the edifice, not the interior. It is no longer the Catholicism of St. Bernard, nor of Bossuet, nor of Pascal, nor of Fenelon, nor of any great Romish theologian; it is something external, with nothing but the name of religion.

Think you, for example, that the priests speak often of *purgatory*, or of *transubstantiation*, or of the *judgments of God* on the enemies of the pope? Not at all. Perhaps they say a few words to the children who attend their catechetical instructions, but in their sermons, they dare not. They speak still less of the cross of Christ, and of the necessity of conversion in order to be saved. Of what, then, do they speak? Sometimes of the old gothic cathedrals, the pomp of the Romish ceremonies, sometimes of the Virgin Mary, her miracles, her tenderness for souls, sometimes of politics. To men of letters the priests present a *poetical* religion; to statesmen, a *social* religion; to rich men, to merchants, a *profitable* religion for this life; to the common people, labouring people, ignorant women, a *material* religion. They become all things to all, like the apostle Paul: but with this great difference that Paul would win souls to the Saviour, while the popish preachers labour only to gain *external* members to their church.

This absence of doctrinal principles proves that the *revival* of popery is, in reality, only a gross fiction. There is more or less agitation upon the surface: but nothing vital. It is a sepulchre newly whited; which within is full of dead men's bones and all uncleanness. Consciences are not awakened, hearts are not converted. There is, under the appearance of unity, the strangest confusion, the most inextricable chaos (*rudis indigestaque moles*), which can be conceived. All opinions, all systems are heaped together pell-mell in this church. Some are St. Simonians, who think they are Catholics because they go to mass. Others are poets of the school of Lord Byron, who think they have religion, because they have sung upon their romantic lyre the fall of the evil angels, or the gracious smiles of Mary. Others are intriguing, ambitious persons, who hope to mount higher, by attending church. Some one said lately: "In every parish, around the orthodox church, are twenty little schismatical flocks. . . . A general disorder



prevails; each one preaches, not the kingdom of God, but the kingdom of his individual self and of his pride."

When a religious community has so completely lost its doctrinal character, what influence can it exert? What maintained Romanism in former ages, is that, under numerous and grave errors, it preserved some fragments of revealed truth. It contained *something* of the gospel; *all* the salt had not lost its savor. But what a sad decline! what neglect of fundamental doctrines! what truckling to infidelity! Ah! far from boasting, the Romish church ought to feel her abasement, her feebleness, and be ashamed to look in the face those who believe in the gospel of Christ!

Another fact which serves to characterise the Romanism of our day is, that the priests are, in general, very deficient in *learning* and *intelligence*. They spring mostly from the lower classes of the people, and receive in the seminaries the most meagre education. They know nothing of the natural and physical sciences, *astronomy, geology, modern cosmology*; or if some are distinguished from their colleagues in this respect, the number is so small that it is hardly worth mentioning. They are no better instructed in the new philosophical or social opinions which circulate in the world. Secluded from their countrymen, as much as if they lived four thousand miles off, it is amusing to hear them reason upon questions which interest most strongly, in our day, the human mind. They commit incredible blunders, confound the most discordant ideas, make the most ridiculous objections, and prove too well that the sceptre of knowledge is now passed into the hands of the laity.

This is a misfortune for religion. When the clergy are inferior, in an intellectual point of view, to men of the liberal profession, scepticism gains ground. The ministers of Christianity should have as much learning as the most enlightened of their flocks, if they desire to maintain worthily the cause of truth. I have the painful conviction that a host of infidels in France, remain in their infidelity only because of the ignorance of the priests. Had they met with ecclesiastics better informed, and capable of discussing with them scientific matters, they would have better studied the Christian revelation. How sad it is that the priests themselves shut the door of the sanctuary to the most intelligent of their cotemporaries, because they are incompetent to the duties they have to discharge!

Observe, besides, that the Romish clergy has not produced with us, for a long time, *a single man of genius*, not one. I am mistaken: there *was* one, but he belongs to them no more. Mr. *de Lamennais* certainly has genius; a profound thinker, a writer of the first order, he possesses the talent of captivating the attention of France. Now,



he attacks popery and rejects the Romish superstitions. As to the other priests or bishops, they are all men of *secondary* merit, or even destitute of capacity. Is it not a sign of the internal feebleness of Catholicism? Is it not a presage of its ruin? When a church is prosperous and is really going forward, genius is not wanting to it. Christians of the first ages reckoned several men of genius; the Reformation, the same; in the seventeenth century, the Gallican clergy produced such men. At the present time, not one! Prelates, preachers, professors, journalists, of the Romish church: everywhere, among all, a hopeless and incurable inferiority.

They publish numerous works, however. It is calculated that every year, there issue from Catholic presses about *five hundred writings*, more or less voluminous: collections of sermons, lives of saints, religious poetry, mystical compositions, &c. These books, with some rare exceptions, are perused by a small circle of readers; they obtain no place in the national literature.

A few words, first, upon the *translators* and *commentators of the Bible*. The Romanism of our period is very poor in this respect. A single abbe, Mr. *de Genonde*, has published a new version of the Bible in French. It is a wretched work, condemned by the Catholics themselves. Mr. de Genonde made his translation from the *Latin*, and not from the *Hebrew text*. His great aim is to give to the Scriptures a *fine style*, to clothe them in elegant language. What think you of such a plan? To attempt to make the holy and unbending word of God *fashionable*, by well turned and well rounded periods! It is not a translation; it is a paraphrase, which deserves in some parts to be called infidel and blasphemous. As to *commentators*, our Romish clergy have not published any thing worthy of notice. A certain abbe *Orsini*, wrote some notes in a Bible ornamented with engravings and vignettes *for men of the world*; and in order to render, as he says, the *volume more portable*, he has suppressed, on his own authority, the Minor Prophets and the Revelation! A pretty mode, truly, of treating the Word of the Lord. Another abbe, Mr. *Clement*, has published a philosophy of the Bible. It is a mass of incoherent ideas, in which the author mingles the paradoxes of radicalism with the revelations of God. It is impossible to fall lower in the scale of sacred criticism.

The Catholic writers, who treat specially of *philosophical questions*, are not superior to the preceding. No deep study, no serious argument in their books. A bishop, Mr. *Bouvier*, published a work in several volumes, entitled, *Philosophical Institutes*. The book has had more than six editions. It is a mere imitation of the *scholastics*

of the dark ages. Mr. Bouvier makes use of a barbarous Latin to express his ideas. He leaves aside all the great problems of the nineteenth century. He examines at length curious and frivolous questions, such as *the form and language of the angels, the miracles and sorceries wrought by demons, &c.* In morals Mr. Bouvier adopts the *probabilism* and all the maxims of the Jesuits; he teaches a convenient and loose *casuistry*. In politics, Mr. Bouvier says that it is right to *kill tyrants*, and that if the subjects of a lawful prince rebel, it is proper to call in *armed foreigners* to subdue them! A fine method, truly, of training future priests to discharge their office in France in the nineteenth century! Bishop Bouvier would seem to have slept five hundred years, and all at once waked up to inculcate upon the clergy the obsolete doctrines of Thomas Aquinas and Duns Scotus!

I must not forget the popish writers who have published *defences* of Christianity. Several of them—and in particular Mr. *de la Marné*—take a singular method to prove that Christianity is true. It is no such defence as that of Abbadie, Grotius, Paley, or Chalmers, who show by historical facts, by miracles, by prophecies, by the excellence of its doctrines and morality that the Christian religion is a divine revelation. Mr. de la Marné pretends that the principal proof of the truth of Christianity is the *universal tradition of nations*; in other words, that the world has known, from the earliest times, under the guise of fable, all the Christian doctrines. Thus, he establishes the authenticity and divinity of the Bible by the sacred books of the Hindus and the Chinese, and by the mythology of the Greeks and Romans. He maintains that the doctrine of the fall of man is in the fable of Prometheus and of Pandora's box, that the earthly paradise is the reign of Saturn, that the doctrine of the Trinity was taught among the Egyptians, Tartars, Chaldeans, &c.: in a word, that the gospel *reveals nothing new*, but merely recapitulates and repeats the creeds of the human race. Would you ever have imagined such a defence? If the Bible only informed men of what they knew before, why has God spoken? A revelation which reveals nothing, is a palpable contradiction.—*New York Observer.*

G. DE F.

## ROMANISM IN GERMANY.

AT Treves, in Germany, the Bishop of the Roman Church has been exhibiting for about nine months a gown, which is said to be one worn by the Lord Jesus Christ when he was upon earth. How the Bishop procured it does not appear. Nevertheless the superstitious views of the lower classes of Roman Catholics in Europe favouring the idea that some wonderful virtue existed in this gown that would impart religious merit to those who visited its shrine, and made offerings there, and the Bishop finding his own interest in promoting such a superstition, the knowledge of it has been spread abroad, and thousands and thousands have flocked there to see the holy garment and obtain the benefit supposed to be derived from it. 800,000 pilgrims are said to have visited it, as long ago as last October.

Some Catholic priests however, in that neighbourhood, being too honest and too conscientious to lend their influence to this deception, refused to accompany their parishioners to see the holy garment, and even persuaded them from undertaking the pilgrimage. One of them, M. Ronge, addressed a public letter to the Bishop of Treves, denouncing the exhibition as an imposition. In consequence of this he was excommunicated. Thereupon M. Ronge addressed a pamphlet to the lower orders of the Roman clergy, calling upon them to unite their exertions with his, in the pulpit and in the confessional, against the Bishop of Rome, in order to found by Council and Synod a national German Catholic church. The Police immediately seized the pamphlet. He has however secured a goodly number of adherents, and in other parts of Germany the secession from the Roman church is constantly extending. The following is the confession of Faith adopted by M. Ronge and his followers.

“1. We throw off the allegiance to the Bishop of Rome and his whole establishment.

2. We maintain full liberty of conscience, and condemn every compulsion, falsehood, and hypocrisy.

3. The basis and the contents of the Christian belief are the Bible.

4. The free investigation and interpretation is not to be restrained by external authority.

5. As the essential contents of our faith, we lay down the following symbols: ‘I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love.’ ‘I believe in Jesus Christ our Saviour, who, by his doctrine, his life,



and death, has saved us from bondage and sin.' 'I believe in the working of the Holy Ghost on earth, a holy universal Christian church, forgiveness of sin, and life everlasting. Amen.'

6. We recognise only two sacraments as instituted by Christ, *Baptism* and the *Lord's Supper*.

7. We uphold infant baptism, and receive by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith.

8. The Lord's Supper will be distributed to the congregation, as instituted by Christ in both forms. Auricular confession is rejected.

9. We recognise marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the church and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding.

10. We believe and confess that Christ is the only Mediator between God and man; and we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priests, and all pilgrimages.

11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject therefore, all commands of fasting.

12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love."

The latest accounts which we have seen state that the commotion which this new doctrine has produced in Germany and Poland is on the increase. M. Ronge has already been burned in effigy; with as many copies of his manifestoes as could be collected, by fanatical peasants in the vicinity of Coblenz.

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ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY—MADRAS.—This anniversary, which has always excited a good degree of interest at the Presidency, was deferred this year, on account of the reconstruction of the Chapel of the Society, until the 10th ultimo; when a full assemblage testified the continued estimation in which the labours of the Wesleyan Missionaries are held. The *Rev. J. Roberts*, Superintendent of the district, was in the chair. Well chosen and striking extracts from the Report, made up from the returns of the various stations in the South of India and the Mysore country, were read by the Secretary, the *Rev. R. D. Griffith*; and appropriate addresses delivered by the *Rev. Messrs. Porter, Braidwood, Winslow, Hamilton, Anderson, Hardey, and Griffith*. The tone of the meeting if not highly elevating was decidedly good; and the occasion profitable.

We hoped to favour our readers with an abstract of the Report in the present issue; but have not yet received it. A preparatory sermon



was preached by the *Rev. M. Bowie, M. A.*, Senior Chaplain of the Scotch Kirk, to a crowded assembly, on the preceding Lord's day evening, to much acceptance. May the Great Head of the church grant still increasing prosperity to our valued brethren of this mission.

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EXAMINATION.—The Annual Public Examination of the *Vepery Mission Grammar School* was held on the 13th ultimo. We were only able to look in for a short time, and have seen no report of the proceedings; but have no doubt that a school so well situated, with superior accommodations, and most able teachers, afforded a gratifying spectacle to such friends of education as were assembled.

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THE NATIVE CONVERT RESTORED.—We are happy to inform our friends that the Native convert who was carried off by force from the house of the *Rev. T. Smith* has been given up to the Missionaries by his friends. The writ of Habeas Corpus has been withdrawn.—*Cal. Chris. Advocate, May 31.*

ANOTHER CONVERT.—We are happy to announce the baptism of another of the pupils of the Free Church Institution. This interesting rite was performed last Sabbath evening by the minister of the Free Church, the *Rev. J. Macdonald*. This is the fifth young Hindu that has been added to the Free Church community within the last few weeks. The Lord strengthen and keep them.—*Ibid.*

STILL ANOTHER CONVERT.—We have the pleasure to announce another addition to the number of converts connected with the Free Church Mission. The last and sixth, within the last few weeks, came voluntarily, last Saturday, to the house of one of the missionaries. He has been absent from the Institution and missionary influence for upwards of two years. He is 23 years of age, and therefore *no child*. For some time past he has been the teacher of Barrackpore School, and has had to break through not a few strong influences, and to give up good prospects in the direction of heathenism; for conscience sake.—*Ibid, June 7.*

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NEW NATIVE SCHOOL.—A numerously attended meeting of the Natives of Calcutta was held last Sabbath day for the purpose of establishing a school from which all missionary influence should be excluded. Several large subscriptions were promised, and it was proposed to commence the Institution immediately. *Bábu Motce Lal-Seal* offered a house for the purpose. The head-master is to have Rupees 250 per month. One speaker very properly asked how it was that the Dharma Sabha was so concerned about the few who have embraced Christianity and thus lost caste, while it winked at and sanctioned

the vast numbers of liberal young gentlemen who violated all the rules of Hindu Society by eating beef and drinking burgundy, and of which their orthodox parents must be aware from the presented bills of D. Wilson and Co.

We suspect if the names of the young gentlemen indulging in such liberal practices were to be printed, the Dharma Sabha would have plenty of work in excommunicating, and reap a large harvest in fines.

Hindu parents have more to fear both in their creed and pockets from beef and brandy than from education and Christianity. Let them look to this in time.—*Ibid.*

LEX LOCI.—Our readers doubtless remember that petitions or memorials were presented to the Supreme Government by the Brahma and Dharma Sabhás in Calcutta, and by the Natives at Madras, praying that the claims affecting the loss of property, &c., on change of faith might not pass. To these communications we understand our rulers have forwarded a reply—in substance—that they can only act upon the principles of religious toleration; that it is their duty and object to protect all their subjects in the exercise of the rights of conscience and property, and that the government never have given any pledge to the Hindus to uphold their religion at all, and especially at the expense of the liberty and property of those differing in religious matters. Thus is the chimera of a pledge at length scattered to the winds by the Government itself. For many years have we called for this pledge, but in vain, and now it is declared on the testimony of Government that no such pledge was ever given. The matter to which all have referred when speaking of a pledge is, that *Hindus shall be subject to and tried by Hindu Law*. This it will be seen is a widely different thing (and perfectly just to Hindus) from depriving a man of his ancestral property because, as the result of inquiry, of education, and conscience, he casts his idols to the winds and embraces a religion bearing on its front the impress of God.

We sincerely rejoice at the position occupied by the Government of India. To God be all the praise.—*Ibid.*

CHRISTIANITY IN CHINA.—Formerly those who endeavoured to propagate the Christian religion in China endured many sufferings; for, by the law of the empire, they were liable to be seized and imprisoned, and even put to death. We learn from the *Pekin Gazette* that the Commissioner Keying, having examined the Christian books which have been printed in Chinese, sent them to the Emperor accompanied by a representation in their favour. The books having been carefully examined, the Emperor has decided that their doctrines are good; and directs that the Christian religion be no longer interdicted. One

hindrance to the spread of Christianity in this great country is thus removed; and our desire is that this religion with all its blessings may there speedily prevail.—*Dnyanodaya*.

### Obituary.

REV. G. PICKANCE.—We regret to announce the death of the Rev. G. Pickance. He is another added to the list of the victims of cholera. Mr. P. had been about eight years in India. For some years past he filled the office of Principal to the Armenian School in the city. He also officiated, after his connection with the Episcopal Church, as Chaplain to the European Female School, and was for a time the Editor of the *Christian Intelligencer*. He contemplated leaving India for England at an early date. In one short day all his plans are frustrated—another instance of the frailty of life and the uncertainty of all arrangements. May we be also ready, for, in such an hour as we think not the Master may call us from the scene of probation and responsibility, to that of account and award. Mr. P. was upwards of 45 years of age.—*Calcutta Christian Advocate*.

REV. MR. STOLZENBERG.—We regret to announce the death of the Rev. Mr. Stolzenberg, of the Church Mission, at Benares. Mr. S. died of typhus fever. He entered into his rest on Sabbath, April 27. Mr. S. came out to India in connection with Mr. Start's Mission. He joined the Episcopal Church about two years ago.—*Ibid*.

DEATH OF THE REV. R. WYMAN.—We are concerned to state, that this much esteemed member of the American Mission in Ceylon, who went to sea from Madras on the 27th December last, died only 18 days out. His health improved for the first fortnight, but there was then a sudden determination to the head, which caused delirium, and his soul soon took its flight. In his derangement of mind, when asked if he knew who was his best friend, he said with a smile, "Yes, Jesus Christ is still my best friend." He was an able and good man, and, though but a short time in the field, gave promise of much usefulness. His widow was left to pursue her sorrowful passage homewards with the Rev. Mr. Crane and family. All were in comparative health at St. Helena, the beginning of March.

DEATH OF MRS. BILDERBECK.—We have to add to the sad list of demises that of the wife of the Rev. John Bilderbeck, which took place on the 10th ultimo, at the residence of her mother in Madras. Mr. B. is probably in England, having proceeded thither in February last. He will be called to mourn not only the loss of his beloved companion, but of a promising son a little more than three years old, who died a few days previous; and he needs the sympathizing prayers of his brethren.

“I know thou hast gone.”

I KNOW thou hast gone to the house of thy rest,  
Then why should my soul be so sad?  
I know thou hast gone where the weary are blest,  
And the mourner looks up and is glad!  
Where love has put off, in the land of its birth,  
The stain it has gathered in this;  
And hope, the sweet singer that gladdened the earth,  
Lies asleep on the bosom of bliss.

I know thou hast gone where thy forehead is starred  
With the beauty that dwelt in thy soul;  
Where the light of their loveliness cannot be marred,  
Nor thy heart be flung back from its goal.  
I know thou hast drunk of the Lethe that flows  
Through a land where they do not forget.  
That sheds over memory only repose,  
And takes from it only regret.

In thy far away dwelling, wherever it be,  
I believe thou hast visions of mine;  
And the love that made all things a music to me,  
I have not yet learned to resign.  
In the hush of the night, on the waste of the sea,  
Or alone, with the breeze on the hill,  
I have ever a presence, that whispers of thee,  
And my spirit lies down and is still.

My eye must be dark that so long has been dim,  
Ere again it may gaze upon thine;  
But my heart has revealings of thee and thy home,  
In many a token and sign.  
I never look up with a vow to the sky,  
But a light like thy beauty is there—  
And I hear a low murmur like thine in reply,  
When I pour out my spirit in prayer.

And though, like a mourner that sits by a tomb,  
I am wrapt in a mantle of care,  
Yet the grief of my bosom, O call it not gloom,  
Is not the black grief of despair.  
By sorrow revealed, as the stars are by night,  
Far off a bright vision appears,  
*And hope, like a rainbow, a being of light,  
Is born, like a rainbow, in tears.*



## ECCLESIASTICAL MOVEMENTS.

*Calcutta*.—*The Rev. Dr. Yates*.—We regret to announce that it has been considered necessary, by his medical advisers, that the Rev. Dr. Yates should proceed to England by the first steamer. Dr. Y. has been for some months an invalid; every means has been tried for his restoration to health without the necessity of leaving India, but in vain; and Dr. Yates, much against his own inclination, has at length acceded to the wishes of his friends, and taken his passage on board the *Bentinck* to leave on the 3d of June. A special prayer meeting was held last evening by the members of the Circular Road Church, of which place of worship he was long a faithful pastor, to recommend Dr. Y. to the merciful providence of an all-seeing and preserving God, on the voyage, and for his speedy return to India in renovated health, to prosecute with greater vigour that mighty work of translations which Dr. Y. has carried on so successfully for a long period.—*Christian Herald*.

*The Rev. Mr. Johnstone*, of the Church Mission, at Benares, is, we regret to learn, advised to proceed to sea for the restoration of health. Mr. J. was appointed to the new College connected with the Mission at Benares. He has only been about 18 months in India.—*Calcutta Christian Advocate*.

*Madras*.—*The Rev. Mr. Newman*, of the Church Mission, lately arrived from England, proceeds to the interesting field of the Society's labours in Tinnevely. *The Rev. John Devasagayam*, of that Mission, is on a visit to Madras with his family for the health of his wife.

*The Rev. J. S. Wardlaw, A. M.* of the London Mission at Bellary, we regret to say, has proceeded to England by the last steamer, on account of a distressing affection of his eyes. He hopes to return to his chosen field of labour, after a short visit to his native land.

*The Rev. F. G. Lugard, A. B.* arrived from Vizagapatam on the 25th ultimo, to enter on his appointment as Chaplain at Vcpery—in place of the *Rev. A. H. Alcock, A. B.* recently from England; who was acting.

*Metropolitan*.—We understand that the *Bishop of Madras* is appointed, as was expected, to act as Metropolitan Bishop at Calcutta, during the absence of *Bishop Wilson*, on his visit to England.

## MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last Meeting by the REV. M. BOWIE, M. A. we hope hereafter to present to our readers. It was as announced—"On the History of the Moravian Church," &c.

The Meeting on the 7th instant is to be in Davidson Street Chapel—Address by the REV. J. BRAIDWOOD, M. A., "On the Present Opposition of the Hindu Community to Conversions to Christianity and to Christian Converts—how to be Regarded, and by what Means to be Counteracted."

## Sarasvati.

Plate 9.

THIS is the goddess of learning. She is the wife of Brahma and the emblem of his principal creative power. She presides over music. Mr. Ward in his "View of the Hindus" states erroneously that she is the daughter of Brahma and wife of Vishnu. She is usually represented as a white woman in bright white raiment, with garlands of diamonds. She has four hands, in one of which she holds a book which is a part of the Vedas, in another a string of crystals, in another a musical instrument—(sometimes a lute on which she plays) while, of the remaining hand, the tip of the thumb and fore-finger are brought together as in illustrating or demonstrating some truth.

She has various names, as Nà-Magul, நாமகள், having her abode in the tongue (of Brahma); Vendà-Mareyàl, வெண்ட மரையாள், dwelling in the white lotus; Uluga-Màthà, உலகமாத், Mother of the world; Vellàmèniàl, வெள்ளமேனியாள், resembling crystal; Bhà-rut্রে, presiding over words; Bhasha, bestowing the power of speech; Varnee, வாண், Calaymagul, கலமகள், and Pàmagul, பாமகள், as the goddess of learning; and Sarasvati, சரஸ்வதீ, being turned by the curse of a Brahmin into a river of that name. The image of Sarasvati is sometimes painted blue and placed in temples where she is called Nila Sarasvati.

This goddess apparently corresponds with the peaceable or unarmed Minerva of the Greeks and Romans, the inventress of the fine and useful arts, the patroness of science and genius; not the armed Minerva with helmet and spear. Sir William Jones, comparing the gods of Greece, Italy, and India, says—

"Many learned mythologists, with Giraldus at their head, consider the peaceful Minerva as the Isis of Egypt; from whose temple at Sais a wonderful inscription is quoted by Plutarch which has a resemblance to the four Sanscrit verses above exhibited as the text of the Bhagavat.\* 'I am all that hath been, and is, and shall be;

\* The four Sanscrit verses alluded to are—

"Even I was even at first, not any other thing; that which exists unperceived; supreme: afterwards I am that which is: and he who must remain, am I.

"Except the first cause, whatever may appear, and may not appear, in the mind, know that to be the mind's *māyā*, or delusion, as light, as darkness.

and my veil no mortal hath ever removed.' For my part, I have no doubt that the Iswara and Isi of the Hindus, are the Osiris and Isis of the Egyptians; though a distinct essay in the manner of Plutarch would be requisite in order to demonstrate their identity: they mean, I conceive, the powers of nature considered as male and female; and Isis, like the other goddesses, represents the active power of her lord, whose eight forms, under which he becomes visible to man, were thus enumerated by Calidása near two thousand years ago. 'Water was the first work of the Creator; and fire receives the oblation of clarified butter, as the law ordains: the sacrifice is performed with solemnity: the two lights of heaven distinguish time, the subtile ether, which is the vehicle of sound, pervades the universe; the earth is the natural parent of all increase; and by air all things breathing are animated. May Isa, the power propitiously apparent in these eight forms, bless and sustain you!' The five elements, therefore, as well as the sun and moon, are considered as Isa, or the ruler, from which word Isi may be regularly formed; though Isani be the usual name of his active power, adored as the goddess of nature."

The following is a short description by a Native of the annual worship of Sarasvati in this part of India.

Sarasvati is placed on a splendid seat from the second day of the full-moon in September called Peradamy, (பிரதமம்,) to the tenth day called Navamè (நவம்.) During this time, people bathe the idol with ghee, milk, curds, honey, sugar, cocoanut-water, juice of lime, sugar-cane, &c. in a pandal adorned with the leaves of the mangoe, plantains, and areca-trees, and smeared with cow-dung. At all the sacred places, they ornament her with garlands of flowers, jewels and clothes; place her on a throne, and worship her, uttering mantras, and throwing flowers and rice over the idol, while there is music of drums, hautboys, &c. They worship also the various tools, placing them all with pots on paddy or rice scattered; sometimes dancing-girls play and sing. The idol, the pots and tools are not removed from their place during the nine days.

On the tenth day called Dasamy (தசம்) they take the idol and pots round the village in which they live, offering sacrifices of lambs, and playing with the tools in their hands, attended with music. Parvuti (பார்வதி) and Lutchmè (லட்சுமி) are also worshipped, at the same time, though not with sacrifices. On Navame (நவம்)

"As the great elements are in various beings, entering, yet not entering, (that is, pervading, not destroying), thus am I in them, yet not in them.

"Even thus far may inquiry be made by him who seeks to know the principle of mind, of union and separation, which must be every where always."



the ninth day, they put new-strings to ola books, clear the rust from their tools, and worship Sarasvati. Children begin to study on the tenth day. These nine days are called Navaratri (நவராத்திரி), and the ceremony, Navaratri Puja (நவராத்திரிபூசை), and Ayuda Puja (ஆயுதபூசை).

We conclude with an account from Ward's View of the Hindus of the ceremonies practised in Bengal.

"On the fifth day of the increase of the moon, in Maghū, the worship of this goddess is performed before her image, or a pen, ink-stand, and book; the latter articles are supposed to form a proper substitute for the goddess who is called Vagvadinēē, the eloquent. The image is placed on a table, either at the west or south side of the house. After the officiating Brahmin has read the formulas and presented the offerings, each worshipper whose name has been read in the service takes flowers in his hands, and, repeating a prayer, presents them to the goddess; after which follows gifts to the Brahmins, and a feast.

"Every Hindu who is able to read and write endeavours to celebrate the worship of this goddess: the Raja of Būrdwan is said to expend 15,000 rupees annually at this festival. In every Hindu college, the students keep the festival with great joy; many of them dance naked, and are guilty of every indecency.

"The day after the festival, the image is carried in procession through the town, and then thrown into the river. In passing through the streets of Serampore, at the time of this festival in the year 1806, I was exceedingly shocked at observing among the crowd, who were dancing, playing on music, bearing flags, &c., two or three young men quite naked, the mob triumphing in this shocking insult on public decency. To induce young men to resort to their houses, many prostitutes keep this feast, and connect with it all that low merriment which corrupts the mind and draws the attention of the crowd.\*

"On this day the Hindus neither read nor write† though they will do any other secular business. They eat only once during the day, and those who are accustomed to eat fish abstain from it on this day.

\* In the year 1808, I saw a group of performers reciting the Ramayanum in the street; and on inquiry I found it was before the door of some prostitutes, who had subscribed to bear the expense. The reason assigned was, that it would be an act of merit, helping them in another world; and would also draw men into whoredom. Offerings are sometimes brought home, and shared by a prostitute with her paramour; like the harlot, in the book of Proverbs, who is represented as saying to the young man she met in the street, "I have peace-offerings with me; this day have I payed my vows." Prov. vii. 14.

† The only reason I can find for this is, it is the command of the Shastra.



"The Hindus believe, that from this goddess they derive their learning and powers of eloquence\* as well as their ability to read and write. Some of those who can neither read nor write, insist upon it, that they ought to worship her, as they derive their powers of speech from her.† Others however complain, 'Sarasvati has bestowed nothing on us—why should we perform her worship?'"

We add two specimens of praise to this goddess, one from the *Mahabharata* and the other from the *Teruverliardel Puranam*, திருவிளையாடற் புராணம்.

சரஸ்வதிஸ்தோத்திரம்.

கார்பூத்தகருங்குழலும்வெண்ணகையுஞ்செவ்வாயுங்கமலத்தாளும்  
வார்பூத்தசெழுந்தனமுமாரருளுங்கதீர்ப்பூணும்வயங்கத்தோற்றி  
யேர்பூத்தவெனத்தியகமலமிசைநீரந்தரமுந்நந்தாடன்னைப்  
பார்பூத்ததிருவுந்தீர்ப்பரமகளையாருலகிற்பரவாதாரே.

என்பது.

PRAISE TO SARASVATI.

Who will not worship *Sarasvati*, who begat the world, who lives always in my pure flower-like heart, whose tuft of hair shines like the dark cloud, whose teeth are white, whose lips are red, whose feet are like the lotus flower, whose breasts are girded about, and who is adorned with grace and sparkling jewels?

பழதகன்றநால்வகைச்சொன்மலரெடுத்துப்பத்தீபடப்பரப்பித்தீக்து  
முழதகன்றமணந்துசுவையொழுகியண்பெறமுக்கண்மூர்த்திதாளிற்  
றெழதகன்றவன்பெனுநார்த்தொடுத்தலங்கல்குட்டவரிச்சுரும்புந்  
தேனுங்  
கொழதகன்றவெண்டோட்டுமுண்டகத்தாளடிமுடிமேற்கொண்டு  
வாழ்வாம்.

Let us worship at the feet of her (*Sarasvati*) who has her abode in the white-leaved lotus flower, made hollow by bright insects both male and female; that we may be assisted in forming and wearing the garland of song, composed tastefully and sweetly of the four sorts of flowers called words (nouns, verbs, particles and adjectives) and throughout the world—the love of the three-eyed Siva being a connecting cord.

\* Of an eloquent man the Hindus say, "Sarasvati sits on his tongue."

† Of this fact they give the example of Ravun, who, when Ram was about to kill him, procured a reprieve by flattering his adversary; but the gods, afraid lest Ravun should be spared, sent Sarasvati into his throat, and caused him to say provoking things to Ram.





# MADRAS CHRISTIAN INSTRUCTOR

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## MISSIONARY RECORD.

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Remarks on the History and Constitution of the Moravian Church,

OR CHURCH OF THE UNITED BRETHREN, WITH ESPECIAL REFERENCE TO THE MISSIONARY SPIRIT AND OPERATIONS OF THAT ANCIENT SECTION OF THE CHRISTIAN CHURCH.

Delivered at the Monthly Missionary Prayer Meeting in St. Andrew's Church, on the first Monday of June, 1845.

BY THE REV. M. BOWIE, M. A., SENIOR P. CHAPLAIN.

THIS subject was suggested to me by my recent visit to South Africa, where I became acquainted for the first time with the Moravian brethren, and had an opportunity of witnessing much and hearing much, of their procedure as missionaries. It seems an appropriate subject for a missionary meeting in this part of the world, where so little is known of the united brethren. There are probably not a few of our fellow Christians around us who never heard of their existence, and who consequently know nothing of their tenets nor of their claims to consideration at a missionary meeting. Such persons, therefore, should know that the people of whom we are about to speak, were our *first* Protestant missionaries, and were so in more senses than one, they were *first* in point of time. They existed as a church fifty years before Luther began to preach the doctrines of the Reformation in Germany, and they have been a missionary church almost from their first formation. They



are *first* if we look at the description of people they have selected as their chosen field of labour, the inhospitable climates they have encountered, and the changes they have been the instruments of effecting amongst the Greenlanders, the American Indians, the Caffers, and Hottentots of South Africa; and they are *first* also if we look at the extent of their labours as contrasted with the extent of their means; at the manner in which the riches of their liberality have abounded out of their deep poverty. What other section of the Christian church has used the means and opportunities at its command for the conversion of the heathen, with the same diligence and fidelity that the Moravian brethren have! For these reasons they have peculiar claims upon the honour and respect of missionaries, and of all who support the cause of missions. What I had purposed in this address was merely to make remarks on the history of this people, bringing before you some of their leading features and characteristics as a church of Christ; but I soon felt that, in order to render my remarks intelligible to the great body of my auditors, it would be necessary to give a brief outline of the history itself, which accordingly I now proceed to do—showing *when* and *where* this church arose—how it *prospered* for the first two hundred years of its existence, and then was almost extinguished. How it *revived* again in a different locality about the year 1722, and has continued to prosper ever since.

The provinces of Moravia and Bohemia were anciently united, and formed one independent principality or government. They have now for many generations formed part of the dominions of the Emperor of Austria. They occupy the centre of Europe, and besides being naturally elevated, they are very mountainous. It was in the kingdom of Bohemia, and on the 6th of July, 1415, that John Huss suffered martyrdom, for his adherence to the light and liberty of the gospel, as revealed in holy Scripture, and his open resistance to the unauthorized impositions of the Church of Rome. The writings of Wickliff had recently reached Bohemia, and had been the means under God of enlightening the mind of Huss. He was then Professor of Theology in the University of Prague, Minister of Bethlehem Chapel,

where he preached with great acceptance to crowded audiences, and Confessor to Sophia, the wife of Wenceslaus or Queen Consort. He witnessed a good confession in presence of the Council of Constance, one of the most celebrated that ever was assembled, and which included almost all that was at that time great and learned and dignified in the world; and he sealed his testimony with his blood, dying with such composure and holy joy, that the hearts of all who were capable of feeling in such a cause, were wonderfully attracted by it towards him and towards the cause in which he suffered; and the seeds of divine truth which he had sown in Bohemia were fondly cherished, and yielded fruit many days after. *It was out of his ashes that the Moravian church sprang.* A few of his followers and disciples having obtained a settlement in a place called Lettitz, on the confines of Moravia, retired thither in hopes of finding in this retired and desert place, what they could not find at home, the opportunity of worshipping God according to their consciences without any to make them afraid. There they formed themselves into a congregation, chose Michael Brudacius to labour amongst them as their pastor, took to themselves the name of "brethren" and "sisters" to mark the unity, equality, and affection which prevailed and should prevail amongst them; and "brethren of the law of Christ," to show that in spiritual matters they were not to be governed by any law of man. This latter designation, however, was by and by dropped, as it might convey the idea of a new monastic order, and that of "brethren" only retained; and when in process of time new companies of emigrants joined them, from Bohemia and other parts, they added the word "united," and have ever since been called the "Moravian or United Brethren." This took place about the year 1453, nearly half a century after the martyrdom of John Huss.

In preparing the ground-work of a new ecclesiastical constitution, the brethren adopted as fundamental principles the two following doctrines; the one derived from their venerable founder John Huss, and the other probably suggested by the mischievous and bloody wars in which they had seen their countrymen engaged to revenge his death.

The two doctrines were, 1st. "That the New Testament sup-

plies the only infallible rule for the guidance of Christians in matters of church government as well as in all other things, and that all regulations not enjoined by the word of God or fairly deducible from it, are to be viewed as mere matters of expediency, and may be altered according to circumstances." A most important principle this, and one which is substantially held by all the churches of the Reformation. The other doctrine was, "that it is their duty to suffer all for conscience sake, and not to use arms in defence of religion, but to seek protection from the violence of enemies by prayer to God, and by dispassionate remonstrance." The accordance of this doctrine with Scripture is by no means so obvious. To attempt to *extend* Christianity by force of arms is at once acknowledged to be both preposterous and unlawful, but not so the *defence* of it. We are permitted to defend our lives, our families, our property, our civil liberties by force of arms; and are we forbid to defend in the same way what is more valuable than any or all of those, our religious liberties? Reformers in other countries have not concurred with the united brethren in this sentiment, but have thought themselves warranted by Scripture and reason in resisting *religious* as well as *civil* despotism, and in maintaining by force their rights and privileges as *Christians*, as well as their rights and privileges as *citizens*.

Another remarkable feature in the ecclesiastical polity of the brethren was thus early developed, viz. their having recourse to the lot, in cases of difficulty, and allowing it to decide the particular line of conduct which they should choose and pursue. Additional ministers were required for the pastoral care of the congregations, and a synod—their highest ecclesiastical court—was summoned to devise means for obtaining the requisite supply; and the result was as follows: They first nominated 20 men, from among whom *nine* were chosen, being in their opinion duly qualified for the office of the ministry—men of approved piety, of much scriptural knowledge, and practical experience. Of this number, they determined that *three* should be appointed BY LOT for the ministerial office—and the following was the method adopted to ascertain



the determination of the lot. They prepared 12 slips of paper, and on three of them wrote the Latin word "*Est*," or "This is the man"—leaving the nine remaining ones, blank. All the 12 slips were then folded up, put into the lap and mixed together; a little boy was called, a slip was given by him to each of the nine men, leaving of course three undistributed, and on the slips being opened, it was found that all the three with the word "*Est*," had been distributed, and the holders of those were of course regarded as solemnly set apart by God himself for the work of the ministry. It was a close imitation of the method pursued by the Apostles in filling up the vacancy occasioned in their number by the apostasy of Judas. These three men thus set apart could have received formal ordination by the imposition of hands from the ministers now labouring amongst them, and who had themselves all been ordained within the pale of the established church, but these were only Presbyters, and the question arose, would such ordination be valid, and could a legal succession of the priesthood be thus continued and transmitted.

The mind of the brethren in this point as stated by their own historian was, that Presbyterian ordination was consonant to apostolic practice, and the usage of the primitive church; consequently that the newly elected ministers might be lawfully ordained by those now labouring amongst them; but as for many ages no ordination had been deemed valid in the reigning church unless performed by a bishop, they resolved if possible to obtain episcopal ordination, not that they thought it essential, but that their enemies might be deprived of every pretext for discrediting their ministry. But how was this to be accomplished—no bishop of the established church could be expected to transfer this right or authority to the brethren—and they knew of only one other Christian community to which they could apply, viz. that of the Waldensian church. The Waldenses had long existed as a distinct body of Christians. They were a regularly organized society, traced the succession of their bishops to the times of the apostles, and had then several congregations in Austria served by their own bishops and ministers. To the Waldenses therefore they re-



solved to apply. They selected three of their ministers who had been already ordained as priests, sent them to the Waldensian bishop, Stephen, who received them with the most cordial welcome, and assisted by another bishop, had these three regularly consecrated *bishops* of the Brethren's church by the imposition of hands; and a succession of bishops has been carefully preserved in the Moravian church ever since. Their power, however, is greatly limited, and a general synod can review and control all that they do. It belongs to them not only to ordain ministers, but also to appoint them, and remove them from place to place as they may deem proper for edification. The people are not consulted in the choice of their minister, nor have patrons any power of presenting a minister to them.

The Moravians have differed from almost all the other reformed churches in this, that they have never published any confession of their faith or bound themselves by subscription to any articles of religion. Their creed, however, has been substantially that of John Huss and all the early reformers, and at a later period, they, by a solemn deed of their synod, declared their adherence to the Augsburg confession as presented by the Protestants of Germany to Charles V., in 1530.

The church of the united brethren, as thus organized, continued to extend itself not only in Moravia and Bohemia, but in several of the German States, and especially in Poland. It hailed the rise of the Reformation in Germany with cordial welcome, and entered into friendly correspondence with Luther and Calvin, and the other leaders of the Reformation. It was destined, however, to meet with a great reverse, and towards the end of the seventeenth century, the church of the Moravian brethren was well nigh extinguished. This was very much owing to the desolating effects of the 30 years' war, and to the fact that Moravia and Bohemia were, by the treaty of Westphalia, given up without reserve to the tender mercies of the Catholic House of Austria; the Protestant interests of these countries having been cruelly overlooked and neglected. About the year 1722, a small party of emigrants escaping from Moravia where religious liberty was almost entirely

extinguished, formed a settlement in upper Saxony, at a place which they called Herrnhut, and which has retained that name ever since, and formed the nucleus of the *revived* church of the Moravians. To have a satisfactory view of the subsequent history of this church, it would be proper to enter minutely into the account of this settlement, the individual families of whom it was composed, the remarkable indications of Divine Providence which guided and directed them, and the simple piety and energy with which they set themselves to the work of rebuilding the walls of their Zion; but this is impossible in an address of this kind, and I must content myself with remarking that the individual under Providence to whom the Christian world is mainly indebted for the revival and remarkable extension of the Moravian church is Count Zinzendorf. This distinguished individual—a man of noble descent, of high birth, of extensive property not only in Saxony, but in other parts of Germany, a distinguished scholar, and from his earliest years exhibiting a spirit of unfeigned piety—esteemed the reproach of Christ greater riches than the honours, emoluments, and pleasures of an earthly court. 'He not only gave the united brethren a place on his property for their settlement of Herrnhut, but he afterwards gave himself to them and to their cause. He divested himself of all his extensive possessions, resigned the situation which he held at court, and became a minister of the gospel in connection with the Moravian brethren. From this date, but not owing to this circumstance alone, their church continued to grow and increase, till before the end of the century it had attained a degree of importance greatly beyond what its warmest friends could have ventured to predict for it. I have before me a table showing the statistics of the Moravian church in 1822, exactly a century after its *revival* by the half-dozen emigrants, who arrived without friends, without wealth, without worldly influence of any kind, and pitched their tent at Herrnhut in 1722; and this table shows a list of no fewer than 68 settlements in Europe, Asia, and in North and South America, containing in all 16,125 individuals in full communion with this church; also a table of 43 societies, *i. e.* societies of persons, who contribute

to the support of the Moravian church, avail themselves of the ministrations of its pastors—though not actually members—amounting to 79,184 individuals; so mightily had this vine out of Egypt ramified and spread itself during the century.

But it is its missions which form its true glory, and indicate a degree of spiritual life and vigour, which is quite unparalleled among the churches of the Reformation. Towards the close of the century, the brethren were labouring, for their conversion to Christianity, among seven heathen nations, viz. the Greenlanders, the Esquimaux, the American Indians, the Negroes, the Hottentots and Calmucs, and had attempted, but without success, to establish missionary stations, on the coast of Guinea, in South Carolina, in Ceylon, in the Nicobar Islands, in China, in Persia, in Egypt and Abyssinia, amongst the wandering tribes of Gypsies on the shores of the Black Sea, and among the Jews in Holland. In this service at the close of the century 171 missionaries were engaged, and the number of persons receiving instruction exceeded thirty thousand. And all this—when several other reformed churches were doing NOTHING, to send the gospel to the heathen—were merely debating whether it were a duty incumbent upon them to do so.

I should now proceed to make remarks upon the leading features and characteristics of the people whose history I have thus briefly sketched, but time will not allow me to dwell upon this part of my subject.

1. Perhaps the most remarkable feature in the character of this people is *their love of unity and peace both amongst themselves and in reference to all other sects and denominations of Christians.* They have remarkably vindicated the propriety of the designation they assumed for themselves of "*the United Brethren.*" They have ever regarded schism as one of the greatest evils that could befall the church, and a causer of divisions as one whom every Christian should avoid. They have on every occasion manifested a disposition to pass over and throw into the shade those *minor* points in which Christians differ among themselves, and to give importance and prominence to those



*weightier* matters on which they are agreed. These remarks might be fully illustrated by a reference to the slowness and reluctance with which the brethren separated themselves from the church of Rome at first, and the efforts they have made to unite themselves with sound bodies of Christians whenever they could find them. At a meeting of synod so early as 1489, it was unanimously resolved, that "if it should please God in any country to raise up sincere teachers and reformers in Christ, they will make common cause with them;" and in the synod held at Marienborn in 1769 after an interval of 300 years, we find the same spirit still prevailing. This synod numbered 120 persons and had in it deputies both from the American and European churches. Its sentiments therefore on this subject may be fairly taken to be the sentiments of the whole church. The following is its solemn deliverance. "It is moreover characteristic of a church of Christ to use all her influence in promoting the fulfilment of our Saviour's prayer, that they all may be *one*, and therefore to endeavour to preserve love and unity among all the children of God on earth, to avoid all religious dissensions, and to love all who love the Lord Jesus;" and who will question that these are just and scriptural sentiments? but the evil is that while the truth of them is admitted in word it is practically denied; but not so with the united brethren, all their instructions to their missionaries and ministers, and all their regulations in reference to their intercourse with other denominations of Christians, proceed upon the idea of perfect equality among Christians, and that a diversity of forms and ceremonies should not interrupt the communion of saints.

2. A second remarkable feature in the church of the brethren is *its attention to discipline*, and its adherence to it at all times and in all places and over all classes of its members. The church admonishes, reproveth, and finally excommunicates, all who are notoriously wicked or scandalous in their lives. This was one of the grounds of their original dissent from the church of Rome, that godly discipline had ceased in that church; and in all their subsequent history they have contended earnestly for this right and the exercise of it. When they saw how the reforma-



tion prevailed in Germany under the preaching of Luther, they rejoiced in it; but observing a grand defect as they thought, on the point of discipline, they sent again and again to remonstrate with the great Reformer on the subject. At first he was displeased and began to criticise their rules of discipline and to reflect upon them. In the end however he pronounced this eulogium upon the brethren and their discipline, which is honourable alike to the bestower and the receivers of it. "Since the days of the apostles there has existed no church, which, in her doctrine and rites, has more nearly approximated to the spirit of that age than the Bohemian brethren—although they do not exceed us in purity of doctrine, yet they far excel us in the observance of regular discipline, whereby they blessedly rule their congregations, and in this respect they are more deserving of praise than we are. This we must concede to them for the honour of God and the sake of truth, for our German people will not bend under the yoke of discipline."

3. A third feature which well deserves our notice, in the church of the united brethren, is *the clearness and constancy with which it has held the great doctrine of Christ's atonement, as the only ground of human salvation*. Other reformed churches hold and have held this doctrine, but every one knows that there are long periods in the history of all of them when it was held only in the letter, and how every thing like vital religion languished in consequence. In perusing the records of the Moravian church, few things will strike the intelligent reader more than the steadfastness with which it has adhered to this doctrine, at all times, in all places, and in every variety of circumstances. He will see synod after synod recurring to it, and cordially embracing it anew as the anchor of its hopes for eternity. "We reminded each other," says the journal of one synod, "of the holy and blessed foundation on which we have been built and united together by the Holy Ghost, to wit—the great mystery of godliness that God was manifested in the flesh, hath borne our sins and by his blood obtained eternal redemption for us, to the end that we should be his own and in his kingdom live under him, and serve him in righteousness, innocence,

and happiness. We solemnly vowed and bound ourselves anew to abide in this doctrine—in which many thousand wretched sinners have found deliverance and preservation, and that neither height nor depth, things present nor things to come should ever separate us from it.” And the results which have followed from the use of this doctrine in their missions, even amongst the rudest and most barbarous, formed a sort of discovery in the management of missions, which has guided the brethren ever since. This I shall read to you as I find it recorded in a recent history of the united brethren. Vide Holme’s History, vol. 1, page 390.

“One circumstance, connected with the missionary history of the brethren at this period, ought not to be passed over in silence. They began the instruction of the heathen in Christianity from the best and purest of motives; but they had still to learn what was the only successful mode of reaching the hearts and consciences of the heathen. On this subject they could receive little or no information from their brethren, or other pious friends at home; for they were all equally inexperienced. God himself was pleased to teach them; but not till he had permitted them to try that method, which to human wisdom would naturally suggest itself as most likely to succeed. The experiment was made in Greenland, for five or six years, with invincible perseverance; but made in vain. They began by teaching the natives the existence and attributes of God, and their being accountable to him as their Creator and Lord, hoping thus by degrees to prepare their minds for the reception of the peculiar doctrines of the gospel. The natives heard them, went away, and thought no more about it. But on hearing the missionary Beck read the narrative of our Saviour’s passion, and with artless simplicity enlarge on the amazing love of Jesus in suffering for the sins of mankind; the point was gained. The doctrine of Christ crucified found entrance. One of the company, Kajarnak by name, stepping forward, and earnestly addressing the missionary, said, ‘How was that? tell me that once more; for I too desire to be saved.’

“Thus in the case of this Greenlander, and afterwards in that of many hundreds of his countrymen, the preaching of the cross of Christ, which is foolishness to them that perish, was made the power and wisdom of God unto salvation. From this single occurrence, being a matter of fact, the brethren have derived more information respecting the method of successfully instructing the

heathen, than they could have obtained from the most diligent study. God gave them grace to profit by it in so much that, without neglecting other means for promoting the spiritual and temporal improvement of the heathen, they have in every mission laid this doctrine as the foundation of all instruction. We shall add another instance, which, as it happened at this very period and among heathen, who in point of mental endowment are superior to the Greenlanders, tended to confirm the brethren in their resolution to preach Christ crucified.

"John Tschcop, an Indian belonging to the brethren's church in North America, formerly a very wild and profligate heathen, and one of the first, in whom the gospel evidenced its saving power, once gave the following simple account of his conversion: 'Brethren, I have been a heathen, and have grown old among them; therefore I know how heathen think. Once a preacher came and began to explain to us, that there was a God. We answered, "do you think us so ignorant as not to know that? Return to the place from whence you came." Again another preacher came and said, "you must not steal, nor lie, nor get drunk," &c. We replied, "You fool, do you think us ignorant of this? learn first yourself and teach the people to whom you belong these things. For who steal, lie, are more drunken, than your own people?" And thus we dismissed him also. Some time after, brother Rauch came into my hut, sat down and spoke nearly as follows: "I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners," &c. When he had finished his discourse, he lay down fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? Here he lies and sleeps; I might kill him and throw him into the wood, and who would regard it? But this gives him no concern. However I could not forget his words. They constantly recurred to my mind. Even when asleep I dreamed of the blood of Christ shed for us. I found this to be very different from any thing I had heard before; and I interpreted Rauch's words to the other Indians. Thus, by the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour and his sufferings and death, if you would wish your words to gain entrance among the heathens.'"

But perhaps some will be disposed to inquire is there no dark side to this picture. Having found so much in the Moravian



brethren to commend, is there nothing of a contrary nature, nothing which we must discommend, yea which we must condemn and repudiate. The question is highly proper, and there can scarcely be any doubt or hesitation as to the answer we must return to it. It is with churches as it is with individuals there is none that doeth good and sinneth not. Water cannot rise above its fountain, and an institution cannot be more perfect than the framers of it. The use made of the *lot* to the extent and on the occasions on which it is used by the brethren is certainly highly objectionable, and argues a superstitious, or we should rather call it, fanatical turn of mind, which has exposed the system to much obloquy and contempt. God has given us Scripture and reason to guide us, and we are not at liberty to abandon these and to adopt unauthorized methods of our own of discovering his will. The same remark applies to the use which they often make of the text of the day, finding in it a prognostication of the events of the day. But my dwelling upon these and similar things on the present occasion could tend to no good. With all their defects God has highly honoured this people; and it will be for our interest as it is our duty, to observe their excellencies that we may learn to imitate them, rather than to mark their faults that we may condemn them.

Should God grant me opportunity, I hope on a future occasion to give you some account of the different missions belonging to this church.

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### History of the Augsburg Confession.

[As a proper sequel to our Review of D'Aubigne, as well as for its own intrinsic merit, we offer our readers the following well written paper on this subject by the REV. C. E. STOWE, D. D., Cincinnati, U. S. A.]

IN May, 1525, Frederick the Wise, elector of Saxony, died, and was succeeded by his brother John. The death of Frederick was a great loss to the cause of the Reformation, and contributed much to embolden its enemies. The elector of



Saxony and the young landgrave of Hesse were the only princes of much political consideration, who had till then espoused the interests of Luther; and their dominions were in the vicinity of violent and embittered enemies, particularly duke George of Saxony and the elector Joachim of Brandenburg. The latter had urged with great vehemence, during the diet at Worms, that the imperial word ought to be broken, and Luther put to death there; and he actually drew his sword on the elector palatine Lewis for opposing this perfidious counsel. Subsequently, Elizabeth, the wife of Joachim, embraced the doctrines of the Reformation, and so uncontrollable was his rage that he gave orders to have her built up in a wall with brick and mortar, and there left miserably to perish; but she found means to escape, and fled to Wittenberg, where she took refuge in the family of Luther. This violent and cruel papist entered into a league with George duke of Saxony, Henry duke of Brunswick, and Albert electoral archbishop of Mentz, to assault by surprise the elector of Saxony, and the landgrave of Hesse, and divide their dominions among themselves, unless they withdrew from Luther their protection.

The elector and landgrave, on discovering this conspiracy, consulted with Luther whether it would be right for them to take up arms against these princes. He answered most decidedly in the negative, exhorting them to do violence to no man, to stand firmly for the right, and repose unwavering trust in God. His two brief, but eloquent and most Christianlike papers on this occasion are given entire by Von Gerlach, Vol. IX. p. 160-4. This was Luther's uniform course; he never would permit the name of God to be defended by an appeal to arms; but he subsequently addressed letters to duke George and the cardinal Albert, which were sharper than swords, and more piercing than bayonets.

The emperor Charles had been obliged at first to be lenient towards Luther, for he greatly needed the aid of the princes who desired reformation, especially the elector of Saxony in the cabinet, and the landgrave of Hesse in the field. His plans of ambition were very extensive; he was surrounded by jealous rivals and enemies; and the Turks were pressing fearfully on

the eastern borders of his empire. In 1529 they actually besieged Vienna, made a furious assault upon the city, and were with very great difficulty repelled. The princes favorable to reformation, therefore, though few in number, it was important for him to conciliate. Accordingly, though to satisfy the papists he issued an edict against Luther, and put him to the ban of the empire, immediately after the diet at Worms he withdrew to Spain, and left the edict to execute itself.

The emperor's plans for a while were very successful. At the battle of Pavia he defeated his rival Francis I. of France, took him prisoner, carried him to Madrid, and dictated to him peace on his own terms. The pope, attempting to check the progress of Charles in Italy, the imperial troops, under the constable Bourbon, took the city of Rome by storm, ravaged and pillaged it in the most thoroughgoing manner, shut up the pope and cardinals as prisoners in the castle of St. Angelo, and treated the old men so savagely as to make their situation very uncomfortable. When Charles heard that the pope was a prisoner, he affected the most pious horror at such sacrilege, ordered the public rejoicings for the birth of his son Philip to be suspended, and directed prayers to be offered in all the churches for the immediate release of his holiness and the holy college; seeming to forget that the smallest bit of paper signed with his name would be more effective towards setting the pope at liberty than all the prayers of all the papal priests in Christendom. However, he let the pope be prayed for long enough to make full proof of the efficacy of papal prayers, and then dictated to him such terms of peace as he had to Francis. When Charles saw that every thing was arranged just to his mind, then there came a wonderful answer to the prayers of the faithful, and the pope regained his freedom.

In his arrangements with the pope, Charles on his part agreed to put down the heretics, and exterminate them, if need be, with fire and sword. This he was fully disposed to do, and so far as human means were concerned, he had abundant power to accomplish it. He was of a very haughty spirit, and could not endure that any body in his dominions should presume to think for themselves without asking his leave. The despotic

character and gloomy magnificence of the Romish religion suited well the tenor of his mind; and, moreover, he had made a compromise with conscience, and intended by the strictness of his catholicity to make amends for the total want of moral principle which he manifested in all his political dealings. He was free from degrading vices; he was not intemperate, lewd, or cruel; he had a fine person and a commanding air; he was always very becomingly dressed, and his manners were such as became a mighty prince; and such was the whole impression made by his person, station, and character, that even the vehement Luther always spoke of him with the greatest respect, and manifested toward him a high degree of affection. This respect of Luther, Charles fully reciprocated; but as to the affection, he had little capacity of feeling any for any one except himself. With all his magnificence, his soul was cold, dark, and selfish. Never was there a more perfect contrast than was exhibited in the characters of Charles and Luther.

Under these circumstances, when the imperial legislature assembled at Spire in 1529, the papal princes, knowing the determination of the emperor, and having a decided preponderance in numbers, wealth, and military power, assumed a very confident tone, and carried matters with a high hand. Frederick the Wise had been four years dead, and his successor John had neither the tact nor the influence of his elder brother. The reformers were already divided on the sacramental controversy, and a most painful schism was created by the obstinacy of Luther in making his opinion on that point a condition of communion. Had it not been for the clearsightedness, the decision, and the firmness of the landgrave of Hesse at this crisis, it seems as if the hopes of the reformers would have been entirely wrecked.

The diet at Spire by a large majority passed an edict, that the reformed religion should not be extended beyond the places in which it was already established; that, not only should the reformed princes have no power to extend the reformation even in their own territories, but they must allow the papal priests full power to celebrate their worship and make proselytes wherever they chose. When this edict was passed, the



minority, (twenty out of about two hundred,) on the 19th of April, 1529, entered a solemn protest against it, and demanded that their protest should be placed on the records of the diet. The protest took the ground that in matters of conscience the majority should not bind the minority, that they had equal rights with the papal princes, and could not give them up; and, moreover, it had been agreed upon in the diet at Worms, that all religious differences should be referred to an impartial general council, which had not yet been called together. On the 25th of April they issued an appeal from the decision of the diet to the emperor, and to a national or general council, and to all impartial Christians. The signers of this protest and appeal were referred to in the debates of the diet as the *Protestants*, and hence the origin of the name. They were the following, namely, John elector of Saxony, George margrave of Brandenburg, Ernest and Francis dukes of Luneburg, Philip landgrave of Hesse, Wolfgang prince of Anhalt, and the deputies from Strasburg, Ulm, Nuremberg, Constance, Reutlingen, Windsheim, Memmingen, Lindau, Kempten, Heilbroun, Isny, Weissenburg, Nordlingen, and St. Gall. A brief but clear account of this momentous transaction, and two striking letters of Luther in reference to it, are given in Von Gerlach, Vol. IX. p. 177-190.

The diet refused to put the protest and appeal on record, whereupon the Protestants sent a deputation of three of their number to present the papers to the emperor, who, having just completed his league with the pope, was then at Placentia in Italy. Charles met the deputies with a frown, and because they importuned him from day to day and insisted that he should receive their papers, he at length, on the 13th of October, put them all under arrest. But he did not then fully understand the men with whom he had to deal. The imprisoned deputies found means to issue a protest against their unlawful imprisonment by the emperor, and they appealed from him to a free Christian council. Charles, after holding them in durance seventeen days, and finding that he had gained nothing by it, at last set them at liberty. It was now plain that the emperor meditated violence, and the Protestant princes, though feeble



and divided, began again to think of defending themselves by arms. But this Luther now, as he had always done before, decidedly opposed, and such was his influence that no religious war broke out till after his death. The letter which he wrote to the elector on this occasion is given by Von Gerlach, Vol. XIV. p. 208-12. It was one of the wonderful things in Luther's conduct, that with all his ardour and fearless courage, and vehement indignation against wrong, he always on principle resisted every appeal to arms in the cause of religion.

But whence did Luther look for help? This may be seen from a little book which he published a short time after this, a commentary on Psalm cxviii., (see particularly verses 5-15,) in the preface to which he says, "I have returned to my estate, and taken before me my dear psalm, the beautiful cxviii., and have now put my thoughts upon it on paper, because I am sitting here in solitude, and must sometimes relieve my head, and intermit the toil of translating the Hebrew prophets, which, nevertheless, I hope to have completed very soon. This, I say, is my psalm, for I love it; for although the whole Psalter and all the Holy Bible is dear to me, and is, indeed, my only comfort and life, yet I am especially indebted to this psalm; so that it must be called mine and be mine, for it has often done me very great service, and has helped me out of many and great difficulties, so as no emperor, king, sage, saint, or prudent man could help me, and it is dearer to me than all the honor, wealth, and power of pope, Turk, emperor, and all the world, so that I would not exchange this one psalm for them all. If any one thinks it strange that I should boast of this psalm as my psalm, when it belongs to all the world, let such an one know that when I make this psalm mine, I do not take it away from any body else. Christ is mine, and yet the same Christ belongs to all the saints besides. I will not be stingy with my psalm, I will be very generous. Would God that all the world might lay claim to this psalm as well as I; that would be a glorious, lovely litigation, such that no harmony or peace were worthy to be compared with it." (See Lomler II. p. 441-43.) These were the feelings which sustained Luther. The word of God was to him in place of all other weapons whether of offence

or defence, and this weapon, the sword of the Spirit, though not carnal, was mighty through God; and the world looked on in perfect amazement at the skill and power with which he wielded it.

January 21st, 1530, the emperor summoned a new diet to meet at Augsburg on the 8th of April following. Here it was expected and affirmed that definite measures would be taken for the final adjustment of all religious difficulties. The Protestants looked forward to the time with the greatest anxiety. During the diet at Spire, Luther, at the request of the elector, had sketched the heads of a remonstrance, which the princes were to draw up in form and present to the legislature and the emperor. Considering all the circumstances under which it was composed, it is one of the noblest documents ever written. It is inserted entire in Von Gerlach, Vol. IX. p. 183-86. It is too condensed to admit of abridgment, too closely woven together to allow of selections, and too long to be copied entire into this article. Let the reader peruse it just as Luther wrote it, and see how calmly, dispassionately, I may even say, sweetly, this great man would speak, and yet with the most unwavering decision, at a time when every thing he valued was in imminent peril, and he was exposed without human aid to the vengeance of the mightiest monarch of the age.

February 24th, 1530, Charles was crowned by the pope at Bologna, and though all the subsequent German emperors were Roman Catholics, this was the last time the ceremony of the coronation was performed by the pope.

The elector of Saxony was earnestly advised not to attend the diet at Augsburg, but he had no intention of showing the white feather on such an occasion. On the 14th of March, he sent to Luther to draw up a creed to be presented to the diet as the Protestant confession of faith. Luther immediately composed seventeen articles, which, having been received by the elector in the city of Torgau, are known by the name of the Torgau articles. These seventeen articles are the groundwork on which the famous Augsburg confession was afterwards constructed. They may be found in the Leipsic edition of Luther's works, Vol. XX. p. 1-3.

On the 3d of April, the elector set out for Augsburg, taking with him, besides a large company of nobles and lawyers, the theologians, Luther, Melancthon, Spalatin, and Justus Jonas. At every place where they stopped long enough to admit of it, Luther preached to immense congregations, which were always ready to concentrate on any point where it was supposed his voice might be heard. They at length arrived at Cobourg, a small city with an old fortified castle on the northern frontier of Saxony. Here the elector was determined that Luther should remain, and not hazard his person in Augsburg. As an outlaw, he had no legal protection, and at Augsburg there were thousands of papists who would think they were doing God service by assassinating him. Luther remonstrated, but the elector was inexorable. He assigned him a small but strong room in the third story of the castle, promised that he would keep him constantly informed of all that was going on at Augsburg, and take no important step without his advice: and then ordering the garrison to keep a guard of at least twelve armed horsemen constantly, day and night, in the yard before Luther's apartment, he took his departure.

Luther again found himself a prisoner, as he had been in the Wartburg. He filled up his time with writing, and turned off new works with almost superhuman rapidity. But the confinement preyed upon his health and spirits; he suffered extremely from pains in his head and breast, and was so afflicted with nervous depression, that, thinking he must soon die, he selected a spot in the castle ground where he desired to be buried. As was usually the case when he was most depressed, his disposition to fun and drollery was most irrepressibly active. It was at this time that he threw off those unique specimens of wit and humour, the *letter to his messmates in Wiltemberg*, and to his dear little son Jacky, then about four years old.

The elector reached Augsburg on the 2d of May, and though the city was then full of nobles, ecclesiastics, and military men in attendance on the diet, the emperor had not yet arrived. The elector immediately employed Melancthon to draw up from the seventeen articles of Torgau a Protestant confession of faith, and that distinguished theologian then made the first



draft of the afterwards so celebrated Augsburg confession. On the 11th of May, the elector sent a copy to Luther, for his revision, who returned it unaltered, saying it was as good as it could be, and he had no corrections to make. Luther had not a particle of jealousy or envy in his composition, and whatever any one did well, pleased him quite as much as if he had done it himself. But though Luther was satisfied, Melancthon was not; for, on looking it over a second time, he made a great number of changes, and sent it again to Luther, who again returned it unchanged, with the remark that it was good enough before, and better still now, and that he was not capable of improving it.

The Protestant princes all brought their preachers with them, and they had divine service in some of the city churches every Sunday, on the reformed model. This was a great eye-sore to the papists, and they were exerting all their influence with the emperor to get it prohibited; but the landgrave of Hesse avowed his determination to have Protestant preaching at the point of the sword, if he could get it in no other way. On these and other topics the elector kept up a constant correspondence with Luther, and nothing gives the image and body of the time like those letters, none of which, so far as I know, have ever yet appeared in English. They may be found in Von Gerlach, Vol. X. p. 60-66.

On the 1st of June, Luther published what he had written the April preceding, *an admonition to all the clergy assembled at the diet in Augsburg*, one of his most eloquent and effective productions. He here depicts the oppressiveness, the corruptions, and the abuses of the Romish church in colors so lively and yet so true, and demonstrates so forcibly the necessity of reformation, that the papists dared not attempt a reply to it. It was read with avidity by the imperial court at Inspruck, and the bishop of Augsburg even took it into an assembly of the Romish clergy, and read it there. "The Romish church (says Seckendorf, Lib. II. p. 188) is here so truly and so vividly painted, that it were to be wished that the *admonition* might be read by all the world"—a wish, I am sure, which every friend of morals and religion, who reads it, will heartily reciprocate. There is a deep, solemn



earnestness in its style, a crystal-like clearness in its statements, a full-hearted, glowing sincerity in its tone, that makes you love Luther with an overflowing love, and brings the warm tears to your eyes, at almost every page. It may all be read in Von Gerlach, Vol. X. p. 8-60.

On the 14th of June, while the emperor was waiting at Innsbruck, his high chancellor Mercurius Gattinara died. This was a sad blow to the Protestants, for Gattinara was a wise and prudent man; he had great influence with Charles, and notwithstanding the feebleness of his health, he had determined to accompany the emperor to Augsburg for the express purpose of preventing any violent measures against the reformers. The cause of the Reformation, to human appearance, was now desperate. Charles, a powerful and politic prince, brought up under the strictest papal influences, and constitutionally inclined to superstition, flushed with his successes against his most powerful rival, the king of France, and his recent victory over the pope himself, was now inclined to put forth all his power to compel religious uniformity; while the Protestants were numerically weak and divided by controversy. Melancthon was timid, and inclined to make almost any concession for the sake of peace; and every thing seemed to depend on the confidence and energy of Luther and the unflinching steadfastness of his two principal friends, the elector of Saxony and the langrave of Hesse.

It had been cunningly arranged that the emperor should make his public entry into Augsburg on the 15th of June, Corpus Christi day, a festival on which such ceremonies would be performed, that it would be almost impossible for the Protestant princes to attend to their official duties about the imperial person, without seeming to countenance by their presence the most idolatrous portion of the Romish ritual. The elector of Saxony and the landgrave of Hesse made up their minds beforehand, that, whatever it might cost them, all the world should see that they no longer had any connexion with the Romish superstitions.

At about six o'clock in the afternoon, the emperor, in company with his brother Ferdinand, king of Hungary, was met

with great ceremony by the princes and ecclesiastics belonging to the diet, on the bridge outside of the city, the elector of Saxony, as grand marshal of the empire, bearing the naked sword before him. Joachim, elector of Brandenburg, addressed the emperor in a Latin speech, "because (says Spalatin) none of the bishops understood Latin well enough to attempt the task." Within the walls his imperial majesty was received by the bishop of Augsburg and his assembled clergy. The procession then proceeded to the Cathedral, where the bishop pronounced the benediction on the emperor, who went directly afterwards to the great altar, knelt before it for some time in silent prayer, then arose from his knees and took his seat in the choir. The *Te Deum* was then sung and high mass celebrated. When they came to the passage in which the ritual requires all to kneel, Charles, to show his devotion and set a good example to others, rejected the embroidered cushion which had been provided for him, and placed his royal knees directly on the hard brick floor, which, besides being cold and damp, was probably none of the cleanest. But the elector of Saxony and the landgrave of Hesse would take no hints, not even from the emperor, and kept to their feet, notwithstanding that George, duke of Saxony, already on his knees in the extremities of devotion, enforced the imperial example by nodding and shaking his fist at his brother with great energy. George, margrave of Brandenburg, a younger brother of Joachim, and a sincere and whole-hearted Protestant, under the influence of long habit and the circumstances of the occasion, at first knelt with the rest; but happening to raise his eyes and observe the tall, majestic form of the elector of Saxony, as calmly erect as one of the pillars of the cathedral itself, and the fierce little landgrave of Hesse stiffly upright and looking defiance at all the world, he also sprang to his feet as if the floor burnt his knees; and these three princes, of all the great lords of Germany, were the only ones who dared to stand during that ceremony.

When the ceremony was over the archbishop of Saltzburg, as it was his duty to do, began to pronounce the benediction; but the papal legate came bustling up, exclaiming, "It is not for you to pronounce the blessing, that belongs to me," and

taking the words out of the archbishop's mouth, finished the benediction himself. During this scene, the landgrave of Hesse, to show that he had neither part nor lot in the matter, set himself down behind one of the wax candles. The emperor bore every thing with exemplary patience, and seemed to take no notice of these little incoherences.

It was ten o'clock at night before he retired to his lodgings in the palace of the bishop of Augsburg; and notwithstanding the lateness of the hour, and the fatigues of the day, he summoned the princes of the empire to meet him there immediately. Here king Ferdinand, in the name of his brother, peremptorily ordered the Protestant princes to put an end to Protestant preaching in the city, and to join in the procession to be formed the next Lord's day, in honour of the sacrament of the body of Christ. They respectfully, but decidedly, refused to do either the one or the other. The margrave George of Brandenburg, the youngest of the princes, standing directly before the emperor, said to him, "Before I will thus deny my God, I will kneel down here before your imperial majesty and let my head be taken off," at the same time stooping forward and drawing the edge of his hand across the back of his neck. Charles blushed and smiled, and said in reply, "No, my dear prince, no heads off, no heads off, I hope." The emperor gave them time till next morning for consideration; but that very night, before he retired to rest, he issued a positive order that they should do as his brother had commanded.

The citizens of Augsburg were strongly Protestant, and but very few of them still adhered to the Romish church. They sent a deputation to Charles with an honorary present, which he received very graciously; and with great appearance of devotion he begged an interest in their prayers, both for himself and his brother Ferdinand. "Pray (said he) to Almighty God for me a poor sinner, that he may grant me his Holy Spirit, to instruct me, and lead me in the right way, that these great matters may be settled in a satisfactory and Christian manner, and that God's wrath may not be excited against us."

The next day the elector of Saxony was sick and unable to wait on the emperor, but the other princes appeared before him,



and in their name George, margrave of Brandenburg, reiterated their determination neither to discontinue the Protestant preaching nor attend the Corpus Christi procession. "So far are we (said the margrave to the emperor) from being willing to sanction by our presence and example usages so manifestly contrary to the word of God and the commands of Christ, that we hereby avow our determination to banish, so far as in us lies, all such ungodly human abuses entirely out of the church of Christ, that the pure and sound members of the church be not corrupted and destroyed by the deadly poison. Let not your imperial majesty be angry with us; for in a matter which pertains to God and our own consciences we shall stand firm, whatever dangers may threaten us; for it is written, we ought to obey God rather than man. In this matter, therefore, which I know to be eternal truth, and the voice of the Son of God, I am ready to die if need be; for I hear that death is threatened to all who persist in the profession of the truth." As to the preaching, they affirmed they would no more dispense with that than with their daily food, nor did they think it right that the word of God should be bound. In this they went further than Luther advised. Charles for the present made no reply, but hastened to prepare himself for the great procession which was to take place that very day.

The host was carried by the archbishop of Mentz, and followed by an immense multitude in most splendid array, consisting of the princes who had come to attend the diet and their military followers; but all the Protestants absented themselves, and of the citizens of Augsburg (says Spalatin) not a hundred were present. So great had been the influence of the Reformation in that city. Of all that numerous procession no one seemed so pious and devout as Charles. He followed directly after the host in his heavy imperial mantle, bareheaded, and with the burning sun beating directly into his face, and holding a large wax candle in his hands, and so continued during the whole morning till the clock struck one.

The emperor, finding that the Protestants were not to be shaken from their purpose, issued by his herald the following proclamation in the public streets. "Hear ye, hear ye, hear



ye, what the Roman imperial majesty now ordains; that no preacher here in Augsburg, be he who he may, henceforward preach, except those whom his imperial majesty himself shall appoint, as they would avoid the highest displeasure and severity of his imperial majesty." Accordingly there could be no preaching during the session of the diet by either Protestants or Catholics; and till further orders public worship must be celebrated by prayers, church music, and reading the Scriptures only. In this arrangement, on account of its apparent impartiality, the Protestants silently acquiesced; determined, however, that if any papist ventured to preach they would preach also. Charles sent his Spanish secretary to Melancthon to obtain from him a brief summary of the Protestant doctrines for his private use. On this occasion the secretary told Melancthon, that the Spaniards generally supposed the Lutherans to be complete atheists, and that to kill a Lutheran was doing God a greater service than even to kill a Turk.

On Sunday, the 20th of June, the emperor summoned all the princes to his lodgings to attend him to church and hear solemn mass before the opening of the diet. The elector of Saxony replied that he would attend the emperor with the drawn sword as grand marshal of the empire, but that he should not recognize the mass at all, nor join in any of the rites of worship. Similar declarations were made by all the Protestant princes. With this understanding they all attended as officers of the empire, but were careful to do nothing that could be construed into a recognition of the religious services of the occasion.

Monday, June 21st, the elector of Saxony shut himself up in his room and spent the entire day in fasting, prayer, and reading the Scriptures, particularly the Psalms, in reference to the difficulties and dangers which now pressed so hard on him and the whole Protestant cause. In the evening he called all the Protestant princes and theologians to his lodgings, and with great anxiety and many tears they deliberated as to what they ought to do, and with earnest prayer committed their whole cause to God. Melancthon in his anxiety and timidity was willing to make great concessions for the sake of peace; but

the elector, true to his promise, would take no important step without first writing to Luther and getting his advice. When Luther's answers came, they always thundered away all Melancthon's concessions, and scattered them to the four winds. In all this there was no interruption of friendship between these two great and noble men. Melancthon still venerated Luther next to Jesus Christ, and almost worshipped him; and Luther loved Melancthon more than any other human being except his own wife and children. All this is manifest from their correspondence and their whole intercourse with each other.

Luther, in his seclusion at Coburg, was very busy with his commentaries on Daniel, Ezekiel, the Psalms, and other parts of Scripture; he was writing on schools, composing school books, and refuting the papists; and his correspondence alone seemed enough to take the whole time of several men. June 20th, 1529, he writes, "Every morning the letters pour in upon me up to my neck; and here they lie, my table, my chairs, my footstools, my writing-desk, the very floor itself covered with them." He preached continually, and administered the sacrament of the Lord's Supper every alternate Sabbath. He spent much time in prayer, he read the Bible much for devotional purposes, and sang many hymns, especially his own magnificent psalm which he had lately written and set to music:

"Ein veste Burg ist unsrer Gott,  
Ein gute Wehr and Waffer.

A tower of strength, our God is still  
A good defence and weapon."

An idea of his habits and feelings at this time may be formed from a letter written to Melancthon by Veit Dietrich, a young man who was studying theology with Melancthon, and who remained with Luther in the capacity of personal attendant during the whole of his stay at the castle of Coburg. "I can never sufficiently admire (says Dietrich in his letter) Luther's exceeding steadfastness, joy, faith, and hope, in these distressing times. This feeling he augments every day by a diligent use of the word of God. Not a day passes in which he does not spend at least three hours, and those the best for

study, in prayer. I sometimes have the good fortune to overhear his prayers. My God! what a spirit, what faith there is in his words; he prays so devotionally, as one who is speaking with God, and yet with such confidence and faith, as one who is talking with his father. 'I know (said he in his prayer) that thou art our dear God and Father, and therefore I am certain that thou wilt bring our persecutors to naught. If thou doest it not, the danger is thine as well as ours; the whole cause is thine; what we have done we were obliged to do; and therefore, dear Father, thou wilt protect thine own cause.' 'When I heard him from a distance praying in such words, with his clear sonorous voice, my heart burnt in my body for joy; because I heard him speaking so devotionally and so lovingly with God; but especially because he urged so hard the promises in the Psalms, as if he were certain that what he asked for must be granted. Therefore I doubt not that his prayers will be a great help to us in this (to human appearance) desperate cause, which is now in discussion before the diet.'

With this knowledge of the devotional habits of Luther, we can easily account for the style and tone of the letters which he wrote at this time to his friends in Augsburg. For more than two months he wrote nearly every day, and every letter breathes the same spirit which Dietrich describes as pervading his devotions. These letters would make a volume of intense interest, illustrating the power of faith and a good conscience more vividly perhaps than any thing else that ever proceeded from an uninspired pen. We can give only a few extracts as specimens, like a broken stone or two from an edifice such as Solomon's temple. In a letter to Brueck, chancellor to the elector of Saxony, dated August 5th, 1530, he says, "Some of our friends are anxious and desponding as if God had forgotten us; but he cannot forget us, he must forget himself first. Otherwise, our cause were not his cause, nor our doctrine his word. But if we are certain and without doubt that this is his cause and his word, then our prayer is certainly heard, and help for us is already resolved upon and prepared; and we shall be helped, and there can be no failure. For He says, 'Can a woman forget her infant, that she should have no feeling

for the fruit of her body? Yes, she may forget, yet will I not forget thee; behold, I have engraven thee on the palms of my hands.'

"I have lately seen two wonders: First, I was looking out of my window at night, and saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the builder had fixed this arch; and yet the heavens fell not, and this arch stood firm. Still there were some who were seeking for the pillars, and were longing to touch them and feel of them. And because they could not do this, they stood quivering and trembling, as if the heavens would certainly fall, and for no other reason than because they could not see and feel the pillars which held them up. If they could only grasp the pillars, then the heavens would stand fast.

"Secondly, I saw great thick clouds sweeping over us, of such weight and burden that they might be compared to a mighty sea; but there was no floor for these clouds to rest upon, and no barrels to barrel them up; yet they did not fall upon us, but saluted us with a scowling visage and fled away. And when they had gone, then both the floor and our roof, which had held them up, shone down upon us, the beautiful rainbow. Yet that was so small, thin, weak a floor and roof, that it disappeared in the clouds, and seemed more like a shadow, like an image in a painted glass, than such a strong floor, so that one might well be in doubt whether such a floor could bear up so great a weight of water. Yet, in point of fact, the waters were borne up and we were protected; still some will be feeling to see what holds the waters up, and because they cannot find it, are in dread of an eternal flood.

"Such a work as God by his grace has given us to do, he will by his Spirit prosper and advance; and the way and time and place to help us will come right, and will be neither forgotten nor delayed."

In a letter to Melancthon, dated June 29th, 1530, he writes: "I hate from the heart your great anxiety about which you write; it is not the great perils of the cause, it is your own great unbelief which distresses you. There was far greater



peril in the time of John Huss, and at many other times, than in our times. And though the peril may be great, yet He whose the cause is (for it is not ours) is also great; he hath begun it, and he will carry it through. Why give yourself such constant trouble? If the cause be not a good one, why, then, let us give it up; but if it be a good one, why should we make God a liar in so many and great promises which He has given us that we may be quiet and content? *Cast thy care upon the Lord*, Ps. lv. 23; 1 Pet. v. 9. 'The Lord is nigh to all that *call upon him*,' Ps. xxxiv. 19, cxlv. 18. Think you that He speaks such words to the wind, that he casts such pearls before swine?

I sometimes have fears, but not all the time. It is your philosophy and not theology that plagues you so. What can the devil do more than put us to death?

"I pray you for God's sake take up arms against yourself, for you are your own worst enemy, and give the devil all the weapons he can use against you.

"Christ has died unto sin once for all, but to righteousness and truth he never dies, but lives and reigns. If this be true, why should we fear for the truth while he reigns? Yes, you reply, but by God's wrath is the truth cast down. Then let it be cast down by God's wrath, and not by our cowardice. He is our Father, and he will be the Father of our children.

"I pray for you constantly, and am troubled because your anxiety, greedy as a horse-leech, sucks out all your blood and makes my prayers powerless. So far as the cause is concerned, I have no anxiety, (whether from stupidity or from the Spirit my Lord Christ knoweth.) God can raise the dead; he can maintain his cause although it fall; he can raise it up, he can make it prosper; if we are not fit for the work he can do it by others. If we cannot have confidence in His promises, who in the world is there that can? But of this more another time, though I am but carrying water to the ocean. May Christ himself comfort, strengthen, and teach you by His Spirit. Amen.

"If matters go ill with you, I shall scarcely any longer be able to refrain myself from hurrying to you, that I may see

how terrible the devil's teeth look round about, as the Scripture saith in Job xli."

In another letter to Melancthon of the 27th of June, he expresses himself as follows: "I am occupied with our cause day and night; I think it through, examine it, dismiss it, search throughout the whole Scripture; and I become more and more convinced every day that it is the cause of truth; and this confidence, by God's help, no man can ever take from me, let things go as they will." "The father of lies hath sworn to be the death of me, that I know well; he will give himself no rest till he have swallowed me up. Very well, let him swallow me—by God's will, he will then get a stomach-ache and a purging such as he never had before." "If Christ be not with us, where in the whole world shall we look for him? If we are not the church, or at least a part of the church, where then is the church? Is the duke of Bavaria, the pope, the Turk, and the like of them, the church? If we have not the word of God, who is it then that has it? And if God be for us, who can be against us?"

In another letter to Melancthon, of June 30th, he says, "If it be a lie, that God spared not his own Son, etc., Rom. viii. 32, then the devil may be a man in my place: but if it be true, then what do we with our empty care, fear, trembling, and sorrow, as if He would not stand by us in those little matters when he has given his own Son to die for us, or as if the devil were stronger than God?"

"I pray you for Christ's sake, cast not to the winds the divine promises and comforts, as when He says, '*Cast thy cares upon the Lord,*' Ps. lv. 23. '*Wait on the Lord, and be of good comfort,*' Ps. xxii. 14; and such like passages, of which the Psalms and the Gospels are full. As for example, John xvi. 33, '*Be of good cheer, I have overcome the world.*' That Christ has overcome the world, I know full well; and why should I fear a conquered world as if it were the conqueror? Were we obliged to go on our knees to Rome or Jerusalem for such promises, we should value them; but now we have them so numerous and so near at hand, we regard them not. This is not good. I know well that it comes from the weakness

of our faith. Let us pray with the apostles, 'Lord, increase our faith,' Luke xvii. 5.

"As to my own salvation, I sometimes have doubts; but as to the great cause, I never have any. You say that you can at any time hazard your life, but your fears are for the great cause. You fear for the cause as I for my own salvation; and I have no fear for the cause, as you have none for your salvation. As to the cause itself, I am quite at ease and content; for I know it is the cause of truth and righteousness, and, what is more, the cause of God and Christ. If with such a cause we fall, then Christ falls with us, Christ the ruler of the universe. And should Christ fall, then would I far rather fall with Christ than stand with the emperor. To tell the truth, the cause depends not on us; yet I stand by you with prayers and tears. Would God I could be with you in bodily presence.

"I have not undertaken this work on my own account; I have sought neither honor nor profit in it. This the Spirit testifies to me; and my own course shows it to the world, and will continue to show it more and more to the end."

On the 21st of June, Charles gave orders that the Protestants must have their confession ready to present to the diet by the 24th. This put Melancthon into a great tremor, for he thought he could not possibly revise it and get it all right by that time; but the elector told him he must have it ready by the morning of the 23d, and then it must be read article by article before all the Protestant princes and theologians before it was presented to the diet. Melancthon and his associates immediately set themselves to work, and laboured day and night till the morning of the 23d, when, at the general meeting for consultation, with some few verbal corrections, it was unanimously approved. They all agreed to stand by it to the last, and on the morning of the 24th it was ready for public presentation.

The diet was held in the city hall; the number of the princes was forty-two, besides the deputies from the free cities. Charles was seated upon the imperial throne hung with golden embroidery, his brother king Ferdinand sat over against him,

and Frederick elector palatine of the Rhine opened the sessions with a brief address to the princes and deputies.

*(To be continued.)*

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**Draft Act—Hindu Memorials against it—and Government Reply to the Memorialists.**

MANY and perhaps most of our readers are acquainted with the drift of these different papers. The first, proposed by the Indian Law Commission, contained the following provision which was objected to in the Hindu Memorials, that "so much of the Hindu and Mohammedan law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from the communion of either of those religions, shall cease to be law in the Courts of the East India Company." In opposition to this, Memorials were sent to the Government from the Calcutta Dhurma Sabha, from Baboo Oshlosh Dèy, an opulent Hindu gentleman, and from the Hindu Inhabitants of Madras. To these Memorials the Government have given a reply addressed to the latter, as the principal body of Memorialists; but intended also for the others. The most weighty objection in the Madras Memorial was, that the Act would not only be "a palpable invasion of their ancient rights, a direct attack upon their religion, and a peremptory subversion of their ancestral and inalienable law;" but "a breach of faith on the part of the Indo British Government, incompatible with the engagements of former Governments, and diametrically opposed to the feelings and intentions of the House of Commons at the time of the renewal of the Company's Charter."

Very weighty objections certainly if true; but they happen to need the somewhat important adjunct of a foundation in fact. They are quite baseless, and cannot be propped up by any assertions or sophisms. The answer of the Government upsets at once those which are grounded on a supposed engagement of former Governments and a pledge in the Charter. It



states distinctly that "no such engagement exists," and that the Hindu law "is not protected by a pledge, that its provisions shall be enforced in all future time;" on the contrary the Charter provides for alteration in the "Courts of Justice and Police establishments, forms of judicial procedure and laws; due regard being had to the distinctions of caste, difference of religion, &c." The phantom therefore of a Governmental *pledge*, so often conjured up both by rulers and ruled, is at length fairly laid and consigned to the shades. May it rest in quietness; and the Hindus be content with the same privilege granted to their fellow subjects, *perfect toleration*. Entire *neutrality* on the part of a Christian Government is certainly all that they ought to claim, and not the power of inflicting pains and penalties. It is all that even Christians have.

As to the "attack upon their religion," and "subversion of their ancestral and inalienable law," no reasoning can show that any attack is made; and if the law is as intolerant as is represented, the sooner it is subverted the better. It is stated in the Government Reply: Para. 30th. "The Memorialists say that the XII. clause will, if actually passed, annul the Hindu law of inheritance. If this were true, it would follow that the whole Hindu law of inheritance consists of provisions for punishing freedom of conscience, and the Government might feel bound to annul it." We will not however argue as to the meaning of the law at any length. They ought to understand it better than we, and they give the following extract from the Daya Bhaga or Law of Inheritance, Chap. 5, Sec. 19: "Since a son delivers his father from the hell called Put, therefore he is named Puttra by the self-existent himself. His connexion with the property is, therefore, the reward of his beneficial acts. If he neglect them how can he have his hire?" This may possibly mean what the Memorialists contend, and may be Hindu law, and Hindu morality; but it is not *eternal justice*. It is founded in supreme *selfishness*. Has the son no natural right, none but that depending on redeeming his father from Put? We are aware that it is said in the Mahabharata, that no one can see the heaven of Siva who has not, or has not had a son; yet he is there also taught that though not a father himself he can adopt a son, or his wife can supply the

deficiency; and for the latter even, he has the highest examples. But this, bad as it is, has a show of kindness in it, compared with setting aside the claims of nature and binding the conscience of the son to do what he may disapprove. Besides the *shradha*, or funeral obsequies, are to be performed by the *eldest* son. Have then the daughters and the younger sons no inheritance? If they have, how is that forfeited on their becoming Christians? If the elder son has done his duty, the father is released from the hell called *Put*, or in the way to be, and the conduct of the younger children has nothing to do with his purgatorial state. And again, suppose the elder son has lost caste or died—which the Memorialists class together—*after he has performed the shradha*, and his father is released from *Put*—to which it is to be hoped he would not return—why should he then lose his portion of the ancestral possessions; or if it pass from him by death or otherwise, why should his children if he have any suffer? Much more why should he or they be deprived, not only of ancestral but also of all *acquired* property? Still again, and let it be borne in mind—notwithstanding the above statement of Hindu law—that the condition of the father after death depends very little, by their own showing, on the disposition of his property. He must first have a son; this is more important than having property, and then the son must perform the *shradha*, for which no great expense is necessary. If there be no son, or if the son be not in a condition to perform the ceremonies, of course the wife and the other children and relatives will do what they can to make up the deficiency; but taking the son's property will not deliver the father's soul from *Put*. What was found necessary for the ceremonies might be taken from the estate, but to confiscate the whole portion, would only be an act of injustice and persecution. Were, the son deformed, diseased, or a lunatic, by which he would lose caste, should not the property be devoted to his support, and why not if he have lost caste by becoming a Christian? We suspect were the law, which is laid down with so much positiveness by the Memorialists, properly examined, it would be found too defective for any social purpose whatever, except as a bugbear to prevent any from overstepping the bounds of caste. Though said to be "*inalienable law*," it

is inconsistent with unchangeable and universal equity, and can never stand the progress of civilization, to say nothing of true religion. It is a rotten prop to hold up a falling house, and the sooner—and we say it with all kindness to our Hindu friends—it is abandoned, the safer it will be for them.\*

The Government answer comes with crushing weight upon the Memorialists as to another inconsistency. They object to the clauses of the Draft Act which except from the operation of Hindu and Mohammedan law those excluded from, or who have left their religions; and they ask consequently that the Hindu and Mohammedan law may remain as they were. But says the reply—

“*Para. 15.* If the Government were really pledged to enforce every provision of Hindu law, it would be equally pledged to enforce every provision of Mohammedan law.

“*Para. 16.* The Memorialists cannot be ignorant that the Mohammedan law does not permit a Mohammedan, who has been converted from the Hindu religion, to be deprived of any property, or subjected to any disadvantage in consequence of his conversion.”

Here then is a dilemma which the Memorialists in their ardour for ancient rule seem to have overlooked. Perhaps they have

\* As the Memorialists are so anxious for the Hindu law of inheritance, it would be only retributive justice to give them the *whole* law, when they would have enough, even to their hearts content. Whether any of them could then *lawfully* retain their possessions would be a question. Sir W. H. Macnaghten, in his *Principles and Precedents of Hindu Law*, a work published at the expense of the Bengal Government for the use of their courts, says—

“According to the Hindu law, an impotent person, one born blind, one born deaf or dumb, or an idiot, or mad or lame, one who has lost a sense or limb, a leper, one afflicted with obstinate or agonizing diseases, one afflicted with an incurable disease, an outcaste, the offspring of an outcaste, one who has been formerly degraded, one who has been expelled from society, a professed enemy to his father, an apostate, a person wearing the token of religious mendicancy, a son of a woman married in irregular order, one who illegally acquires wealth, one incapable of transacting business, one who is addicted to vice, one destitute of virtue, a son who has no sacred knowledge, nor courage, nor industry, nor devotion, nor liberality, and who observes not immemorial good customs, one who neglects his duties, one who is immersed in vice, and the sons whose affiliation is prohibited in the present age, are incompetent to share the heritage; but these persons, except the outcaste and his offspring, are entitled to a suitable provision of food, raiment, and habitation. On which our author remarks, ‘were these disqualifying provisions indeed rigidly enforced, it may be apprehended that but very few individuals would be found competent to inherit property, as there is hardly an offence in jurisprudence, or a disease in nosology, that may not be comprehended in some one or other of these classes.’”



forgotten the tender mercies of the Mohammedans for 600 years, when the poor Hindu had no right to speak of his law of inheritance in any Mussulman court; and when there could be no question who would go to the wall, in a contest of the kind between Hindus however powerful, and a convert to the faith of his rulers. Will the Memorialists have the Mohammedan law also enforced? What then will become of the Hindu law, in case of one becoming a Mussulman. The two cannot consist together. Will they give way to the Mohammedan, and not to the Christian? Will they say to their present rulers, we are content to leave our law of inheritance in abeyance as to those who lose caste by being *circumcised*, but we will not do it as to those who are *baptized*. Forbid it Hindu gratitude, if there be, as we believe there is, such a thing! The Government answer referring to the fact that the Hindu law of inheritance was set aside by the Mohammedans; says—

“*Para. 23. The British Government delivered the Hindus from this oppression, and gave them the free enjoyment of their own law of inheritance.*”

Let it be remembered then, that this was a *boon*—and a boon to the *Hindus* not intended to affect the rights of Mohammedans, neither of Christians—each was left respectively to be judged by his own laws. “In all matters of inheritance, general property, and other civil rights, was the privilege of being directed and judged by their own law, *restored* to the Hindus as a free boon, *spontaneously conferred by the British Government; and not as the result of any promise or pledge or compact whatsoever.*”

If then the Hindus would convert this boon into a penal act against converts to the religion of those who bestowed it, they deserve to be sent back to their former masters, under whom they would learn to have less presumption.

The Government, in their able answer to the Memorials, having plainly shown the grounds on which they are proceeding—in a way intended doubtless to influence others, and those in higher stations than the Memorialists; and as directly, perhaps, in England as in India—and having fully sustained the *principle* of the



Draft Act by unanswerable reasons, so far comply with the prayer of the Memorialists as to express their intention to remove the obnoxious clauses from the *Lex Loci*, and "to place them in a separate Act."

We hope that in doing this, they will obviate the objections stated in our Journal for March last, by making the Act universal, and not limiting its operation to the Courts of the *East India Company*; also that the Act will be as it now is *definite* in the declaration, "that no Hindu or Mohammedan shall, by renouncing the Hindu or Mohammedan religion, lose any rights of property;" and not leave the subject as did the Statute of 21st George III. to be decided, when the parties were of different religions by the laws and usages of the *defendant*; because it may be expected that as the property is in the hands of Hindus, the convert to Christianity must usually appear as a plaintiff to obtain his share, and not as a defendant, to be secured in what he already possesses; and especially if he be young. At any rate whether as plaintiff or defendant, it is desirable that the law should be explicit, as to his suffering no attainder by his conversion.

We hope also as the *Lex Loci* is intended to give substantive English law to a large class in this country, and as it is almost unanimously agreed that none of the English marriage acts extend to India, but that marriages here are governed by the law of England as it existed antecedent to the marriage Act 26 Geo. 2. C. 33, and that by that law, marriages solemnized by an individual not Episcopally ordained, though valid for some purposes are not for all, the Government will make the provisions of the proposed law more extensive; and as it is competent for them to do, under the special provisions of the Parliamentary Charter, pass an Act suitable to the emergency.

### Spirit of the Native Press.

WE rejoice in every indication of the onward progress of society in India, of which the support of a Native press, we consider one, and of Native schools—for the study of English and European science—another. These are in themselves important steps in advance of the position in which the Hindu social system was for ages. Almost from time immemorial to a very recent date, its course was retrograde rather than progressive. But there is a serious drawback to our gratulations, in finding the press desecrated by scurrilous attacks on Christianity; and the schools instead of being open portals to the sacred temple of truth from every point, wholly closed on the side leading to the altar of the true God, and open only to the outer courts of human and worldly wisdom. Both thus become, through the depravity of man, nurseries of superstition; or at best only aids to that knowledge which puffeth up. They may give an impulse to the mass of society, which is beginning to be moved, but it will too often be in a wrong direction; and, therefore, dangerous in proportion to its momentum.

We are happy to think, whatever may be the state of the higher schools at the different Presidencies—established in opposition to mission schools—whether all are equally hostile to Christianity with those at Madras or not—that the press, both at Calcutta and Bombay, is somewhat more respectable than it is at this Presidency. We have perhaps but little reason to complain of any except that under the direction of the Sadur Veda Sidhanta Sabha, but that manufactures scurrility enough for all. Not only is there issued from it a semi-monthly newspaper, dealing much in low abuse, but occasional tracts against Christianity, or in commendation of Hindu superstition, are sent out to distant parts of the country.

Did real zeal for imagined truth, and desire for the best welfare of their countrymen actuate those concerned, while we should regret the misdirection of their energies, and might have some fear of injurious results from their efforts, we could at

least respect their motives; and look upon them as in some sense honourable antagonists.

But when we find respectable Natives of their own creed intimating that those connected with that press and the "Preaching Hall," as they term it, are mainly anxious either for notoriety or to gain a livelihood, we cannot but shrewdly suspect that the love of truth, and tender concern for their fellow-men in danger of being led astray, is not at the bottom of all their proceedings. They apply, it is said, by letter and otherwise to the more wealthy Hindus in different parts of the country, for the means of defending their common superstition, and obtain considerable sums for the purpose. These enable them to meet the expenses of their lecturer and his assistants, and of the tracts and books distributed. We do not know whether any account is rendered of the manner in which monies collected are appropriated. It appears that two of their agents at Combaconum were fined, respectively, Rupees 100 and Rupees 50, for disturbing the worship of a Christian assembly. If justice were always as strictly administered, or we should perhaps say if all the instances of similar disturbance were reported, and strictly adjudicated upon, some part of the revenues of the Sabha would be needed for fines. We hope they will learn that while a good cause has nothing to fear from examination and public discussion, a bad one cannot be made good by any species of violence.

All that the friends of Christianity ask is, a *fair discussion* of its claims, and the Hindus certainly ought not to be afraid of this, if they have truth on their side; for they have caste, custom, a hereditary priesthood, and the love of sinful indulgences—not to speak of aid from the powers of darkness—to oppose to whatever of extraneous influence may here accompany the gospel. It must be evident to all who think for themselves in the least, that the holy and exclusive doctrines of Christianity can never prevail against such obstacles, unless attended by a divine power; and if made powerful by this, those who oppose have certainly reason to beware lest haply they be found fighting against God.

We are not alarmed, but grieved at the abuse and blasphemy of some of the organs of the Sadur Veda Sidhanta Sabha,

and without any fear of defeat, we urge them as they value their own future peace, and even present respectability, to discuss the weighty subjects which they take in hand, with fair arguments and some serious regard to the claims of truth. What can be thought by any man who knows any thing of history or of present facts of the following extracts from one of their publications.

#### THE DAWN OF TRUE WISDOM.

*This (Tract) was written by Kathirvela Kavirayar, who conducts the principal Tamil Poetry, Rhetoric, Prose Composition, and public speaking, in the Preaching Hall belonging to the congregation, who profess the Four Vathams, and printed at the Calvicalangium Press belonging to Umabathi Moodalier of Seithapuram.*

Let us always worship the feet of the God revealed in the Four Vathams, that the doctrine (therein contained) which is a great praise to the six sects, might cause the dawn of true wisdom to shine, remove the darkness of false philosophy, and continue for ever, in order that men might not be entangled in the net which the ignorant and sophistical pádris spread for them.

1. I will describe briefly in thirty verses, the manner in which the (doctrine of the) Trinity, and the name of Protestantism came into the world; the mode of God's existence in heaven; the manner in which cruel hell as well as heaven were created; the way in which the Israelites entered (Canaan) by a stratagem; the way in which Satan himself cursed God; and the way in which the filthy gospel was introduced (into the world.)

2. Having fixed your mind on the true subject (now under consideration) and dipped into the flood of exceeding joy which is difficult to be conceived, see, my friend, (how that) Luther, in order to fill his stomach of a span long, gratify his lust upon some villainous flesh-eating women, give vent to his indecent rage, and indulge in the drunkenness of stinking liquor, fabricated a book, called it "The Bible," and sent it abroad into the world.

3. Through revenge it was that the vile sinner sent it abroad into the world. In order to cast a great number of people into hell he gave them a new religion. He himself, who was a murderer and a thief, shamelessly threw a stumbling-block in the way of wise men of many (other) sects. He forsook the Roman religion, became enraged, and taught his doctrines with great industry, with



the intention that they should fall into his horrible pit. Thus has he raised a great commotion in the earth.

4. The turbulent Matthew, Mark, Luke and John, were four persons, having met together on the earth, and thinking that if they could sow a great lie in the world, they would (as the fruit of it) experience no lack of food; these four persons (I say) separated, and whilst remaining apart (from each other) in four different countries, wrote splendidly four separate treatises on the subject which they had unanimously chosen. What shall I say of the falsehood which they have thus written!! \* \* \*

9. See my friend. If he who is called Christ be God, why was he born as a man into the world? why did he roam about pinched with hunger? why through reproach did he fall into the hands of the devil? why was he adorned with the beautiful crown of thorns? why did he suffer stripes for the poor? Ponder well and tell me why he lost his life by dying on the cruel cross; inquire diligently into this.

10. It is a religion full of ten millions of devils; a religion which sprang from a destroying and devastating famine; a religion which makes many people catch many more; a religion which destroys the inhabitants of the world through reproach; a religion which stalks through the earth heaping calumny. If my friend, you stumble and fall into this religion of the Christians, who have already proved the ruin of their families, you will surely have to roam about with a beggar's cup in hand. \* \* \*

14. They pretend to describe the nature of God, but they do not search and ascertain what their own nature is. "If a cow is a good one and lows well, will it not fetch a price in a village in the interior?" So if Christianity which is embraced by so few be the true religion, would they go from island to island, and call to the people, "come, come," just as a harlot who lays hold of persons walking in the streets by the cloth around their waist, and forcibly draws them after her? \* \* \*

17. That you might not (my friend) thus sneak (into the compounds of the pádris), nor hide yourself, nor relent, nor go aside (when you meet with high caste men), nor go about with an empty face (without ashes or sacred earth), nor give occasion to the country folks to cry out "fy, fy upon you;" do not, I beseech you, through pride and arrogance, consent to destroy yourself with the religion of Jesus; nor believe that these pádris are sincere men, seeing they wander about in different sects.

18. If you fix and detain the Triune and Eternal One, who is

called Vishnu, Braman, and Ruddran, in a post, a water-jar, or an image, and believe with all the affection of your heart that the idol itself is very God, you will obtain a clear intellectual perception of the Heavenly Being. They who with tumultuous noise deride the idol, are a stupid race. Believe not their confused orations, but quickly seek the "Eternal One" (in the manner above prescribed.)

19. I have distinctly explained to you all the methods of seeking (God.) The Sittar (or ascetics) and the Munivar (sages of antiquity) have announced these methods to you but obscurely. The gospel which is now decaying is altogether a lie. The doctrine of the beef-eating pádris is a lie indeed. They who are acknowledged as Father, Son, Holy Ghost, Abraham, Isaac, and the rest of them, are all a lie. What I say in these thirty verses is briefly expressed. The pádris will soon retreat from this country. \* \* \*

23. If you request me to state clearly all the deceit of the pádris (listen). Their saying that a stone idol is not God, because it cannot see and hear, is a great sin, for they themselves made a "brazen serpent," set it up, worshipped it and thereby prospered. Splendid! Judging as they do with such partiality, they disgrace themselves.

24. The pádris daily eat cow (flesh). They collect men into the deep pit of ignorance. After eating fish full of maggots, they go and preach with unwashed teeth. When they profess to teach a doctrine sweet as honey, they only proclaim the praise of a carpenter who died on the cross. If, my friend, you fall through negligence (into that pit) you will walk the lanes (of the city) with a chatty in your hand and tears in your eyes.

25. They (the Christians) habitually weep and weep with flowing tears, and pretend to feel compassion for the men of the world. They revile our *white* ashes and call them "cow-dung," but this is all vain babbling, for on Ash-Wednesday they themselves burn the cadjan-leaf,\* and though they know its nature (that it produces *black* ashes) they call it "white ashes," and rub it on their *foreheads*. They moreover deride our ablutions, yet they themselves administer baptism by *water*. This is the snare they lay (for us) Hindus.

But we will not farther attempt to make such darkness shine. If this be "dawn," we can only pity those in the gloom of the preceding night, without attempting to describe how great must be its darkness.

\* This refers to a custom among the Roman Catholics of making a cross of cadjan-leaves, on Ash Wednesday, burn it, and rub the ashes on their foreheads.

We turn to a hasty view of the Calcutta Press, and particularly to its remarks on the excitement arising from the recent conversion of several youths in the *Free Church Institution*.

*From the Prubhákur, May 16th, 1845.*

The son of the brother of an acquaintance of ours, like a bird from its cage, having escaped with extended wings in company with his wife from his home, has fallen into the hands of a certain fowler in Calcutta. On this our friend with some of his relatives, by spreading the net of *habeas corpus*, endeavoured to rescue the silly little bird from the clutches of the fowler. But the fowler—the white incarnation, seeing this, said to our friends, all your efforts are vain, for the little bird has come to my house and I shall endeavour to keep it. I cram it daily with the food of knowledge with my own bill, it has already learned to chirp a few pretty notes, so that it will no more relish your attentions; after saying this he dismissed our friends without even allowing them a single sight of the boy. Alas, we fear that God has made the heart of these white-faced ascetics of the hardest stone. Hence it is, that although they hold in their hands the mirror of mercy for a time, it never reflects the face of justice and kindness, for without the least compunction they snatch away from the embraces of affectionate parents, their precious and much-cared-for offspring.

We fear a pádrì much more than we do the serpent by whose poisonous bite life is in so much danger; for the evil effects arising from the serpent's bite, may be removed by the application of medicine, or by repeating suitable mantras, but there is no remedy for the sting of the serpent-like, white-faced pádrì.

The tiger is a fearful and powerful animal, but he can be overcome by sticks and other weapons, but God himself is scarcely able to punish these wolves (!) that roam the forest wilds, (*i. e.* the missionaries.)

The sword is a terrible weapon, for by its stroke alone the body can be cut into pieces, and the soul freed from the body escapes to the shades of death; but the ravages of the sword even may be staid in a variety of ways, but the sword-like words which proceed from the blood-red mouth of the white-faced teachers, how sharp are they? if they but strike one even in secret, they tear to pieces his own soul, and the hearts of all his friends!

Disease is a terrible enemy, but physicians have discovered many remedies by which the most fatal diseases which affect the body,



and cause death, may be overcome: but when exposed to the pestilential atmosphere of the pádri's influence, a youth is affected with the fatal disease of Christianity, he is irretrievably lost: for this disease there is no cure, no remedy.

Death is very terrific, for by its very mention the soul is almost driven out of the body, and when once gone, there is no hope of recovering life: still we do not fear death so much as the influence of the pádri's, for death oftentimes performs the office of a friend; when we are oppressed with sorrow, disease, and poverty, and are not able to bear up with the ills of life, when we remember that one's death is certain as one's birth, the sorrow occasioned by death, is removed. But alas, alas, if a person becomes a Christian, he and his family are utterly ruined. There is no disgrace in death, but when one's son becomes a Christian, the disgrace entailed on the family is beyond calculation; for the children of the deceased become the promoters of their family's honor and respectability, but when a child forsakes the religion of his ancestors, and so contemns the dignity of his family, he brings disgrace upon his children, grand-children, and great-grand-children. Wherefore, on account of the reasons already stated, we infinitely more dread the influence of the missionaries than the attack of all the enemies we have already named.

*From the Prubhákur, May 20th, 1845.*

After a long time, God, we hope, is about to deliver us from the machinations of the merciless pádri's. Suitable measures are taken to instruct the children of Hindus in the mysteries of their own religion; for this purpose an English Free School will shortly be established in this great city, which will be supported by the Natives of this country of all classes. On last Sunday a meeting of respectable wealthy Hindu gentlemen, who are the promoters of knowledge, was held in a friend's house in Jorásáanko. \* \* \* Rájá Rádhákanta being chosen president of the meeting, with much condescension and blandness, after stating the object of the meeting, said—I suppose that all the members of this assembly have seen and wept over the account of the machinations of the missionaries, which appeared in the letter of the Tattwabodhini, therefore I have no wish to say more on this subject than has already appeared; after saying this he read an extract from the Tattwabodhini letter, and continued, if we do not forthwith establish a Free School, we shall not be able to resist the designs of the Christians.



The assembly being delighted with the Rájá's excellent speech, agreed to subscribe towards the funds necessary for the support of the school, each according to his ability. A subscription paper was prepared on the spot, and handed round, and the members willingly subscribed various sums according to their means, but we cannot to-day publish a list of donations and monthly subscriptions, but we, however, hope to publish for the information of our readers such a list in a few days. In the meantime we have much pleasure in giving publicity to the fact, that at the above meeting, Bábu Moti Lál Sil made by far the most liberal donation to the proposed school. He made over his own school, called Sil's College, with a large building, and promised 300 rupees per mensem for the support of the school. We shall hereafter say something about the donations of other Natives. We are informed that the above school will be opened on the first of June next. What a joyful day will that be to us, for on that day a weapon will be found by which the insidious efforts of the missionaries will be destroyed, for when a free school is established by the Hindus, the poor children of the destitute will no longer be exposed to destruction, by the mad freaks of the missionaries. Then will the sorceries of Dr. Duff, the greatest alligator (devourer) among the pádris be destroyed.

O thou first of June, haste thy speed and come, at thy approach all Bengal will rejoice. We can suffer our anguish no longer, our writings have for a long time cried out with a loud voice against these evils. We cannot say how often we have addressed the leaders of the Dharma Shabhá on this subject. One thing, however, is certain, that notwithstanding the delay which has occurred, a happy result has ensued from it. For how delightful is it to see that the gentlemen who, formerly intoxicated with the pride of rank, blamed other people for meeting together for the purpose of seizing every lucky incident that might promote their interest, are now convinced of their error and have their divisions brought to a happy termination. And we have no doubt but that when unity is brought about, the country will be delivered from disgrace; for Hindu youths will be taught to understand and defend their own religion. Bábu Deb Chandranáth Thákur and Bábu Hari-mohan Sen are the chief promoters of this great work. Both these gentlemen were the first to make this matter known by going about from house to house, with much labour, and they still continue to do so. These deserved praises are heaped upon them in particular, for their great exertions, for it is the duty of all to call down innumerable blessings upon them.

(Translated from the *Bhaskar*, May 23d, 1845.)

We have heard that some wealthy young men, with the assistance of their friends, are intending to get up a college in opposition to one of the missionary institutions in the city of Calcutta. They have determined to raise a subscription, among the Native Hindu zemindars, for the purpose of carrying their intention into effect. When they have collected the subscriptions, a principal of one lakh of rupees will be invested, from the interest of which the expenses of the college will be defrayed. In connexion with the proposed college will be established a printing press for the purpose of printing many books in opposition to the Christian religion. In this way, the missionaries will, by gradual efforts, be forced out of the country. For the projectors infer that as a matter of course, when boys receive instruction at their new college without paying fees, no one will any more set his foot in a missionary institution. It is thought, that learning will be so effectually disseminated by new books of a tendency opposed to Christianity, that the missionaries, not being possessed of sufficient learning to enable them to refute them, will therefore, of necessity, be compelled to abandon the country.

That our readers may be the better able to understand these extracts, we add from the *Calcutta Christian Advocate*, which has principally furnished them, the following account of the religious parties or clubs among the Natives in that Presidency.

1. The *Dharma Sabhá*. This Society is composed of the wealthy, orthodox, bigoted Hindus. It was called into existence at the time of the abolition of *Sati*. In a public point of view, it has for years been *non est inventus*.

The *Dharma Sabhá* would, had it the power of the dark tribunal of Popery, be the Inquisition of Hinduism. The power for ought, save calling a meeting to mourn over past, present and future, is happily lacking in this antiquated, inquisitorial and arbitrary body. This most orthodox society has not, however, been without its troubles. A dispute, ending in division, happened some time ago. Rájá Káli Krishna is the head of one section, Rájá Rádhákánth Deb, the president of the other. Both are equally orthodox and bigoted. The avowed organ of this Society is the *Chandrika*, a weekly paper.

2.—The *Brahma Sabhá*. This sect originated with the late Rám-mohan Roy. Its members are Vedantists. Their object is to reform Hinduism and bring back the people to the worship of the one God, according to the Vedas or Scriptures of Hinduism. The number of

adherents is now comparatively small. It has only lingered on since the death of its founder. The disciples of the Brahma Sabhá meet every Wednesday evening, for worship, in an upper-room in the Chitpur Road. The service consists in the delivery of an oration on some curious or moral subject, and in the singing of hymns to the one God, accompanied by Native instrumental music. We remember once hearing a discourse at this meeting designed to prove that, as God was in every thing so he must be in language.

3.—The *Tattwabodhini Sabhá* is an off-shoot from the Brahma Sabhá. Its members are principally young men who having received the benefits of a liberal education, are disgusted with the idolatry and superstition of their own faith, but not prepared for the sacrifices or practices of the gospel. They have attempted to strike out a middle path. They would, if possible, reform Hinduism. Their object, so far as it can be ascertained, is to lead men to the worship of the one God. Their system, if system it can be called, is a kind of Orientalised Unitarianism. Man, in his wisdom, has in every age endeavoured to appease the cravings of an immortal spirit by some such plan, with what success let the systems of many of the schools of the ancients testify. This Sabhá has some initiatory rite, by which its members are inducted. It consists in an avowed rejection of idolatry, and if the party be a Bráhma, in the breaking and casting away the bráhmañical thread in Sabhá; another thread is adopted on leaving the meeting, and to all practical purposes, the Vedantists appear amongst the mass of the people as other men. Like other sects who feel the folly and burden of idolatry, they have not courage to practise their belief in what they think their more correct views of God and his will. In its constitution it is professedly more liberal than the Dharma Sabhá.

This body has a paper entitled the *Patriká*. It is published in English and Bengálí.

4.—*Young India* or *Young Bengal*. This appellation has recently been attached to a numerous body of educated and what are called liberal young men. Educated either in our Government or Missionary Seminaries, they have imbibed not a few European ideas, and strive to imitate the people of the western world. In too many instances, we regret to say, this imitation relates only to the least desirable of European habits—eating and drinking. To eat beef-steaks and drink cherry-brandy and champagne, is with them to be like Europeans. Some there are amongst them who have professed to aspire to better things; they appear anxious to improve their countrymen. The British India Society owes its origin to this class. From the reports and speeches of the Society we should fear that



Young Bengal is aiming at things too high for its juvenility. The Police, the Zamindary system, and the like, are, we apprehend, beyond the reach of the present patriots of Bengal. Polygamy, the re-marriage of widows, education of respectable females, and of the poor, and works of benevolence generally, these are within their province and may be pursued with a reasonable hope of success, and with great credit to themselves.

*One feature distinguishes all these varying sections of the Hindu family*—**HOSTILITY TO CHRISTIANITY.** Towards the gospel and its claims they entertain only the most united and bitter enmity. The Dharma, Bráhma, and Tattwabodhini Sabhás—Young Bengal—the bigoted and the liberal, orthodox and reformer, the gross idolater and the pure Vedantists, all are united in hatred and opposition to the gospel.

The absence of moral courage is the great bane to religious improvement amongst the people of India. They will only move in masses. Hundreds, we firmly believe, are Christians in heart, but they have not courage to come out and declare that belief before the world.

On the subject of Mission Schools, the following extract furnished by the *Dnyanodaya*, of July last, from the *Prubhakur*, a Native newspaper at Bombay, will show something of the state of feeling there; and with this, we close our present notice of the subject.

We extract the following from the *Prubhakur* of the 22d June, to show the liberal feelings which are beginning to be professed by some of the Brahmins in Bombay towards the efforts of missionaries.

Having mentioned that a new English school is about to be established in Bombay by the new missionaries from Scotland (of the Established Church) and that this school is to commence on the 1st of July, the Editor takes occasion to make some suggestions to Hindus. He says:

“Although our views differ entirely from those of missionaries who desire to convert all the Hindus to Christianity, still there is one thing in which we should imitate them. It is this—they make no secret of the fact that they teach Christianity, and they use no unfair means to bring scholars into their schools. On the contrary they make known to all from the very first that they will teach Christianity, and that they hope by this means the children of Hindus will become Christians.



"Under these circumstances, people, although they abhor the thought of their children becoming Christians or even learning Christianity, still send their children to these schools in order that they may learn English. And if in attending these schools they become Christians, what fault can be charged upon the missionaries? But when such a thing takes place, people wake up as if out of sleep, abuse the missionaries and their religion, proceed to violence or else petition the Courts, and then resolve that no children shall be allowed to go any longer to the missionaries' schools. Some even accuse fate; but of what use then is all their abuse or effort. On the contrary all their applications to the Courts for redress and all their rage, only prove a source of trouble to themselves in the end.

"All are well aware of the fact that a fierce controversy has for some time past raged in Bombay, because a few Brahmins maintained that a Brahmin boy who had been living with the missionaries might according to the Shastras be received back into caste. Inasmuch then as many castes here, fearing the *wurnashunkur*, (amalgamation of all castes into one), have maintained so earnestly that a boy once defiled cannot be purified, we hope that they will not send their children to this new school without due reflection. Those who care not whether their children become Christians or not, may very properly send them there, but those who fear such an event will not do so, otherwise they may well be called fools.

"We hope that the missionaries will not be angry with us for making these suggestions to our people, *for we wish equally with them that all should study English, become learned and moral and well acquainted with Christianity.* If any believes the Christian religion to be true and embraces it, let not his friends quarrel with him on this account. On this point also our views agree entirely with those of the missionaries. The missionaries themselves acknowledge that those Hindu parents who do not wish their children to become acquainted with Christianity, make a great mistake in sending them to missionary schools, and it is this we are endeavouring to point out to our people. Parents are at liberty to send their children if they please to the schools of missionaries, or to instruct them in the principles of their own religion. If instead of doing the latter, they thoughtlessly send them to the missionaries, and then reap the fruits of so doing, they have no one to find fault with but themselves."

## Religious Intelligence.

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### THE NEW CATHOLICS OF GERMANY.

As many English Christians seem to hail the rise of a German Catholic Church as an accession to the cause of the Reformation, it appears advisable to warn them not to place implicit trust in the statements of newspapers which cannot but draw their information on continental subjects from very questionable sources. The famous Ronge has characterized himself sufficiently in his "justification" as a weak man. Public opinion has lifted him up for a while because he joined in the cry for progress, but the time is not distant when it will drop him again. Ronge has not been a believer in the doctrines of the Roman Church from the time of his studies; yet he served it as priest, till an anonymous letter of his published in a Saxon newspaper (1842) and viewed by his superiors as an aggravation of sundry offences against church-order, placed him under ecclesiastical censure: and as he would not submit to the award he was suspended (January, 1843.) He took to private tuition, and seizing the moment when Germany was irritated by the pompous exhibition of the holy Tunic at Treves, he inserted an inflammatory epistle in the same liberal journal. He had nothing to lose when he thus opened his lips, he knew he was but the voice that gave utterance to the sentiments of thousands. His protest against Romanism is merely based on what he asserts to be his rights as a man and citizen. He exhorts the clergy to become German citizens and national teachers, instead of serving the Roman Bishop. He who knows the weapons at the command of Rome will not suppose that she is frightened beyond measure, by phrases about human rights and liberty of thinking and speaking. But what of Ronge? When a number of liberal Catholics met together to consider the steps next to be taken, he was silent. They ask for his decision: he begs them to go on with their discussions, matters would in the meanwhile become clearer to his mind. A question is moved as to the definition of a sacrament: oh, says Ronge, that is an action which is performed only once; upon which a Catholic spy set all a laughing by the dry remark: then hanging forsooth is also a sacrament! Pious Chris-

tians asked R. for his confession. As to that, he answered, it must grow out of the congregation that is forming: the time for professing definite Christian doctrines is not yet come. "The priests, he writes, speak of church and of reconciliation, but they cleave to the dead letter, they do not know that mankind is the church, and that the reconciliation required is the adjustment of the difference between the high and the low, the educated and the vulgar. This work is the vineyard of the Lord, who indeed does require labourers, not mere speakers in the fields white for the harvest."

The bigots of the episcopal chapter of Breslau were foolish enough solemnly to excommunicate Ronge, and by sermons and pamphlets to set heaven and earth in motion against him. The more enlightened citizens took his part; they had for leader Professor Regenbrecht, a man whom the Romish Church was most sorry to lose (December, 1844). Meanwhile addresses, gold and silver cups, offers of money and congratulations were raining in upon Ronge from all parts of Germany. The world loves what is its own: those who stand up in the sole name of Christ crucified are honoured with cups of a different description. The excitement spread to the neighbouring province of Rosen, where a church constituted itself at Schneidemuhl. These proceeded at once to acknowledge the Nicæan Creed as containing the belief of the new church, and then declared distinctly in what points they differed from Rome. They retain the seven sacraments, mass, transubstantiation, and even something of purgatory: but reject the authority of tradition, celibacy of priests, exclusion of laymen from the cup, primacy of the pope, saints worship, &c. But how is it with justification? It is not so much as mentioned. There is no consistency in this: the merits of saints, and the use of fasting are expressly denied, but the insufficiency of all human works is no where declared—a sacrament of repentance is retained, but the priest's power of absolution abandoned—in short how can the righteousness by faith find place in a church that cherishes the doctrine of transubstantiation, and thinks a continued repetition of Christ's sacrifice necessary for the justification of the living and of the dead. The only point which must rejoice the hearts of believers, is the free acknowledgment of the formal principle, that the word of God, without tradition, is the only authority for the belief of the church. They have however given but a poor sample of the sort of belief they profess to derive from the Scriptures.

Ronge and his friends profited at last by this example: and commenced to build, after having till then bestowed all their thoughts



on pulling down. They found the task rather more difficult, at least in their first assembly, (23d January, 1845,) but to the wonder of all it was solved already in the third meeting. Well informed persons think, that but for the weighty voice of Professor Regenbrecht, who stemmed the torrent of the neological majority, the positive results would have been a minimum of Christian doctrine. Their creed whilst acknowledging the authority of Scripture (3d article) protests as well against the Pope (1st article) as against any authority which might pretend to regulate the interpretation of the Bible. (4.) The church believes in God the Father, in Jesus Christ our Saviour who has redeemed us from the service of sin by his doctrine, life, and death, (leaving out his sonship, conception by the Holy Spirit, resurrection, ascension, and second advent) and in the working of the Holy Ghost on earth, &c. (dropping the resurrection of the body.) 5. It has only two sacraments and rejects most outworks of the Romish system (6-18). The pastors to be chosen by the congregations from divines who can prove their moral and scientific qualifications (without demanding from them a confession of faith.) 19, &c. They thus fell into the inconsistency of giving a creed, however meagre, whilst they have the interpretation of scripture unconditionally free. Remembering as we do that Gregory the XVI. has lately issued a bull that takes the word of life from the nations, we may rejoice to see this very stone rejected by Rome made the corner-stone of the new Catholic Church: however impure the mouth, how confused the voices, here is a cockerow intended to awaken Peter to repentance and tears. But as for the new church it will fall if it do not confess Christ and him crucified. A new separation may take place, the few chosen ones will eventually join the evangelical church, and the rest sooner or later fall into the nets of the mystery of iniquity.—*Communicated.*

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BAPTISM AT THE UNION CHAPEL.—On Sabbath morning last the rite of baptism was administered to the wife and children of Kálícharan Bannerji, the Brāhman convert whose case in the matter of property, wife and children, we have so fully recorded from time to time. His wife, an intelligent Brāhmanī, aged twenty-one, the mother of two children, it will be remembered eloped, as it was singularly enough stated in the public prints, with her husband some months back. In other words she determined to escape the imprisonment and wretchedness of Hindu widowhood while her husband was in life. He had committed no crime, but only followed the dictates of an enlightened conscience in matters of religion. This she thought no evil, and determined to prove in the most practical manner, her sense of the recti-



tude of the course he had pursued, and her attachment to him. This in a Hindu female, and one too of the highest caste, who had never been outside the walls of the zenana, required great courage and affection. She possessed both; acting under their influence she left her home and friends to cast in her lot with her husband and his people, saying in action what Ruth said to Naomi, "whither thou goest I will go, thy people shall be my people, and thy God my God."

From the first day of her residence amongst Christians, up to the day of her baptism, her cheerful and happy conduct have been the best evidence of the sincerity of her motives and the rectitude of her principles. Since her escape from her Hindu prison she has learnt to read and write in Bengall, and to speak somewhat in English, a proof that she is not wanting in natural abilities. It may be remembered that this new convert was compelled by her heathen relatives, under a purdah (unseen but by them) to swear that she did not wish to live with her husband on account of his change of faith. How cruel is heathenism! On Sabbath morning we had the pleasure of witnessing the baptism of this interesting woman and her two children, a son and daughter. The rite was administered in Bengall by the Rev. A. F. Lacroix. He questioned the new convert as to her views of Christian doctrine and practice, to which she made appropriate replies. Mr. L. afterwards interrogated the father as to his children, and explained to both the duties they owed to themselves and their offspring in the new and solemn relation they had now entered into.—*Cal. Chris. Adv.*

With pleasure we record that on Sabbath the 14th of June, a young Native, twenty-five years of age, was baptized by the Rev. J. Long at Taki Pukar. He has been an inquirer for the last year and a half. His attention was first directed to the subject of Christianity by the visit of a catechist to his village.—*Ibid.*

**BAPTISM BY THE REV. DR. DUFF.**—Another young Native was on Tuesday evening, July 1st, baptized at the Free Church place of worship. The service was performed by Dr. Duff, who stated shortly the leading points in the history of the young man, and of the way by which God has led him from the darkness of heathenism into the light of the gospel. He had been strongly impressed many years ago, shortly after his admission into the General Assembly's Institution, by the reading of the Ten Commandments. He had been removed from that institution and sent to the Hindu College in consequence of the alarm excited by the baptism of Mádhab Chandra Basák three years ago. Latterly he had been employed as head Native teacher in the school established by Lord Auckland at Barrackpore. He left that situation some time ago, his friends thinking that employment in an office in Calcutta would be likely to drive from his mind those thoughts that he still cherished of embracing Christianity. The means employed however did not succeed.

About six weeks ago, more or less, he applied to the missionaries of the Free Church for baptism; since that time he has been an inmate of Mr. Smith's house, where, amid the trying scenes that took place there in regard to Baikantanāth, his sincerity and decision were well tested. Having thus given a brief detail of the leading points of his history, Dr. Duff put to him many questions in regard to his faith and knowledge, which he answered in the most distinct manner. He was then baptized in the name of the Father and of the Son and of the Holy Ghost. May the prayers offered up in his behalf be heard and richly answered!—*Calcutta Christian Herald*.

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**WESLEYAN MISSIONARY SOCIETY.**—The Annual Meeting of this Society was held on Monday, the 5th of May, in Exeter Hall, London. The Marquis of Breadalbane took the Chair.

The Meeting was addressed by several distinguished persons, and the proceedings of the day were characterized by a high tone of Christian feeling.

The following is the financial statement communicated in the Report.

Income for the year 1844, £105,687. 5. 7; Expenditure, £109,188. 6. 3.

The following is the general summary of the Society's operations.

Central Stations, 288; Chapels and Preaching places, 1,865; Missionaries, 383; Other paid agents, 1,608; Unpaid Teachers, &c. 5,081; Church Members, 101,999; On trial, 4,913; Scholars in the Schools, 64,688.

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**CHURCH MISSIONARY SOCIETY.**—This Society held its 45th anniversary at Exeter Hall on Tuesday, the 6th of May, the Earl of Chichester in the chair, supported on the platform by Lord Ashley, Lord Sandon, Sir R. H. Inglis, the Bishops of Chester, Ripon and Cashel, and upwards of 800 clergymen and gentlemen. About 4000 persons were in the body of the Hall, of whom 3700 were ladies. The Receipts of the year were £105,249. The Report gave a very encouraging view of the Society's operations.

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**SUMMARY OF THE MISSIONS OF THE AMERICAN BOARD.**—The number of missions under the care of the Board is twenty-five, connected with which are ninety-four stations. At these stations are labouring one hundred and thirty-three ordained missionaries, eight of whom are physicians, with seven physicians not preachers; also sixteen teachers, nine printers and book-binders, five other lay helpers, and one hundred and seventy-eight married and unmarried females; in all three hundred and forty-eight labourers sent forth from this country. If we add to these seventeen Native preachers and one hundred and twenty-two other Native helpers, we shall have, as the whole number of persons labouring in connection with the missions of the Board and

sustained from its treasury, four hundred and eighty-seven. Of this number twenty-two, including nine preachers and thirteen female assistant missionaries, have entered on their labours within the year.

Gathered by these missionaries, and under their immediate pastoral care are sixty-two churches, embracing an aggregate of 25,612 members in regular standing. The whole number gathered into the mission churches since the missions were commenced, exceeds 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type-foundries, thirty presses, thirty-two founts of type, with preparations for printing in thirty-one different languages, exclusive of the English. At these and other presses the printing executed for the missions has, during the year, amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since their commencement has been about 488,000,000, in thirty-seven different languages, besides the English.

In the department of education there are, in connection with the mission, six seminaries designed principally for training Native teachers and preachers, in which are 383 students; also thirty-eight other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.—*Thirty-fifth Annual Report.*

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#### ECCLESIASTICAL MOVEMENTS.

THE Rev. J. Sewell, of the London Mission at Bangalore, leaves on the next Steamer for England, on account of the continued illness of his wife, who has been for some time in England.

The Rev. F. D. W. Ward, M. A. has returned from Bangalore with his health somewhat improved; but he will probably be obliged to proceed ere long to America for more complete restoration.

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#### MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last Meeting by the REV. J. BRAIDWOOD, M. A., "*On Hindu Opposition to Christianity*," is well worthy of perusal in print. It appears in the *Native Herald*.

The Meeting on the 4th instant is to be in the Wesleyan Chapel—Address by the REV. W. GRANT—"On the Superiority of the Gospel over all other kinds of Religion, as a means of promoting the happiness of Mankind even in the present life."



# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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On the Form of Godliness without the Power thereof.

BY THE REV. E. CRISP, BANGALORE.

THE great design of religion is the renovation and salvation of the human soul—the bringing of men back to the favour, the image, and the love of God. It is altogether an inward and spiritual work. But although the work to be accomplished is inward and spiritual, God has ordained certain outward observances, to be regularly and systematically employed, as the means of promoting great spiritual ends. These means are valuable, but not for their own sake. If viewed without any proper regard to their spiritual design, they become mere “bodily exercise that profiteth little.” But as they lie within men’s reach, and men can easily employ them, there is a strong disposition on the part of many to consider the outward means as even the more important of the two, and to put them in the place of those spiritual principles, and that spiritual practice which they are designed to promote. This is an error exceedingly prevalent in the present day, and one against which all need to be cautioned.

There is scripturally and properly, such a thing as the form of godliness. There is an outward form or sketch which is meant to give an idea of something beyond, and is intended to be filled up. It is good in itself, and so far as it goes. But there are those who disregard the proper place and



scriptural use of the form, and even go so far as to deny the power of godliness altogether.

Let us inquire to whom this description may be applied. We think it may be said of those

1. *Who think more of a formal setting apart to the office of the ministry, than of true ministerial character, and of preaching Christ.*

We are far from saying, or from wishing to imply, that the office of the Christian ministry is of small importance. It is clear that our blessed Lord, at his exaltation, "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," and that the office of "pastor and teacher" is from Him, and no human invention. Nor is it unimportant that those who are scripturally qualified, and called to the office, should be set apart to it, by "the laying on the hands of the presbytery." Some persons, under the influence of partial views, have thought that any such mode of proceeding is uncalled for; but we cannot agree with them. Order, in the house of God, is important, and, whatever plausible reasons may be offered to the contrary, the neglect of order is soon found to be injurious. But this outward order must have reference to spiritual fitness. There must be *spiritual character*, the true *knowledge of Christ*, and *aptness to teach* or to preach "the glorious gospel of the Blessed God." To whatever portion of the church of Christ a man may belong, and by whomsoever he may have been professedly introduced to the ministry, if there be an absence of spiritual qualifications, there may indeed be the form of godliness, but the power of it is denied. If, therefore, men maintain, with regard to themselves, or to others, that because they have gone through a certain form (and we have no wish to limit the remark to any section of the universal church) they are ministers of Christ, *though they do not preach Christ*, and that others who do preach Christ, and live accordingly, yet because they cannot conscientiously observe the same method of setting apart, have no ministerial character, are they not falling into the very error, of making the form of godliness, of

more importance than the power? In maintaining and propagating such a view, they may think they are upholding the interests of *religion*, but they are really upholding the interests of *formality*.

If we can secure the form and the power together, by all means let us seek to have both; but if a choice must be made, whether we will sanction the form without the power, or the power without the form, we need feel little hesitation in determining which to choose.

Respecting the light in which false teachers should be regarded by us, the testimony of Scripture is most decided. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." "— though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "Thou hast tried them which say they are apostles, and are not; and hast found them liars." (Matt. vii. 15, 16; 1 John iv. 1; Gal. i. 8; Rev. ii. 2.) With these words of God before us, we should certainly take good heed that we surrender the saving truth of Christ to no man.

2. *When the sacraments of Christianity are considered to be in themselves efficacious and saving, to the disregard of faith and personal holiness.*

What is baptism, at whatever age administered? It is an outward sign of the necessity of regeneration, and of the sufficiency and freeness of the grace of the Holy Spirit to renew the heart. It is also a sign of the blood of sprinkling, and of its efficacy to cleanse wherever that is really applied. And it is a sign of the reception of the person into the outward pale of the church of Christ; but it is not necessarily, and in itself, the means of renewing the heart.

At the time of baptism, fervent and believing prayer is frequently offered for the regeneration of the person who is baptized: and that in many cases the prayer is heard, and the bless-

ing sought is granted, there can be no reason to doubt. Indeed, whenever we pray for the regeneration and salvation of our children, we should hope for a blessing, and should expect that it will be granted, if we are diligent in the use of all appointed means; but this is a very different thing from supposing that the water of baptism can, in itself, and invariably, regenerate the soul. Moreover in the case of adults, faith is required in order to their being fit subjects for baptism, and this pre-supposes regeneration, instead of going upon the idea that baptism is to produce the great change. To say therefore that all who are baptized are regenerated by the Spirit of God, is a dangerous error, and is calculated to destroy the souls of men by lulling them in a false security. It is indeed putting the form of godliness in the place of the power thereof, just as the Jews did of old, and they who fall into the error need to be reminded, that "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God."

At whatever period of life baptism is administered, it is not in the power of baptism itself to ensure salvation. Only he that *believeth*, as well as is baptized, shall be saved—and only he that is "born of the spirit," as well as "of water," can enter into the kingdom of God.

In the same way, with regard to the Lord's Supper—for the error respecting baptism is often connected with a similar error respecting this ordinance. It is indeed a solemn institution, and one to be celebrated with devout and humble reverence. In this holy feast, the believer has intimate and special communion with Christ. He acknowledges his Lord, and is acknowledged by him. The church in an associated capacity shows forth the Lord's death, and awaits his coming: but to suppose that it is a saving ordinance, is entirely without the support of Scripture. The statements of the New Covenant declare that he who *believeth* shall be saved, and the seal of the great deed can only confirm what that deed declares.\* To teach therefore, as some

\* See this point treated with great clearness in Hodges' *Way of Life*. Chap. 8, Sec. 2.



do, that spiritual life is imparted by baptism, and nourished by the Lord's Supper, without any due regard to faith in the receiver, is a lamentable error, and a return to that false doctrine, which Luther so strenuously resisted in the Romanists of his day. It is nothing less than having the form of godliness, but denying the power thereof.

3. *When the public worship of God is attended in a spirit of formality, without any proper concern to have the heart engaged in the service of God.*

This is found to be an error nearly connected with those already mentioned: and there are some who view their mere attendance at public worship, as being meritorious, so that they are inclined to trust in it as their righteousness before God. It is true that the public worship of God is a great privilege, it should be conducted with decorum and solemnity, and God has made gracious promises to those who thus wait on him, let us therefore "keep his sabbaths and reverence his sanctuary;" but all depends on the *spirit* in which we worship, for "God is a Spirit; and they that worship him, must worship him in spirit and in truth"—and if men disregard this, let them remember that institutions and services, clearly of divine appointment, were even denounced by God himself as altogether offensive to him, because those who performed them had no holiness or consistency of character. (Is. i. 11—15.) And to all such it must yet be said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me."

4. *When connexion with any portion of Christ's church is thought more of, than the great question, am I one with Christ himself?*

To this error all are prone. From education, or from other causes, we stand connected with some particular section of the universal church, and perhaps we think there is more of truth, and less that is objectionable, there, than any where else. We are prone to value ourselves on account of our church-relation, and we are liable to show a decided preference for others,



on precisely the same ground. But what is the design and end of this outward fellowship? All our external communion is only valuable so far as it tends to vital union with Christ. And if we are satisfied with ourselves, and pleased with others, merely for the sake of the outward fellowship, instead of looking primarily for the image of Christ, and recognizing and valuing that image wherever we can discover it, and considering union with Christ, and with each other through him, as the great bond of Christian fellowship, we are so far holding the form of godliness, but denying the power thereof.

5. *When men think that because they know how to converse piously, and join with those who profess to love Christ, all is well with them.*

There is a manner of speaking on religious subjects, which is in accordance with their importance. And there are certain words and expressions very generally used, among persons professing serious godliness. It is more than possible that a person who has been in the way of hearing these expressions, and that for some length of time, and has mingled much with Christian professors, will acquire considerable fluency and facility in speaking as they do. And he is in danger of thinking that because he can speak, as he thinks, spiritually and correctly, and mingles with those who profess to love Christ and to serve God, all is well. But it must be remembered that this is, after all, only the form, the outward sketch, of godliness, and many have it, who in the almost entire absence of practical Christian graces such as humility, patience, gentleness, and love, prove, beyond a doubt, how little they have ever felt of the power of godliness. In the present day, this is one of the many devices which the adversary employs to delude and destroy the soul.

Again, are there not many who think that a sound doctrinal creed, and a formal profession of Christian discipleship, will save them—or act as if they thought so—though they do not carefully, humbly, devoutly, and consistently walk with God. Let such beware, for valuable and important as the form of godliness is, they must not put it in the place of the power of godliness.

6. *When family-religion is attended to in a cold and formal manner, without any concern for spiritual liveliness, or for general propriety in the family arrangements.*

You may see the Bible brought out, a portion of Scripture read, a form of prayer used, or a prayer offered, and some would say, this is a religious family; but look further, and inquire what is their general mode of proceeding? have they any religion at any other time? is their house ordered in the fear of God? does the head of the family "teach his children and his household after him?" or is the whole religion of the day condensed within the short period professedly appropriated to family prayer? and you find, to your grief, you have another exhibition of the "form of godliness" while its power is disregarded.

7. *When persons are satisfied with having prayed (as they think) in secret, while there is no inquiry how far they have had communion with God, and with Christ, in prayer.*

They have entered their closet, and shut their door about them, and have bowed the knee before God—here is the form of godliness—but what has there been of deep-felt contrition? what of unreserved confession of sin? what of earnest pleading of the Redeemer's sacrifice? what of fervent intercession for others? Take away all that is matter of mere outward custom, and how little would be left! Nothing so tries a man's religion as secret devotion, and if he can get through that tolerably, he thinks it a great point; but what is it after all? How much is there of Christ in it? How much of the Holy Spirit in it? There has been the form of godliness: has there been its power?

These are some of the many aspects under which this injurious principle shows itself; but wherever it works, it is found to be radically the error already noticed—a disposition to put mere outward observance in the place of the spiritual result which form was designed to subserve. Let it not be supposed that we are decrying or disparaging the outward form. We would say, observe the form of godliness in all that is scriptural; but be not satisfied with that alone. Seek to feel the power

of godliness, and give it that place in your esteem, and in your efforts, which is given to it by Him who "searcheth the heart," and "seeketh such to worship him, as do worship him in spirit and in truth."

The importance of the subject now before us becomes increasingly apparent when we notice

#### THE FEARFUL EVILS TO WHICH THIS ERROR IS FOUND TO LEAD.

One of the first, and most serious, is that it *opens the door to an endless variety of superstitions*. When men once assign to outward form, the place which really belongs to the spiritual power of godliness, they go on to multiply such forms, and to adapt them to all subjects and occasions. How lamentable a proof have we of this in the church of Rome! How do they magnify small matters of mere form, and neglect what is really vital and important! It was this which opened the flood-gate by which such a deluge of ceremonies and mummeries flowed in upon the church, and such is the evident tendency of the semi-popery of Protestantism in the present day.

Another evil flowing from this error is, that *the power of godliness becomes more and more unpalatable*, and those who yield to it scruple not to denounce, and perhaps to ridicule, the idea of judging of our real condition, by the spiritual state of the heart. They teach, in some cases, that if all is morally right as to what is external, and if the outward requirements of the church are obeyed, a man ought not to doubt of his safety. And in true consistency with such an idea, they will take no part at all in efforts, the design of which is to convince men of their sinfulness, and lead them to flee for refuge to the atonement and righteousness of Christ.

It is seen also that those who have the form of godliness, but deny the power thereof, *are some of the most difficult to convince of their sinfulness and deficiency*. Their own system flatters them into an assurance, that, let the warnings of Scripture be addressed to whom they may, they have no application to themselves. It is indeed "a way which seemeth right to a man, but the end thereof are the ways of death."

The evil influence is painfully visible in *young inquirers*, and others who have been awakened to a sense of their sin and danger. If, when their anxieties have been aroused, they meet with one who takes this view, and propagates this error, it acts most injuriously, and there is every reason to fear all the desire they manifested for spiritual peace and salvation, will give place to self-complacency, and self-righteousness, and that they will soon return to the ways of an evil world.

It becomes all, therefore, who have been enabled by the grace of God to discern what the power of godliness really is, to use every effort in their power, to detect and to remove an evil, the destructive effects of which are so insidious, and so widely spread.

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### On Education, as a Branch of Missionary Operations.

BY THE REV. E. RICE.

(Continued from page 389.)

IN reply to the arguments adduced in support of Education, as a Branch of Missionary Operations, various objections have been urged, the principal of which we now proceed to examine.

#### *Objection I.* The apostles did not establish schools.

1. This objection has no weight unless it can be shown that missionaries in the present day are bound, in *every respect*, to imitate the apostles, as well in the *mode* as in the *object* of their labours; and that they are in error whenever they depart in the slightest degree from apostolic practice, in the means which they employ for the advancement of their work amongst the heathen.

If this position be maintained, then we ask, when did the apostles form Missionary Societies with their usual accompani-



ments of Committees, Secretaries, Treasurers, Clerks, Agents to stir up the public mind in reference to the cause of missions, and various publications to perpetuate and deepen the impression thus created? When did they send out evangelists with a certain amount of yearly salary? When did they settle down for a lengthened period in one particular locality, whether it pleased the Lord to crown their labours with an encouraging measure of success or not? When did they employ any of their time in superintending printing presses? When did they prepare and circulate tracts, for the instruction and conversion of the idolaters to whom they preached the gospel? When did they edit or contribute to religious periodicals? The reply, of course, must be, "*never.*" And yet all these things are done by missionaries, and their supporters, in the present day, *and acquiesced in, even by those who nevertheless object to schools on the ground that they formed no part of the instrumentality employed by the apostles.* Such persons, if reminded of the inconsistency of many parts of their own procedure, and that of the societies with which they are connected, with a scrupulous attention to apostolic example, would doubtless refer to *the difference of circumstances* in which the church and its missionaries are now placed, compared with those in which the first propagators of the Christian faith stood; and would consider this a sufficient justification of the dissimilarity in their modes of operation. Undoubtedly they would be right in thinking and arguing thus. But if difference of circumstances will justify a departure from the practice of the apostles in *one* case, so it will in *another*. Are we then prepared to adopt, *in all respects*, the course which the apostles did? If not let us not single out *one* part of the procedure of missionaries, (the establishing and conducting of schools, for example,) and call *that* a grievous error because not in accordance with the practice of the apostles, when, if this be a sufficient argument to prove the impropriety of any plan that may be employed for making known the gospel, there are other things also in the methods of usefulness constantly pursued by every society, and by every missionary, which are equally wrong.

2. It is to be remembered that the office of the apostles was an extraordinary one, and that they were qualified for its discharge by the bestowment of supernatural qualifications.

They were chosen and appointed to be the founders of the Christian church, and it was evidently the design of our Lord that they should, during their life time, extend the boundaries of that church as widely as possible; for which purpose he furnished them with miraculous gifts. His final injunction, "Go *ye* into all the world, and preach the gospel to every creature;" whatever reference it may have to the disciples of Christ in every age, must have been felt by the apostles themselves, to whom it was immediately addressed, to have been especially applicable to *them*. Accordingly we find that they, and their associates, did attempt to the utmost of their power, to fill the whole of the then known world with "the savour of the knowledge of Christ." This being the *special* nature of their commission, for the fulfilment of which they were *speci-ally* qualified, it was no part of their design to set on foot *every* plan of usefulness that might, in other circumstances, have advanced the object which they had in view. They would certainly be slow to commence such modes of operation as would have required their own continued presence in any one locality. They rather regarded themselves as heralds, having the everlasting gospel to proclaim to every creature under heaven. They considered themselves as sent by the Saviour for the express purpose of going forth from east to west, and from north to south, aided by their miraculous powers, and the extraordinary gifts of the Spirit, in order as extensively as possible to lay the foundation of that spiritual kingdom, which was afterwards to be perpetuated and extended by different instruments, and by various means. It cannot, therefore, surprise, and should not stumble us, though we find that some of the methods which the church now employs—and legitimately employs—for the dissemination of the gospel of Christ, have no precedent in the practice of the apostles.

"We do not profess to imitate the apostles *directly*; but by the blessing of God we do seek *indirectly* to achieve most of what they were privileged to overtake. What they achieved

miraculously, under a supernatural dispensation of providence and grace, we, under the ordinary dispensation of providence and grace, accomplish by the diligent use of ordinary means; and if we refuse to resort to these means, our professed imitation of the apostles will be delusion in the progress—and disappointment in the issue.”\*

3. The apostles, even had they been disposed to employ education as a means of enlightening and converting the young, had none to offer which would have been esteemed by the Gentiles amongst whom they laboured as worth their acceptance.

The knowledge which they wished to impart was of too spiritual a nature to suit the taste of earthly-minded, sensual idolaters. Nor did they belong to a nation which had made such advances in science and literature as would lead a people so puffed up with an idea of their own superior wisdom as were the Greeks and Romans to accept of their instructions on divine things, for the sake of obtaining their assistance in acquiring an increased acquaintance with various branches of human knowledge. “Science, as then taught, was not confined to the Christians, was not useful, was not true, did not destroy idolatry, or prepare the way for the gospel, and could be better taught elsewhere. The Christians so far from standing on vantage ground in regard to knowledge, were beneath the heathen.”† For the apostles to have established schools for the heathen would, therefore, have been useless. It is not indeed likely that men whose teaching raised a popular tumult in almost every city and town which they visited would have been allowed to make the attempt. And even had this been permitted, what success could have been expected? What Greek, or Roman, or Jewish priest, would not scorn the idea of sending his children to a Christian school?

4. It appears probable that, through the medium of the Jewish teachers, a considerable amount of divine knowledge had already been diffused amongst the heathen, young as well as old,

\* Dr. Duff on India and Indian Missions, p. 359.

† Idem, p. 372.



in various parts of the Roman empire, before the apostles commenced the declaration of their message.

In most of the countries which they visited there were synagogues, to which were usually attached schools, or lecture rooms, in which, or in the synagogue itself, the Rabbis taught.\* That the young had free access to these places of instruction is evident from what is recorded respecting our Lord himself at the age of 12 years. (Luke ii. 46.) And when we remember the proselyting spirit of the Jewish sects at that time, (Matt. xxiii. 15), it is not likely that any children of the Gentiles, whose parents had their hearts so far inclined towards the God of Israel as to desire the attendance of their offspring, would have been excluded. By such means a general acquaintance with divine truth, such as that which we seek to impart through the medium of schools, would have been already diffused amongst those of the heathen who were most disposed to receive the apostles' doctrine, even before those ambassadors of Christ commenced the declaration of their message.

It appears, therefore, that the apostles could not be expected, *in their circumstances*, to have established schools. Consequently the fact of their not doing this, can be no reason why we, who are placed in entirely *different circumstances*, should follow the same course. That distinguished servant of the Lord Jesus Christ who declared his determination "*by all means to save some*," (1 Cor. ix. 22), had he lived in an age like the present, and been situated precisely as missionaries are in this country, would doubtless have adopted other modes of operation than those which he did actually employ. Especially, may we not conclude that he who rejoiced in the fact that "*from a child*" Timothy had "*known the holy Scriptures*" which were able to make him "*wise unto salvation*," would have sought to imbue the minds of the *young* with a knowledge of Bible truth by means of an early scriptural education?

We can therefore unite with our esteemed brother who writes upon the opposite side of the present question, and say, "Paul's

\* Horne's Introduction to the Scriptures, vol. iii. Pt. iii. Chap. i. Sec. iv. Pt. iv. Chap. vii. Sec. iii.



steps were the steps of a **PREACHER** of the gospel. Yea, whether we trace him from country to country, or from city to city, 'from Jerusalem round about unto Illyricum,' we find him *preaching* the gospel. Nothing moved him from that duty; nor chains, nor imprisonments, nor stripes, nor shipwrecks, nor smiles, nor frowns, nor tears, nor entreaties; onward he went, and in and through them all, he steadily persevered, still *preaching* the gospel:" and yet, fully admitting all this, we can believe that had the apostle lived in our day, and been placed in our situation, we might have found him "employed as a teacher in some seminary at Joppa, or superintending twenty-six schools in the city of Ephesus,"\* and, while doing all this, still considering that he was giving himself in a very legitimate way to "the ministry of the word."

But it has been said, "we have not to do with what Paul *would* have done under supposed circumstances, but with what he *did* do."† Begging pardon of the writer of this sentence, we think that we have to do with *both*. Waiving however this remark, let the following statement of the Ecclesiastical historian, Mosheim, be considered, and it will appear that although *Paul* did not establish schools, yet that his *fellow apostles did*. "The Christians, (during the *first* century,) took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and *schools were every where erected for this purpose, even from the very commencement of the Christian church*. We must not, however, confound the *schools designed only for children*, with the *gymnasias*, or *academies* of the ancient Christians, erected in several large cities; in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning, and sacred erudition. We may, undoubtedly, attribute to the apostles themselves, and their injunctions to their disciples, the excellent establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake. St. John erected a school of this kind at Ephesus; and one of the same kind was

\* Vide Instructor, Nov. 1844, p. 325.

† Instructor, May, 1845, p. 281.

*founded by Polycarp at Smyrna.* But none of these were in greater repute than that which was established at Alexandria, which was commonly called the catechetical school, *and is generally supposed to have been erected by St. Mark.*”\* “Very true,” it may be replied, “but the children and youth for whom the apostles erected schools were *bona fide* the property of the church, and it is admitted that where there is a church, it is the duty of its ministers, in every possible way consistent with their more important duties, to promote the edification of such church, but this is a very different thing from the part which missionaries take in the education of heathen children in this country.”† Our position, however, is this; that if it be a duty to train up the children of professing Christians in a knowledge of the truth, a *fortiori* it is so to give a scriptural education to the children of the perishing heathen, for whose souls no man careth.

*Objection II.* The preaching of the gospel is God’s chosen instrument for the salvation of mankind.

Undoubtedly it is. But what are we to understand by the “preaching of the gospel?” Is the term to be confined exclusively to what may be called “sermonizing?” Did not our Lord preach the gospel when he conversed with the woman by the well of Samaria? Did not Paul and Silas preach the gospel when they exclaimed in reply to the inquiry of the affrighted jailer, “Believe in the Lord Jesus Christ and thou shalt be saved?” Did not the apostle John preach the gospel when he presided in the school which he had established at Ephesus? Assuredly they did. By preaching the gospel then we understand, the communication of a knowledge of the glad tidings of salvation through a crucified Redeemer with a view to the conversion of sinners to God—by whatever means that object may be best accomplished.

But we may be told that God himself has limited us to the use of certain means by declaring that it is His will by “the fool-

\* Mosheim’s Ecc. Hist. Cent. i. Pt. ii. Chap. iii. Sec. vii.

† Letter of the Rev. T. Cryer, Instructor, May, 1845, p. 281.

ishness of *preaching*\* to save them that believe." (1 Cor. i. 21.) An attentive consideration of the connection of this passage will, however, show that it cannot be admitted as proof in reference to the point which we are now discussing. For it is clear that the apostle is here alluding not to the particular *mode* in which the gospel message was proclaimed, but to the *nature of the message* itself. "The words in the original are ambiguous. Our translators have rendered them, "by the foolishness of preaching." It may however be observed, that the foolishness in the estimation of the philosophic Greeks did not lie in the *preaching*, but in the *doctrine preached*. The words, with their connection, may therefore be more properly rendered,—“After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the *preaching of foolishness* to save them that believe”—that is, those divine discoveries contained in the gospel, which by men were esteemed foolishness, were indeed true wisdom; wisdom infinitely surpassing, in its principles, and in its practical efficiency all the results of human intellect, of which philosophers had been accustomed to boast.”†

Still it may be said, "Did not our Lord expressly direct his followers (Mark xvi. 15,) to go into all the world and *preach* the gospel to every creature?" He did. He also told them to "*teach*" whatsoever he had commanded them. (Matt. xxviii. 20.) Are we then to take one term, and insist upon the literal application of that, while we altogether lose sight of the other? "Certainly not," it has been replied, "but the language of Christ's command in Matthew is just the reverse of what it ought to be in the estimation of the advocates of the educational scheme. Instead of saying, "Go teach and then convert," the Saviour says, "Go **CONVERT**" (or rather *disciple all nations*) "**AND THEN TEACH.**"‡ We submit, however, that this method of arguing from the *mere order of words* in a passage, cannot be admitted. If it may, then we can prove

\* The Lord has decreed that the gospel which St. Paul styles "the foolishness of God" should be the instrument, and the "foolishness of preaching" the *mode* of its application in the saving of the world, and who shall change what He has decreed?"—*Letter of the Rev. T. Cryer, Instructor, May, 1845, p. 285.*

† Wardlaw's Christian Ethics, (Note) p. 3.

‡ Letter of the Rev. T. Cryer, Instructor, May, 1845, p. 285.



that it is incumbent upon an individual to receive "the outward and visible sign" of regeneration by the Holy Ghost, *before* he is a partaker of "the inward and spiritual grace;" and that it is the duty of a man to acknowledge himself a disciple of Christ *before* he has exercised true faith in Him! For our Lord does not say, (John iii. 5,) "Except a man be born of the *Spirit and of water*, he cannot enter into the kingdom of God," but "Except a man be born of *water and of the Spirit*," he cannot enter that kingdom. Nor does the apostle say, (Rom. x. 9,) "If thou shalt *believe in thine heart, and confess with thy mouth*"—but, "If thou shalt *confess with thy mouth and believe in thine heart*, the Lord Jesus—thou shalt be saved."

With reference to the question now before us, however, it is important to examine a little more attentively the precise meaning and use of the word *κηρυσσω* which is employed in the original of Mark xvi. 15, and translated "preach." The observations which we have to make upon this subject shall be founded entirely upon the remarks of Dr. Campbell, as contained in the Sixth Preliminary Dissertation prefixed to his valuable work on the Gospels. Taking these as our guide it may be shown, that what is ordinarily styled preaching in the present day is *not* that precise *mode* of declaring the gospel message which the primary meaning of the word *κηρυσσω* points out.

Dr. Campbell says, "The verb *κηρυσσειν* is derived from *κηρυξ* which signifies both *herald* and *common crier*. It means, accordingly, to *cry, publish, or proclaim* authoritatively or by commission from another, and the noun *κηρυγμα* is *the thing published or proclaimed*. This is the primitive sense of the word, and in this sense it will be found to be oftenest employed in the New Testament. Now if it be asked whether this suits the import of the English word, *to preach*, by which it is almost always rendered in the common version of this part of the canon, I answer, that, in my judgment, it does not entirely suit it. *To preach* is "to pronounce a public discourse upon sacred subjects." But this cannot be called a definition of the term *κηρυσσειν*, as used in Scripture. For, so far is it from being necessary that the *κηρυγμα* should be a discourse, that it may be only a single sentence, and a very short sen-



tence too. Nay, to such brief notifications we shall find the term most frequently applied. Again, though the verb κηρυσσω always implied public notice of some event, either accomplished, or about to be accomplished, often accompanied with a warning, to do or forbear something; it never denoted either a comment on, or explanation of any doctrine; critical observations on, or illustrations of any subject; or a chain of reasoning, in proof of a particular sentiment. And if so, to pronounce publicly such a discourse, as with us is denominated a sermon, homily, lecture, or preaching, would by no means come within the meaning of the word κηρυσσειν in its first and common acceptation.

"The word κηρυσσειν in its usage in the New Testament means simply '*announcing publicly the reign of the Messiah.*' We therefore find that no moral instruction, or doctrinal explanation, given either by our Lord, or by his apostles, are ever, either in the Gospels or the Acts, so denominated. Thus, that most instructive discourse of our Lord, the longest that is recorded in the gospel, commonly named his Sermon on the Mount, is called '*teaching*' by the evangelist, both in introducing it, and after the conclusion. He is said to have been employed in *teaching* (Matt. xiii. 54; Mark vi. 2; Luke iv. 15;) when the wisdom which shone forth in his discourses excited the astonishment of all who heard him. In like manner, the instructions he gave by parables, are called *teaching* the people, not *preaching* to them (Mark iv. 1, 2), and those given in private to his apostles are in the same way styled (Mark viii. 31) *teaching*, never *preaching*. And if teaching and preaching be found sometimes coupled together, the reason appears to be, because their teaching, in the beginning of the new dispensation, must have been frequently introduced by announcing the Messiah, which alone was preaching. The explanations, admonitions, arguments, and motives that followed came under the denomination of teaching. Nor does any thing else spoken by our Lord and his disciples, in his life-time, appear to have been called preaching, but this single sentence, '*Repent ye, for the kingdom of heaven is at hand.*' In the Acts of the Apostles, the difference of meaning in the two words is carefully observed. The former is always

a general and open declaration of the Messiah's reign, called emphatically, the good news, or gospel; or, which amounts to the same thing, the announcing of the great foundation of our hope, the Messiah's resurrection; the latter comprehends every kind of instruction public or private, that is necessary for illustrating the nature and laws of this kingdom, for confuting gainsayers, persuading the hearers, or for confirming and comforting believers. The proper subject of each is fitly expressed in the conclusion of this book, (Acts xxviii. 31,) where, speaking of Paul, then confined at Rome in a hired house, the author tells us that he received all who came to him 'announcing (*κηρυσσων*) to them the reign of God, and instructing (*διδασκων*) them in every thing that related to the Lord Jesus Christ.' '\*

It appears, therefore, that any argument which is based on the literal meaning of the Greek word *κηρυσσω*, if it be intended thereby to show that what in modern times is designated "preaching" is that *precise mode* of making known the gospel of Christ which is indicated by the word, and that it is the *only* mode of declaring that gospel which is sanctioned by the Scriptures, must fall to the ground. The truth is, that there are *various terms* made use of in the New Testament in reference to the promulgation of the "truth as it is in Jesus." These, when carefully examined, do not restrict us to the employment of *any one particular method* of making known that truth. Whether we "*announce*" it publicly in the streets (*καταγγελλω*) or "*teach*" (*διδασκω*) it more privately to old or young, we are alike engaged in "*making known the glad tidings*" (*ευαγγελιζω*) of salvation through a crucified Redeemer, and equally fulfil the command of our Lord to "*proclaim*" (*κηρυσσειν*) his gospel "to every creature." "That method, be it what it may, which most speedily and effectually conveys the knowledge of life and salvation to the soul of a blind idolater, or ill-informed nominal Christian, must be the best, and most accordant with the spirit and letter of Holy writ, and recorded apostolic example."—*Dr. Duff*.

(To be continued.)

\* Campbell on the Gospels, Diss. vi. P. v.

### History of the Augsburg Confession.

*(Concluded from page 469.)*

WHEN the diet was opened on the morning of the 24th, cardinal Campeggio the papal legate had his audience with the emperor, who rose with all the princes and went to meet the legate at the steps of the hall. The cardinal made a flowery Latin speech on the heresies which distracted Germany, praised pope Clement, and eulogized the emperor Charles, but said not a word about calling a general council or reforming the abuses of the clergy. Albert archbishop of Mentz, the primate of Germany, replied in much the same strain. The evangelical princes now thought it a good time to present their confession; but the emperor said he must first give audience to the Austrian ambassadors, who had come to speak to him respecting the war with the Turks. When this was through, the emperor said it was then too late to hear the confession that day, but they might hand it to him and he would read it over by himself. But the Protestants had been very much slandered, their doctrines were misrepresented and distorted in every possible way, their views and purposes were very generally misunderstood. Accordingly, it was their wish that the confession should be read publicly, and they feared if it now got into the emperor's hands he could easily contrive to keep it out of the legislature altogether; for their enemies were as anxious to suppress it as they were to publish it. They, therefore, strenuously urged that it should be read the next day. To this Charles at length assented, but requested, nevertheless, that the copy might be given him to look over that evening. They did not wish to trust him even so far, and excused themselves by saying (what indeed was very true) that it was so interlined and blotted he would find it very difficult to read it, but they would have a fair copy made for him the next morning. With this the session of the day closed and the Protestants went to their lodgings, rejoicing



and feeling encouraged that they had got on so well, and that as yet they had lost nothing. They were determined that their confession should be publicly read before the emperor and the diet, and as many of the people as could be brought together; for they knew that this was the only way to secure for it a fair hearing, to refute slander and overcome prejudice. Charles's papal counsellors were well aware of the same thing, and therefore used all their art to prevent a public hearing.

Saturday morning, June 25th, the Protestants were ready with two fair copies of the confession, one in German, the other in Latin. As a public hearing could not now be prevented, the papists persuaded Charles to summon the diet to meet, not in the city hall, the usual place of meeting, but in his own private chapel in the palace of the bishop of Augsburg, which could scarcely contain two hundred persons. In their zeal many spectators crowded into the chapel, but Charles ordered all to withdraw who were not members of the diet, or entitled to a seat with them. He then directed the chancellor of the elector of Saxony, Dr. Christian Bayer, to read the Latin copy. The elector immediately arose and observed that they stood on German soil, that they were assembled as a German legislature, and he hoped the German language would be heard. Charles coldly assented. It was three o'clock in the afternoon, an immense crowd had assembled in the yard before the palace, it was oppressively warm, the chapel windows were necessarily thrown open; and Dr. Bayer commenced reading the Augsburg confession in German, with a voice so clear and penetrating that every word was distinctly heard, not only by the members of the diet, but also by the crowd without, who all maintained a breathless silence during the entire two hours that were occupied in the reading. It was heard by many more than could have heard it, had it been read in the city hall. Thus providence overruled the arts of the papists to their own confusion. It produced a tremendous effect. People had no idea that Protestantism was such a noble system of doctrines and records, or that Protestants could quote such Scripture or adduce such rea-



sons for their faith. Charles himself was deeply affected. He rested his head upon his hand, and never removed his eyes from the chancellor all the time he was reading. When the reading was finished and the chancellor was about to hand the copy to the imperial secretary, the emperor reached out his hand and took it himself; and when the other copy was offered to the secretary, he took that also. The German copy he then gave with his own hand to Albert archbishop of Mentz, the primate of Germany, and retained the Latin one himself.

That very night the confession was translated into Italian, French, Portuguese, and English, and sent off immediately to the pope and to the kings of England, France, and Portugal, by the ambassadors of those several potentates. It was a proud day for Protestants; they had had a public hearing before the emperor and the legislature of Germany and the ambassadors of the European sovereigns: they had told what their faith was; slander was silenced, prejudice was allayed; the mouths of gainsayers were stopped.

Luther was immediately informed of the whole transaction by the elector of Saxony, and the following paragraphs are extracts from his reply.

"The adversaries thought they had managed wonderfully well when they induced his imperial majesty to prohibit the preaching; but they never imagined, the poor fellows, that by means of this written confession more preaching was actually done than ten preachers could have accomplished. It is a piece of wisdom and wonderful wit that Mr. Eisleben and a few others are made to keep silence, when, instead of them, here come the elector of Saxony and the other princes with their written confession and preach to the imperial majesty itself and the whole empire, under their very noses, and they must hear it, and can have nothing to say against it. They would not allow their servants to hear the preachers, but now they themselves must hear it still worse (as they would say) from the great lords, and be silent. Christ is not silent at the diet, even though they go mad, and they must hear more from the

confession than they would have heard in a year from the preachers. So it goes, as St. Paul says God's words will not be bound. When it is forbidden in the pulpit, it must be heard in palaces. When the poor preachers are silenced, then the great lords and princes preach. In short, when every mouth is stopped the stones cry out, as Christ declared.

"If they decide on this matter without the Scripture, or will that their decision be received without the Scripture, then will their own mouths condemn them, for they would claim to be Christian princes without Christ, which is worse than a landholder without a land, a rich man without wealth, a scholar without learning.

"Let your grace be of good comfort. Christ will honour your grace before his Father, since your grace has honoured him before an evil generation; for he says, him that honoureth me, I will honour. The same Lord who hath begun will carry it through, Amen. I pray for your grace with all diligence and earnestness, and would do more if I could. The favour of God be with your grace as heretofore, and abound more and more."

As to the light in which this transaction was viewed at the time, and the effect it produced, we will take the testimony of Spalatin, chaplain to the elector of Saxony, who was present on the occasion, and wrote his account on the spot a few hours after the confession was read.

"Last Saturday the greatest work was done at this diet of Augsburg that ever was done on earth; for on that day in the afternoon my gracious lord, the elector of Saxony, duke John, margrave George of Brandenburg, duke John Frederick of Saxony, duke Ernest of Brunswick and Luneburg, landgrave Philip of Hesse, duke Francis of Brunswick and Luneburg, prince Wolfgang of Anhalt, and the two cities of Nuremberg and Reutlingen, caused to be read article by article, not only before all the electors, princes, estates, bishops, and counsellors there present, but also before the imperial majesty itself and its brother king Ferdinand, openly and with fine Christian comforting courage and heart, the confession of their faith, and of the

whole Christian doctrine, which is preached in their principalities, countries, and cities. The lord chancellor, Dr. Christianus, read it, and he read it exceeding well, so loud and clear that not only every body in the hall heard it distinctly, but also without, in the court, that is, the yard of the bishop of Augsburg's palace, where his imperial majesty has his lodgings.

"The confession is written both in Latin and German, with such sure Scripture proof, and so solidly and clearly, that no such confession has been made, not only these thousand years, but never since the world stood. The like cannot be found in any history, nor in any of the old fathers or doctors.

"The imperial majesty and king Ferdinand, the dukes of Bavaria, and some of the bishops, listened with very earnest attention. You may be sure that they had never, all their lives long, heard so much of this doctrine; for his imperial majesty, the king, and many princes and bishops considered us real Mamelukes, without God or faith. When the chancellor was reading, in the confession, that, some four hundred years ago, the pope prohibited marriage to the priests in Germany, and the then archbishop of Mentz published the decree, and endeavoured to compel submission to it, and his clergy revolted, and he lost his life in the disturbance—on hearing this, king Ferdinand turns round to the archbishop of Mentz and asks, '*Is this true?*' Whereupon Mentz replies, '*Yea, it is true.*'

"Therefore let us hope in God, and may God grant us more grace, that we, in all our churches and sermons, may, with all earnestness, seasonably and with diligent prayer, seek God, that God himself may conduct this business to a blessed termination, that we may abide by God's word and maintain good peace. Let us all pray for it seasonably and in earnest. For, should this thing turn out prosperously for us, then in God's fear we can go on the further; but should it terminate adversely, then there will be great destruction to land and people; perhaps not only with loss of body and goods, wife and children, but also with loss of the eternal goods: from which evils may God defend us.

"May God help us in all our remaining business with all grace and mercy. Amen."



Notwithstanding all the efforts of the papists to prevent it, the Protestant confession had now been publicly read, and the reading of it had produced a strong and decided impression in favour of the Protestants. The emperor felt that something must be done to counteract this impression. He accordingly selected nineteen of the ablest papal theologians present to write a confutation of the confession. Among these were some of Luther's earliest and most distinguished antagonists, such as Eck, Wimpina, Cochläus, Faber, and others. Charles gave them a strict charge to avoid all passion and reproach, and confine themselves strictly to a calm, dignified, theological, and scriptural refutation of the statements of the confession. "This document (he said) is written in a dignified, unrepachable, candid style, and the answer to it, to be effectual, must bear the same character." The emperor probably was not aware how exceedingly difficult a task it must be to write such an answer to such a document as the Augsburg confession.

Faber, Eck, and their associates, set themselves diligently to work, and, after the lapse of some weeks, presented the result of their labours to the emperor. Charles looked it over, and found it to contain so much of abuse and so little of argument, that he immediately handed it back to them, and told them they must do better than that—the confutation must be entirely rewritten. They resumed their labours with the best grace they could, and, after a few days, presented him with a revised copy containing two hundred and eighty leaves. The emperor took it and began to read; but soon coming to a passage which displeased him, he tore out the leaf and threw it down. He read on a while longer, and then tore out another leaf with great show of dissatisfaction. Faber and Eck, who had done the most in writing the confutation, seeing the reception it met with, soon grew as angry as the emperor, but nobody spoke a word. Charles kept on reading and every few seconds tearing a leaf out of the book, and Drs. Eck and Faber stood by growing very red in the face, all in marvellous silence, till at last, when the reading was through, of the two hundred and eighty leaves with which Charles had begun there were only a dozen left—two hundred and sixty-eight he had torn out and thrown on the



floor. The dozen leaves he handed to Dr. Eck and told him to make something decent out of them. It was written over five times before the emperor would accept it, and in this labour six weeks passed away.

When the confutation was ready, it was publicly read before the diet, and the Protestants requested a copy of it; but this was refused, except on those conditions to which they would by no means submit. These were, first, that they should write no answer to it; second, that they should not print it, nor in any way cause it to come before the public; and, third, that they should submit to the emperor and the papal princes, and agree to the sentiments of the confutation. These conditions very plainly expose the opinion which the papists themselves had of the confutation, considered as an argument, when compared with the confession. Nothing was so much desired by the Protestants as the fullest publicity, both to their opinions and their arguments—nothing so much dreaded by the papists.

Notwithstanding this refusal, Melancthon began to write a reply to the confutation from such notes as could be taken by his friends, particularly Camerarius, during the public reading of it. Those notes were necessarily imperfect, and the defence of course incomplete; but, incomplete as it was, the elector of Saxony was determined it should be presented to the diet. Accordingly his chancellor, in presence of the emperor, handed it to the count palatine of the Rhine, the proper officer to receive it. The emperor saw what was going on, whispered to his brother king Ferdinand, who sat by him, and then beckoned to the count palatine to give the paper back to the Saxon chancellor. Thus the emperor refused to receive a defence, the writing of which he had prohibited. This, however, happened very well, for, before the diet broke up, Melancthon by some means (*Eck says, furtim et fraudulenter*) got possession of a complete copy of the confutation. With this he was delighted, as if it were the richest prize in the world; and hastening to Altenburg with it, he there, in the house of Spalatin, wrote that celebrated apology for the Augsburg confession which the Lutherans have ever since received

as one of their symbolic books. In this composition he had the presence and advice of Luther. With such zeal did he labour day and night on this work that his friends became alarmed for his health. Luther, who was never afraid of labour himself, at this period sometimes actually went to Melancthon's room, and, without ceremony dispossessing him of pen, ink, and paper, compelled him to allow himself a little relaxation. The apology was completed and published about the middle of April, 1531.

In 1540, Melancthon, on his own responsibility, published a revised edition of the confession, with some important changes, evidently with the intention of making the statement of the doctrines in some instances more clear, and taking away, so far as possible, the obstacles to a closer union among Protestants. The tenth article which originally read, "*De Cœna Domini docent, quod corpus et sanguis Christi vere adsint et distribuantur vescentibus in Cœna Domini; et improbant secus docentes*"—was changed so as to read thus: "*De Cœna Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi vescentibus in Cœna Domini.*" Luther had been exceedingly tenacious on this point, and yet it is remarkable that in regard to these changes made by Melancthon he preserved the most profound silence. A great clamor was raised against Melancthon, and he was accused before the elector of departing from the original ground of the confession; and Luther wrote to the elector most affectionately and earnestly in defence of his friend, and even then said nothing about the alterations. "I beseech your grace (said he) not to write hard to master Philip and our friends, lest he grieve himself to death; for they do hold fast to our dear confession, and they will abide firm and pure thereto though every thing should fail." If Luther had manifested the same moderation on this point ten years earlier, it would have averted a vast amount of evil from the Protestant cause.

Calvin expressed himself perfectly satisfied with the confession as published in 1540. Writing to M. Schalling in 1557, he says; "*Non vero Augustanam confessionem repudio, cui pridem volens ac libens subscripsi, sicut eam auctor ipse interpretatus est.*"

It is on the basis of this confession that the king of Prussia has recently formed an alliance with the church of England for the establishment of the bishopric of Jerusalem and the protection of Protestant missionaries against the assaults of the papal governments. Would that all true Protestants might unite on the same basis. How it would rejoice the spirit of Melancthon, the amiable writer of this admirable formula of doctrine, even now in the heavenly world! While on earth he always laboured to heal the divisions among Protestants, and in a letter to one of his friends he thus expresses himself on this point: "Oro te propter Christum, ut cogites, sananda esse potius quam exacerbanda hæc dissidia. Mihi illa fulmina anathematum nunquam placebant, etiamsi quid in aliquibus desiderabam—nec me pœnitet mei consilii, quod hactenus ab his rixis omnino fere abstinui."

The diet at Augsburg at length broke up without accomplishing any thing for the security of the Protestants, but even leaving them in more imminent and immediate danger than they had ever been before. Luther then wrote and published his *Warning to his dear Germans*, a piece no less eloquent and effective than the *Admonition*, with which he had approached the diet at its commencement. The tone of the *Warning* is plaintive and even melancholy, full of the eloquence of grief and disappointed patriotism; yet magnanimous, courageous, and spirit-stirring, as the notes of a trumpet. No one with the feelings of a Protestant or a Christian can read it without being alternately melted to tears and roused to indignation, without feeling at one moment like calling upon God in the agony of his soul to have mercy on his poor, feeble, persecuted church, and at the next seizing the sword of the Spirit to annihilate at a blow all God's enemies on earth and in hell.

## THE MISSIONARY'S SICK ROOM.

SEVERAL of our readers have probably seen an article in the *Calcutta Review* of April last, under the title of the "Sick Room in India," and contemplated the picture with sympathy and concern, as a correct delineation of scenes often to be met with in this land of disease and death. No doubt such scenes are but too common, and particularly among young men, who accustomed at home to the tender care of mothers and sisters, are in India; while suffering perhaps from imprudent exposure to the climate or improper indulgences, left in some ill furnished apartment to the care of mercenary servants and hired dressers. But older residents, who have had time and means if they have not been improvident, to gather around them those household *comforts* which every Englishman knows so well how to value, and generally is so careful to procure—and especially if married, as happily a large proportion now are—cannot certainly be in so disconsolate a state, even in a sick room, as the reviewer would intimate. If he is a Christian, with the consolations of religion, his sick and even dying bed, will have marks of comfort around it, however comparatively destitute; and may be on the very verge of heaven.

A writer in the *Calcutta Christian Observer* for July, whose opinion, if we mistake him not, is well worthy of respect, has presented some views of the subject in part corrective of the reviewer, which as we think them valuable we transfer to our pages. We would invite especial attention to his remarks on the abandonment of their field of labour by missionaries on account of bodily indisposition. That this is often advisable, after a somewhat protracted residence in India, even when the physical frame is not greatly shattered, there can be no doubt; for then a timely repair may give the system something of its earlier energy; whereas, if too long delayed, a thorough renovation may be impossible. To this may be added the many intellectual and moral benefits to be expected from a visit to one's *father-land*, after some years' absence. The new tone which



may be thus given to the mind, and the refreshing, healthful influences upon the heart, from being once more for a time in the warm bosom of the church, near where her life blood centres, are not of small moment. But we plead guilty to a degree of concern in observing the growing tendency on the part of missionaries to leave the field for reasons which would once have been thought insufficient. The greater facilities for going and returning, while they may make it more often proper than was the case when the difficulties were greater, offer also a temptation to seek a change on too slight occasions. No doubt experience has shown that after several years' residence, the benefit in various ways of a journey home, is very great; and we are not surprised at the proposals made to shorten the period for granting furlough in the civil and military service. Still it is to be remembered that the situation of a missionary is peculiar. His calling is professedly one of self-denial, and is not to be judged of by maxims which have respect only to this world. The question with him is not how he may lengthen out his life to the farthest possible limit, or most enjoy the world; but how he may employ his days, whether few or many, in doing the *greatest amount* of good. If by remaining at his post he should materially shorten his life it matters not, if in the shorter period he can do the *more good*. Rather, if any thing, he should prefer the shorter, that he may the sooner finish his work, and go to his heavenly home. We are persuaded, therefore, that while with others, the missionary will feel himself bound to use all proper means for the restoration of failing health, he will take many things into consideration in deciding *how* and *when* he shall do this, which one who confines his views to this world would not. We do not mean that he will decide on different *principles* from any and every *real Christian*, for we do not see that any true follower of the Lord Jesus can do else than inquire where he can, all things considered, be most useful. We do not think that any one can retire from India, with a good conscience, who feels that by remaining here he could do more to advance the Redeemer's kingdom, than by leaving for another land. In this respect there is but one rule to *all*, which is to "seek *first* the kingdom of God." "No man liveth to himself."

"Ye are not your own," "glorify God therefore in your bodies and spirits which are his." No one can ever *retire* from the service of his Divine Master, and in changing his place of labour, he must look at all the claims upon him, whether of country, or family, or of the church; and the probability of life, and health, and opportunity to perform those duties by which he may most glorify God. He must keep this in view and not be governed by merely selfish or worldly considerations. Perhaps the Christian in common life may not sufficiently consider these things, but he should do so; and much more the missionary, who is consecrated to a specific work. But we will not dwell on the subject, as we intended only a hint to be reflected on by any whom it may concern. We fully believe that the remarks of the writer, whom we now proceed to quote, are correct as to the disappointment felt by many on returning home, after a long absence; in finding the friends, who had always been embalmed in their memories as they left them in the freshness of early life, greatly changed, and as different perhaps in circumstances as in appearance. There may be no want of continued friendship, but they have other cares than they had, and at any rate they seem hardly to be the same persons whose image has been so long loved.

The climate may also seem different from what it once did; many habits of life must again be changed; and there are thus serious offsets to the pleasure of a return home, especially to remain. The fear of less usefulness than if abroad will be the greatest trial to a conscientious mind; and the question, as respects this, is the principal one to be settled in deciding whether to go or remain. No other course will give peace on a dying bed, or confidence at the appearing of the great God and our Saviour the Lord Jesus Christ.

TO THE EDITORS OF THE CALCUTTA CHRISTIAN OBSERVER.

DEAR GENTLEMEN—Last evening I received from the hands of the dākwalā a copy of the "Calcutta Review." Being an invalid, just convalescent, I hope I may say, after a serious attack of illness, which has long kept and still keeps me to the couch, I turned of course with avidity to "The sick room in India," and eagerly did I read it all before soft slumbers closed my eyes.

The article contains some good and useful thoughts, but it is not calculated for the meridian of a missionary's sick room, and on the whole I think may leave an injurious impression. I dropped to sleep with the hard visage of the undertaker leaning over my corpse in the coffin, as he beckoned to his underling to bring the lid which was to hide for ever another victim to a tropical clime. Anon, I fancied myself wandering among my own native fields, and reposing under the old familiar wide-spread beech trees, and conjuring up a thousand sweet recollections of days departed never to return, and so I passed the night till the broad daylight bid me open my eyes upon stern realities. On reviewing since the feelings induced by the reading of the article, and comparing them with facts, I am inclined to think there are three leading points, especially, upon which my experience would suggest considerable modification of statement.

*First*, as to the general unhealthiness of the climate. That a tropical clime cannot be so salubrious to our northern constitutions as that of the temperate zone, we shall not have the temerity to deny. But by avoiding exposure to the extremes of temperature, and by such modifications of it as we may effect, much may be done towards rendering India a land in which we may live with considerable comfort, and labour with considerable energy. High feeding and rash exposure, the grand evils of our earliest predecessors in India, are not so common now, and ought not to be known at all as characteristics of missionaries, and indeed are not so far as my knowledge extends. Our poverty is one good guarantee against the first, and I should hope our sense of duty will suffice for the second. Still, more of quietness and repose of character might be cultivated with advantage, as also a contraction rather than an extension of our wants, and when practicable, a delegating to others what is not essentially ministerial in our employments. These thoughts may to some seem but distantly connected with the subject of preservation of health, but I think experience will decide they enter deeply into the question. They have to do with that calmness and evenness of spirit which more than aught else in India is the condition of good health. Matters of a secular nature, which are foreign to our special object, and bring us into collision with the worst part of the native character, have a tendency to irritate, and consequently to injure. It would be well to familiarize our minds with the personal habits and conduct of our blessed Master, so far as they may be learned from authentic sources—well both for ourselves and our work.

I will add a few statistical items which I apprehend may, without a great discount upon the Indian climate, be compared with the



life and labours of a similar number of ministers in England, and especially in America, substituting seasons of suspension from active labour at home for the foreign missionary's furlough.

I am a missionary of upwards of 20 years' standing, and since I have been in the field there have been 16 other brethren associated with me. Of these two have died, one an older labourer after nine years' active service, and the other a youth cut down at the close of his first year. The first was in fact of a consumptive family, and gave indications of being diseased before he came to India; the other was remarkably predisposed for diseases such as usually prove fatal in India. In 23 years, 16 brethren have entered the field from England and America. Two, after nine or ten years' labour, have taken a furlough and returned, making upwards of twenty years' service. Three, after three or four years' labour, have returned and are labouring at home, one after seven years' labour remains in India in another department in good health, one has returned to England quite well, one after five years' labour, has taken a furlough, and is returning to his post, and one after the same time is undecided about returning on his wife's account. Eight brethren still remain in the field. It will then be seen there have been two deaths out of 16 labourers in 23 years.

The *second* point on which the sentiments of the reviewer need modification, is that of the aspect presented by the sick room in India. All that he has said is true, but it is not the whole truth. What is my own sick room? for it is to facts we must appeal. My one storied house contains four apartments, besides the corner rooms in the verandah. My sitting-room and bed-room opening into each other have a southern aspect, while the entrance is at the west. Along this southern front stretches my garden with the rose bushes still in full flower, close up to the verandah, the honey suckle climbing gracefully over its trellis; the passion flower of three kinds flourishing luxuriantly at a short distance but full in sight, the petunia white and red, the carnation, the China rose, Indian pink, hollyhock, several varieties of lily, tuberose, Michaelmas daisy, variegated laurel, heliotrope, &c. &c. all blossoming just before me. Farther back are the graceful cacarina, parkinsonic, chompa, jamrool, and farthest off the plantain. These are intersected with beautiful creepers and convolvuluses too numerous to mention: and all these within an enclosure of half a bigah. Further off are the school premises with their busy inmates, the chapel, and other mission buildings, while to the west far away, the dark blue hills crown all. Over my garden, a fresh breeze from the ocean blows from early afternoon till near sunrise next morning. Now is



this all to go for nothing, as though in England only cheerful scenery could be found?

But let us come within doors, and enter the sick man's room. I have a bed as good as I wish, and as convenient, with linen whiter than England can boast. I have sofas at small cost on which I can change my position. I have a bathing-room with conveniences at hand not often found in England. A kind and skilful doctor visits me night and morning. By my bed-side at all times is a faithful affectionate wife occasionally relieved or assisted by an adopted daughter. The sympathizing note is coming continually, and as soon as I am able to see friends, one and the other calls to chat a pleasant half hour. Nor are the welcome presents wanting of such things as it is deemed a sick man may need or use. True, I have Native servants, but they have, with all their defects, many good and useful qualities. Nor is the pleasant book, or cheerful picture excluded from my dwelling. The weather is indeed hot, and the parching fever most distressing, but a willing little girl fans me with a bunch of peacock's feathers, affording as much air as I can bear, and the grateful soda draught comes now and then refreshing as the water of life. And sweeter still is it to me to hear the Native Hindu female read from the book of Psalms, in her own tongue, the holy thoughts of David in his affliction. I am putting down facts as they occur to me, and I might add many more, but there is enough to show that a sick room in India is not all desolation.

This, be it remembered, is but a sketch of a very humble dwelling, which any man with a hundred rupees a month may command. What then may or ought to be the description of the rich man's abode!\* The instance selected by the reviewer is not a fair specimen. Doubtless many similar or worse scenes may be found among bachelors in England, London especially; and when depravity is added to this state of single discomfort, the picture may become truly appalling. If therefore we would form a true idea of the sick room in India, other, and far more favourable instances than those selected by the reviewer, must be brought forward.

In instituting a comparison between the sick room in India, and in England, a most important circumstance is the length of time it is usually occupied in either country. How seldom do we hear of such long seasons of protracted sickness in India, as are common in Eng-

\* For those who live in the neighbourhood of the Ganges, how pleasant and beneficial is a trip on the river to the convalescent, and how comfortable the accommodation afforded by the nicely built pinnace or budgerow.

land, (Miss Martineau to wit.) Well therefore may such invalids seek to accumulate comforts around them, and make a business of selecting lodgings in which to be sick.

I think that we may fairly conclude that India is not all barrenness, and that an Indian sick room is not necessarily of all sick rooms most miserable. To the native of the soil, or the European born here, having his kith and kin around him, and his earliest associations blending with his Indian home, it may indeed afford comforts such as few lands can yield. It is then, to other considerations, we must refer, as the source of those feelings peculiar to the English in India, and this brings me to the *third* point in the review I wish to notice.

Far be it from me to deprecate the love of home, "sweet home." Twenty years of exile have not damped my ardent love to the land of my birth. How often am I ready to attempt something poetical in order to embody my yearnings over the scenes of my youth.

Oh England, far, fair, distant isle,  
Tho' long a wanderer from thy strand,  
Nor time, nor distance could beguile,  
My heart from thee, my native land! &c. &c. &c.

I object not to the reproof addressed to those money-scrappers, who linger on in India merely to amass wealth. Let them profit by it, if they can be so instructed, but I question its tendency in respect to those who have good and weighty cause to remain in India, if so be they may stay with safety.

When disease invades the frame, and the spirits sink, the thoughts are apt to turn to the opening scenes of life. These live in memory's golden light. We forget sorrows which embittered childhood or youth, and live over again only those pleasant scenes we love to cherish. Eagerly then would we revisit our native home. We would tread again the copsewood path, throw ourselves beneath the old oak tree, or beechwood bower. We would inhale the life-breathing breeze on our native hill or plain. We would gaze on old faces, hear old sweet voices, and love every living thing, yea, every bush or flower we once were familiar with. And when the friend suggests you had better, when you recover, take a furlough, and the doctor soon after proposes the same course, how strong is the inducement to comply, to forsake all, and hasten far away. But is there no delusion in all this? Is there no overwrought imagining, that influences improperly the mind? Happy England is indeed England still! Its healthy breezes and congenial scenes, and habits and food and friends, may repair the wastes of a tropical cli-

mate, and restore health to the pallid cheek, but still it is not all gold that glitters. He who has long been absent, will find the picture of home, cherished in the memory, will ill compare with stern reality, when he treads again his native soil. Probably most of those he knew and loved will have passed away for ever. Few will recognize the stranger. The companions of his youth are grown men and women, immersed in their own cares, and forgetful of him who so vividly remembers them as they were. The old oak tree will, if still standing, look dwarfish and far different from the embowering green in which fancy painted it. Perhaps a chilling sense of loneliness will creep over the warm heart, and the stranger, sad and solitary, will steal away to the family grave to read the names of all he loved, inscribed there; till at length a voice seems to come up from the generations of the departed dead, "you too are a stranger and pilgrim upon earth, as all your fathers were."

Henceforth the spell is broken, the picture memory loved to look upon is disfigured, and perhaps now become painful to contemplate, and the stranger turns away, feeling that his home and his heart are in India. He remains no longer in England than business calls, and then hastens back, if he may, thankful for his comfortable Indian home.

My moral then would be widely different, as applicable to different classes. Let those who come to India merely to occupy some lucrative, or so deemed respectable post in society, return soon as they may; better a bare sufficiency at home than luxury here. But how many of these, if acting under right motives, if they would live lives of piety and active benevolence, might make India a happy residence, and be the means of benefiting their fellow-men—a course even though it should be short, far better than a long, useless life, a mere living to one's self. But it is to my fellow-missionaries I address myself, and to them I say, Be not deluded by vain imaginings, nor too hasty in taking every hint to seek the shores of England. Separate what is true from what is mere illusion, and ask how far it is really necessary to seek a voyage home merely for health. You owe something to your great Master, something to the society to which you are attached, something to the heathen, something to your brethren, and happy is he who estimates this aright: he may do so too late.

I condemn not the voyage home when really necessary. It is often the means of preserving valuable lives for the future service of Christ. But I would guard against that morbid seeking after a change which I fear is a growing evil, and which too often induces



at length the necessity it fancied. "Happy is that servant that condemneth not himself in that thing which he alloweth."

I have not now the review by me, and can only write from general impression. It will be seen many of my remarks are rather suggested by it as applicable to one class, than as dissenting from it in its application to others.

Yours, &c.

CONVALESCENT.

## One of the Benefits of Youthful Piety illustrated by the Happy Death of Augustus J. Clarke,

WITH PRACTICAL REMARKS ADDRESSED TO THE YOUNG.

THE word of God contains no commands more imperative, no promises more valuable, and no appeals more fervent than those addressed to the young. The sacred writers were deeply convinced that the Creator had just and strong claims upon the earliest affection and service of His intelligent creatures—not the autumn and winter alone of their being, but its spring and summer—not *manhood* with its cares and toils and fatigues, nor *old age* with its infirmity and weakness, but *youth* with its ardour, its freshness, its buoyancy, and its strength! The importance of early piety is urged by a variety of considerations, among which none is more obvious than that of the *uncertainty of life*, and the consequent importance of being at all times ready for the summons, "This night thy soul shall be required of thee." No event is more certain than that of death. "We may escape all the other ills of life but its *end* we cannot escape." "It is appointed unto *all* men once to die." But how *uncertain* the period of its occurrence! "We are not walking towards a precipice but on its edge. There is but a step between us and death." That step taken (as it may be at any instant of time,) and the soul is in heaven or in hell—an angel of light or a spirit lost. How great the difference between the death-bed of a pardoned sinner and one whose heart has never bowed in humility and faith at the cross of Christ!

Youthful reader, I will not awaken the sorrow of your soul by drawing aside the veil and pointing you to a fellow mortal dying without hope. The scene, though sorrowful, might be instructive,



and there are times and places when it might be well to present to your view this "terror to evil doers." I would rather win your hearts to piety by showing you how a *young Christian can die*. I would fain convince you by this instance that religion is not at all times the joyless and gloomy subject you erroneously imagine it to be, but that it can impart peace to the soul when the world can afford nought but sadness and tears.

Augustus J., son of Lieut. Col. Clarke, of the Mysore Commission, was sent to England at the age of six years, and entrusted to the care of his father's friend, J. E. Deck, Esq. The confidence thus reposed by parental partiality and esteem was, if possible, more than repaid by the attention bestowed upon his youthful charge, by this exemplary and devoted Christian. A feeling far stronger than ordinarily belongs to such a relation sprang up between the youth and his guardian—an affection strikingly akin to that which naturally exists between parent and child. This will account for several expressions occurring in the following narrative, penned by Mr. Deck after the death of Augustus, and sent to the bereaved parents at Bangalore.

"When I went into his room on Friday morning I found he had passed a restless night. He told me that he had been *very happy* and had *peace through the blood of Christ*. He looked so weak, I felt he could not long be here, and I exclaimed, 'Dear child!' He looked at me most tenderly, and with one of his sweetest smiles stretched out his arms towards me and said with the most touching tenderness, 'Precious papa.' I can never forget those words and that look of love and peace. I knelt down at his bed-side and read John v. 24 and 25, out of the Bible you sent him, and which was nearly always by his pillow. I then read John vi. 37, 38 to 47, pausing at the 38th verse. He smiled and said, repeating it twice, '*How sweet are the words of Jesus.*' I then began to read Revelations xxi. chapter, when the bell for family worship called me away. When reading John vi. 44, 'I will raise him up,' &c. I said 'Have you thought of a text for your tomb?' He replied, 'Nothing in particular;' but after a little added, 'yes, this is my text, "Ye are not your own, ye are bought with a price."' Not exactly but a text in 1 Peter 1 chapter. His weakness had affected his memory. I replied, 'Ye are not redeemed with corruptible things, but with the precious blood of Christ.' He smiled and said, 'that is it.' Seeing how weak he was, I desired that we might all, for the last time on earth, bow the knee together before the throne of grace, and that he might take leave of all to whom he was so dear. I, therefore, proposed to meet around his bed for

worship. The beloved child said that he should like to have us do so, and we assembled. I said to him, 'Dear Augustus, will you tell us whether you are happy?' He replied, '*Happy, QUITE HAPPY.*' 'And what makes you happy, *is it Jesus?*' He answered with the deepest emphasis, '*Jesus is all my peace.*' 'Is there any thing you desire for your dear brothers and sisters?' 'Yes, that *they may all come to Jesus.*' 'Is there any thing more that you desire for them, do you not wish them to *follow Christ* as well as *be saved by Him?*' His pale face became red with emotion, his eyes filled with tears as he replied, 'Yes, that they may *follow Him*, and (with deep emphasis he added) *better than I have done.*' 'Have you any message you desire to send to your beloved parents?' 'Tell them *I am quite happy, happy. I am going to Jesus. JESUS IS ALL MY PEACE.*'

"About eleven o'clock beloved Augustus had a little difficulty in breathing. He turned to Sarah Kemp (his tender and faithful nurse) and said, 'Dear Sarah, I thank you for all your kindness and love to me.' The difficulty of breathing seemed to increase, and I sent for dear Lucy that she might be with him to the end. He was perfectly sensible and happy—his face beaming with peace and love. We then sent for all the dear children as he seemed ready to depart. He took leave of all most tenderly, the love of God filled his heart with love to all around him. He sent for dear Mr. Dyer, (his Tutor) put his arm around his neck and kissed him. He did this to each of the children and domestics. He seemed exhausted, and I offered him a little brandy and water. He smiled most tenderly and said, as one that longed to be with Jesus, '*Don't stop me, papa.*' He took a little, and it appeared to revive him. Two or three times he put his arms around my neck most lovingly and kissed me, saying, 'O papa, it is so hard to part with you all, but I am going to Jesus.' At one time his face was lit up with the most heavenly expression, his eyes turned upwards, his hands lifted above his head, and his finger pointing towards heaven, he said, '*COME, COME, COME, LORD JESUS!*' O beloved brother and sister, how I wish that you could have seen him at this hour. You would, if it had been the will of God. I never saw his face more bright or his countenance so lovely. We rejoiced and wept, and wept and rejoiced together. We were not able to understand *all* that he said, but his look to the very last was beautiful. On mentioning that Mr. Bridges' (his physician's) time was nearly come, and being asked whether he would not like to see him; 'Oh no, papa, I would like to be with Jesus.' He then stopped and, correcting himself, said with much emphasis, 'If it be the will of God, of course.' Dearest Lucy wept bitterly to see her

precious brother sinking so rapidly. I called her to Augustus and said, 'You would not have her weep for you but rejoice.' He nodded his head and smiled, and put his arms around her neck and kissed her. Mr. B. called at the usual hour. Dear Augustus had wished to give him a little volume entitled, 'Perfect peace in believing,' as a mark of his gratitude and love. I asked if he would like to give it to him himself, but he was too weak to do it. In answer to my question, he told Mr. B. that he was quite happy—he had peace through the blood of Christ. In a short time convulsions came on again. I cried to my Father that if it were for His glory to spare him and us this sorrow. The Lord heard our cry and they ceased from that time. I repeated texts and hymns to him. The last he listened to with evident delight was a hymn I had transcribed on the atoning blood of Christ—that sweet hymn, '*Jesus, thy blood and righteousness.*' 'Oh why do you weep. I am only *falling asleep.*' The last word he was heard to utter was in answer to the question if he knew me? 'Yes—pa-pa.' From two to four o'clock he was insensible. The proof to us that he was unconscious was, that *he no longer smiled with joy at the mention of the name of Jesus.* No spasms, no pain, a little difficulty in breathing once or twice, and he fell asleep without a struggle. We knelt down around his bed and gave thanks. Many were our tears, but still we did rejoice, for he was gone to be with his Saviour who loved him, safe from the storm and the tempest, safe from the seductions and snares of a tempting and wicked world."

Reader—do you desire that the peace and joy of which you have now read shall be yours in the dying hour? "Oh, yes, most heartily I do," is your answer. Let me assure you that if they are *not*, the fault will be *your own*. From whence did this young Christian derive his peace and triumph? From Christ! And how did he obtain them? Through repentance and faith! But, my friend, that Saviour is the "same yesterday, to-day, and for ever." He can and will be all to you that he was to this dear child if you will but become an humble, penitent, prayerful, and obedient disciple. Oh, delay not to perform these reasonable requirements. They are vitally necessary to the obtaining of this great blessing. All things are now ready. Your Heavenly Father is waiting to welcome your return to his love and service—your Saviour is waiting to intercede for you with the God of all grace—the Spirit is waiting to sanctify and prepare your soul for an abode in a holy heaven. But how long this day of grace—this "accepted time" will last, you know not. Come *now* and cast yourself



at the foot of His cross who died for you—say to Him with sincerity,

“Welcome, welcome dear Redeemer,  
Welcome to this heart of mine.”

This do and He will sustain you by his grace as you go forth to meet the temptations of this dangerous world—and when called upon to depart from earth you will be able to say with him of whom you have now read, “I am happy—quite happy, I am going to Jesus—Jesus is all my peace.”

“Remember now thy Creator in the days of thy youth.”

## Correspondence.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—It is a circumstance often remarked that in India Europeans are too much given to follow blindly in the steps of those who have gone before them. Whatever may be the cause of this, one of its effects has been to aid in delaying the introduction of many improvements, which we might have hoped the superior intelligence, knowledge, and energy of our countrymen would have long ago effected.

The state of books in the Native languages issuing from our presses is an illustration of this fact. A curious contrast is often presented on opening a book which contains on the same page passages in some Native language, and others in English. The differences, and I think that most persons will agree that they are deficiencies, which strike the eye in looking over the passages in the Native language, are the following:

1st. The type, instead of possessing that body which marks an English type, is usually throughout of an uniform and consequently insufficient thickness: there are no strong broad strokes in the letters to relieve the eye, and to bear the weight of the press. It is in fact no more than a mere representation of the character which is formed on the semi-barbarous cadjan leaves, by the iron stile, which is ignorant of any distinction between upstrokes and downstrokes. Two consequences result from this: the first is, that the



types speedily become injured and broken, and when an impression is taken from them, it abounds in imperfections and blotches, such as we never see in English printing. The second is, that the appearance of the letter press is painful, because monotonous to the eye, and it is impossible to approach the size of the smaller kinds of English type, without rendering the printing almost illegible.

2d. A much greater deficiency exists in the universal practice of running all the words in a sentence, and all the sentences in a page into one, and leaving no blank to mark where a word begins and ends. Closely connected with this, is the total absence of capital letters, and the equally great want of stops.

The evils of these latter deficiencies seem almost too manifest to be stated: a Native who takes up a printed book labours through it with much difficulty and many mistakes, frequently joining on to the preceding word a syllable which belongs to the following one, or adding to the latter at the expense of the former. He reads also from line to line without a pause to mark the sense, and when he has read a page, he has to go over it a second time before he comprehends its meaning; unless he is more than usually intelligent, or accustomed to read a printed book; a second perusal adds only a little to the benefit gained by the first, and three or four, or even five times are scarcely sufficient to enable him to pick out the grammatical sense. Some of this difficulty doubtless arises from other causes, much of it however springs from the confusion of an endless number of letters printed without a break between them.

In most ancient European manuscripts a similar system prevailed; the introduction of printing brought in the new system, which was so consonant to common sense, and proved so useful in practice, as to have been universally adopted, even in those cases when at first sight separation seemed difficult. The improved method has been carried out to the extent of printing the words separately both in the Sanscrit New Testament published at Calcutta, and in the editions of the Sanscrit classics published in Germany and England. A few specimens in different languages will present at a glance the respective advantages of the two plans:

1. *αιαςδεκσαλαμινοσαγεδυοκαιδεκανηαςστησεδαγωνιναθηναιωνισταν  
τοφαλαγγες*

Compare this with,

2. *Αιας δ' εκ Σαλαμινοσ αγε δυοκαιδεκα νηας,  
Στησε δ' αγων, ιν' Αθηναιων ισταντο φαλαγγες.*

Again, 1 neither shall they say lo here or lo there for behold the kingdom of god is within you

Compare with this,

2. Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you.

Again, 1 joseph also went up from galilee out of the city of nazareth into juda unto the city of david which is called bethlehem

Compare with this,

2. Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem.

Again, 1 ఇటువంటి కాలు దిగబడే అడుసు రాతిగొట్టు ముండ్లు పురుగుడు కాలవలు కొండలెక్కి దిగడము

Compare with this,

2. ఇటువంటి కాలు దిగుబడే అడుసు రాతిగొట్టు ముండ్లు పురుగుడు కాలవలు కొండలు యెక్కి దిగడము. Kash. Yat.

Again, 1 యోసేపునంభ్యలో వ్రాయబడుటకు గలిలయ దేశమందుండే నజరేత్ పట్టణములో నుంచి యెహూడైయా దేశమందుండే బేత్లేహెమని పిలువబడిన డావీదు యొక్క పట్టణమునకు పోయెను

Compare with this,

2. యోసేపు నంభ్యలో వ్రాయబడుటకు, గలిలయ దేశమందుండు నజరేత్ పట్టణములో నుంచి, యెహూడైయా దేశమందుండు బేత్లేహెమని పిలువబడిన డావీదు యొక్క పట్టణమునకు పోయెను. St. Luke ii. 5.

Let any one familiar with these languages read first those passages, which are printed without breaks, stops, and capitals, and afterwards those printed in the civilized manner; and let him observe how great is the facility with which the latter are perused at a glance and understood, compared with the difficulty of both reading and understanding the former. He will then be able to estimate how large a benefit we shall confer on the Hindu population, and how wide a door we shall be opening among them for the propagation of printed words of truth, by merely introducing into their books those simple arrangements, which our fathers introduced, not only into their own printed works, but also into those of preceding ages and dead languages.

I remain, yours, &c.

MASULIPATAM, July 17, 1845.

H. W. F.

## Religious Intelligence.

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### PROTEST AGAINST PUSEYISM BY A NATIVE OF INDIA.

THE following letter was addressed to the Rev. Dr. Charles, member of the Scotch Church, Calcutta, in January last. The object of its author was to obtain employment as a Missionary in connection with the Church of Scotland—and his services have since been accepted by St. Stephen's Congregation in Edinburgh for their station of Gospara. He was brought to Dr. Charles' notice and strongly recommended by Mrs. Wilson, so well known in Calcutta for her long and successful labours among the Natives; who, however, thought him too "anxious about little things," of which many may think they see evidence in his fear of remaining in the church to which he was first received. We are by no means to be understood as endorsing his opinions, and we know not the motives which operated in his case; but we confess much dread of what he calls "complete Romanism" wherever found. It is proper to remark that it was not till *after* his resignation of his connection with the Church Missionary Society had been given in and *accepted*, that Dr. Charles entered into terms with him.

REV. AND DEAR SIR—Some of my friends informed me, that you are in want of a teacher and catechist for Gospara Mission, wherefore I embrace this earliest opportunity to offer myself as a candidate for the place. This station has been a very favourite spot to me, where I wanted to labour six years ago, and proposed to the Rev. Mr. Durr to locate me, when we went to the place in search of Kathabbajas (a religious sect), but circumstances so happened, that I could not have the desire of my heart then accomplished. But, as a mission has been opened there by the good providence of God, I hope my long cherished wish may now be fulfilled. That you may be able to judge my worthiness of the office, I give below a short account of my life, and occupations from my infancy up to the present time:—

I am a native of Bengal, and by caste a Kulin Kaestu. I was connected with one of the respectable families of Calcutta, called



*Banaadus*, or ancient families. My father departed this life, when I was a boy of five years of age, and my mother was a *Suttee*, or was burnt alive, according to the rite of female immolation, then prevalent in this country. And I myself was the individual, who put fire to the funeral pile, according to the custom and religious observances of the Hindus, for the eldest son must perform the funeral and other ceremonies. Thus, my dear Sir, I was forced by the wicked tenets of Hindu *Shaster* to commit the horrid sin of matricide; and whenever the thought of this commission arises in my mind, I become indeed very miserable; but my consolation is, that through ignorance I did it, and therefore I become doubly thankful to my God, who, in great mercy, brought me out from the heathen darkness to the marvellous light of the gospel, which imparts peace to my mind, and bespeaks that the blood of the Emmanuel cleanseth from all sin. After the death of my parents, an old grandmother, who loved me tenderly, brought me up to my youth, and through the kindness of a friend, I was admitted into the School Society's school, commonly called Mr. Hare's school, where, after getting an elementary education, I fell into the company of some educated Hindu young men, and was also introduced by them to Mr. Derozier, the famous infidel teacher of the Hindu college. In this company, I began to improve my mind in various branches of the English literature, and especially in metaphysics, the study of which led me from step to step to give up Hinduism—and lastly, I had the presumption to suspect even the existence of the author of my life. At the age of seventeen, I was employed by Mr. Derozier as a translator and writer in his printing press; but after his death, I was engaged in a merchant's house as an agent to buy silk, who sent me to a distant part of the country for that end. Here I read an account of the baptism of Baboo Mohes Chunder Ghose, at which I, being ignorant of the true religion, and excited by folly and infidelity, wrote a ridiculous letter to this honest Christian. Thus, miserably I spent my days, "having no hope, and without God in this world." But the gracious God was preparing a way for me, by which my hard heart was to be softened, and eventually to become the servant of the crucified Saviour.

The circumstances by which I was led to inquire after the truths of Christianity, were these:—While I was at Ghutal, the place where I had been to buy silk, I heard from my father-in-law, that my wife was brought to bed of a nice little child, which, indeed, was very welcome news to me; but shortly after, the intelligence of the death of my dear partner reached me, and only a day after



this, my grand-uncle wrote to me to hasten to come home, as my dear grand-mother was nigh to her death-bed. This melancholy message made my bowels of compassion yearn over the dying woman, whom I loved with a maternal love, and compelled me to leave the place without the least delay. But after my arrival at home, I found, to my great grief, that she was dead. These unexpected catastrophes that then befell me, banished peace from my mind, and made the world be a dreary blank to me—all, all whom I loved tenderly on earth, were removed by the tyrant death! But, my mind was a little relieved of its sorrows, by seeing the surviving boy, whom my wife left only a few days old. But the all-wise God thought it proper to snatch him also from my bosom, that I might seek my consolation in Him, who is the fountain of peace and joy. In this way, bereaved of all the sweet solace that I had on earth, and deeply afflicted thereby, my mind was roused to know my God, and the salvation of my soul. Thus, mysteriously, our merciful God moves to accomplish his object in the conversion of an undone sinner. This severe trial which I had then to meet with was more than I could bear. It was like the thunderings and lightnings which at the moment appear fearful and dangerous, but in effect, prove beneficial to man. My God who loved me, drew me to himself with his chastening hand, by cutting off the ties which then chained me to this earth. In this state of my mind, I frequented the societies of my educated friends, but in vain did I seek consolation in their company. Though they all tried to console me, and engage me in conversation on politics and other subjects, in order to divert my mind from thinking on the melancholy subjects of death and futurity; yet my mind did not relish their worldly topics, for my inward groaning was to know my God and the salvation of my soul. Therefore, to satisfy my inquiring heart, I then made up my mind to visit my friend Krishnu, who had recently embraced the Christian faith. It was there that I saw a young man kneeling before his God, and earnestly praying for mercy, but not having seen any to pray, and being totally ignorant of the manner in which a Christian offers his prayer to God, I began to disturb him, but perceiving that he was in earnest, and asking forgiveness from God, I concluded that he was praying, and then began to reproach myself for having never offered a single prayer to my Maker. In the day following, I went again to Krishnu, when we had some sweet conversation about the salvation of souls; my friend thoroughly acquainted with my afflictions, repeated from Job—"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave,

and the Lord hath taken away; blessed be the name of the Lord;" and thereby imparted such a consolation to my afflicted mind, that I requested him to give me a copy of the Bible—and thus now I began to spend my time in reading the word of God. The more I studied this blessed volume, the greater consolation I began to find in it, and therefore the Bible became my companion wherever I went. From the perusal of the faithful descriptions of it, I learnt the real nature of man by sin, and the way of salvation to lost sinners, through the atonement made by the Son of God. I then soon commenced to read the evidences of Christianity, and after a thorough inquiry into them, I was convinced that the Bible is the only message of mercy to benighted sinners, to lead them "to an inheritance uncorruptible, and undefiled, and that fadeth not away." After this my conviction and readiness to embrace the faith publicly, I was introduced to Mr. Dealtry, and through him, to the present Bishop of Calcutta, who, having examined me, baptized me in the old church, on May 26th, 1833, in the presence of a large congregation. A full account of my conversion can be had in one of the numbers of the *Christian Intelligencer*, published in June of the said year; since then, I was engaged as a teacher and a catechist, in connection with the Church Missionary Society—first, as a teacher in Mirzapore English school, under my friend Krishnu, and thrice I was appointed as the head teacher of Kishnaghur English school, where I laboured two years and a half, when the school was wickedly set on fire by the instigation of the Raja of that place, who was enraged by seeing that some of the young men of my school began to give up Hinduism. I was afterwards sent by the Committee to Burdwan, where I laboured as a catechist for two years; and the society again required my services at Barusak, where I had the charge of a large English school. It was at this place that my mind was first troubled with regard to church views, by witnessing the consecration of Christ Church at Cornwallis Square. And as the Church of England is day by day getting infected with the superstitious notions of Puseyism, which is a complete Romanism under the garb of Protestantism, I think it is the part of a conscientious Christian to alienate from it at its first dawn in this country. For I say it is *safe* for the church of God to have no rites and ceremonies at all, and the more so in a country which abounds with them, when we can worship God in spirit and in truth. And as I see there are not such forms and ceremonies in your church, I can join you without any scruple of conscience, if you but accept me in your communion. This is one of the chief reasons for me now to apply

to you to labour in connection with your missions in Bengal, where I can cheerfully continue to serve my God in the vineyard of his Son, to whom I have dedicated myself, since my mind has been enlightened by the Spirit of God, to disseminate the truth of the gospel among my perishing countrymen.

The last five years, I was directly engaged in the preaching of the word of God in Krishnaghur and Burdwan districts; I had the whole charge of the Burdwan mission nearly these last two years, in absence of the missionaries; but, as I could not find my mind quite comfortable there, I have lately disowned my connection with the Church Missionary Society. And now, as I have applied to you, I hope you will not fail to encourage my heart in the labour of love.

CALCUTTA, }  
27th Jan. 1845. }

Your obedient servant,  
KALLY COOMAR GHOSE.

### MADAGASCAR.

TO THE EDITOR: SIR,—The following extract from a letter, dated Mauritius, 6th April, 1845, is submitted to your notice:—

“Madagascar is going on as usual, from bad to worse. About six months ago, there was a dreadful massacre at Angontsy, made by the Hova commander (Rakabija) and other generals, upon the peaceful Betsimisaraka, because they had not assisted them in repelling an attack of the Sakalara. A vast multitude, of many hundreds were made to kneel down, and in that posture speared and slaughtered with swords. My informant heard the number of the *women* given by one officer to another at 89; and there were many children and a multitude of men. Their heads, cut off the next day, filled five canoes, and were stuck on poles along the sea-shore for a space of about six miles.

“Providentially the particulars came to my knowledge by three men from that part, of whom one had narrowly escaped being a victim. Angontsy is now destroyed as a port for shipping supplies; and, indeed, is said to be abandoned by the natives. Thus the fine territory from Diego Saurez to Angontsy is a desert. I wanted the Governor to institute an inquiry into its state, and the alleged cruelties of the Hova Government; but nothing can be done without express orders from Home. One thing he did; he withdrew an order issued to the custom-house prohibiting the aiding of any run-away Malagasy; and recognized the principle of affording protection to



all that claim it, whatever consequences may follow. This operates well—the Malagasy are no longer afraid of receiving instruction lest they should be accused by each other on their return. We have a pretty large meeting on Sundays; and on Saturday evening a very lively meeting for conversation on passages of Scripture, prayer and exposition. I invite them all who can read to give their views, and then give mine, much as formerly at Antananarivo. Several are baptized, others will be, and some will join the church. Sooner or later, I fully trust, good will spring out of their spirit of inquiry, to the remnant of the unfortunate Betsimisaraka tribes.”

On reading the above account of another wholesale butchery in Madagascar, some may wish to know how it was that one tribe acquired that overwhelming power which they now possess, and apply to such horrid purposes? It was mainly through the assistance and influence of Great Britain. Nearly thirty years ago, a treaty was formed between the Colonial Government at Mauritius, and the late Radama, as the head of a tribe most likely to acquire, at small expense, a sort of supremacy over all the other tribes in the island, its immediate object being the suppression of the slave trade in and about Madagascar. Great Britain furnished him with abundance of the instruments, &c., of common warfare, besides a certain amount of money supplied annually. A British agent also resided at his court, and individuals were dispatched from the British army to assist him to organize and discipline an army after the European model; while several chosen Madagascar youths were instructed at the expense of our Government—some in England, some at Mauritius, and some on board his Majesty's vessels of war.

About the same time, missionaries were sent to this country, and sundry artisans, French and British, the whole of whose efforts were almost confined to the tribe in question. During the remaining part of Radama's reign, the treaty remained in force, and the Hovas became powerful beyond comparison with any other power in Madagascar; profiting largely by the aid and co-operation of their new allies—large portions of the island submitted, and delivered up their weapons of war to Radama.

The missionaries, during their stay in the country, reduced the language to writing—gave the people a translation of the entire Scriptures—prepared and printed dictionaries, grammars, works on arithmetic, &c. &c.—and various mechanical arts were introduced in which the Hovas made great proficiency.

But soon after the death of Radama, the present Queen declined any longer to accept the conditions of the treaty, and on some trifling pretence the British Resident Agent was sent out of the



country in disgrace, at the same time the termination of Christian missions was resolved on (though from various causes they were permitted to continue for a few years longer)—and then commenced the series of cold-blooded murders and massacres, one of which is related in the above extract. From the period of the expulsion of the British Agent to the present time, not fewer probably than 50,000 men (and many of them fine specimens of the human race) have fallen victims to the cruelty and superstition of the Queen and her officers.

It almost appears as if no civilized nation had any right to interfere with the work of destruction going on at Madagascar, because that island is not included within the bounds of their sovereignty. If a single outrage against some of the laws written on the heart of man is committed in any of *their* communities, thousands may be expended in punishing the offence, otherwise society would suffer; but beyond the artificial line that separates our country from that of the barbarian, those who were taught and strengthened by us and thus fitted to overcome, may exterminate whole tribes, and render their country so desolate, that it is in vain for our shipping any more to visit their coast; and we look coldly on, or, perhaps, turn away with a sigh and try to forget the sad realities. But why interfere to prevent barbarians selling each other as slaves, and not interfere when they depopulate towns and villages, placing the heads of their inhabitants as beacons along the sea-shore to frighten our mariners away from their coasts.

Madagascar is about equal in extent to all the British Isles, with several tribes independent of each other; but the Hova tribe have become the scourge and terror of the whole. There is no European colony or settlement in any part of the island, and this may account in part for much of the barbarity still remaining. A European colony on liberal principles on any part of the island would soon be hailed as a refuge for the persecuted—and it would also induce a spirit of emulation among the tribes, and soon open the entire island to the varied influences of Christianity. Cape Town, 12th May, 1845.—*South African Commercial Advertiser*, May 14.

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#### HOWARD THE PHILANTHROPIST.

HE was a singular being in many of the common habits of life: he bathed daily in cold water; and both on rising and going to bed, swathed himself in coarse towels, wet with the coldest water: in that state he remained half an hour or more, and then threw them

off, freshened and invigorated, as he said, beyond measure. He never put on a great-coat in the coldest countries; nor was ever a minute under or over the time of an appointment of twenty-six years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life; and he had not, for the last ten years of his existence, ate any fish, flesh, or fowl, nor sat down to his simple fare of tea, milk, and rusks all that time. His journeys were continued from prison to prison; from one group of wretched beings to another, night and day; and when he could not go in a carriage, he would walk. Such a thing as an obstruction was out of the question.

Some days after his first return from an attempt to mitigate the plague at Constantinople, he favoured me with a morning visit to London. The weather was so very terrific, that I had forgot his inveterate exactness, and had yielded up the hope of expecting him. Twelve at noon was the hour, and exactly as the clock struck, he entered my room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from its washing. He would not have attended to his situation, having sat himself down with the utmost composure, and begun conversation, had I not made an offer of dry clothes. “Yes,” said he, smiling, “I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain-water, which, though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck’s in the world, and indeed gets no other cleaning. I assure you, a good soaking shower is the best brush for broad-cloth. You, like the rest of my friends, throw away your pity upon my supposed hardships with just as much reason as you commiserate the common beggars, who being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassioned than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to shiver at a breeze. All this is the work of art, my good friend: nature is intrepid, hardy, and adventurous; but it is a practice to spoil her with indulgences from the moment we come into the world. A soft dress and a soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified: on the contrary, our feet must be wrapped in wool or silk; we must tread upon carpets; breathe, as it were, in fire; and fear the least change in the weather. You smile,” said Mr. Howard, after a pause, “but I am a living instance of the truths

I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced, *that what emasculates the body, debilitates the mind*, and renders both unfit for those exertions which are of such use to us social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapours, nor any more alarming disorder, since I surmounted the seasoning. Formerly mulled wines, and spirits, and great fires, were to comfort me, and to keep out the cold, as it is called; the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey the next morning, *a dram* was to be swallowed, to fortify the stomach! Believe me," said Mr. Howard, "we are too apt to *invert the remedies which we ought to prescribe for ourselves*. Thus we are forever giving *hot* things, when we should administer *cold*. We bathe in hot instead of cold water; we use a dry bandage when we should use a wet one; and we increase our food and clothing when we should, by degrees, diminish both. If we would trust more to nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one-half, at least, of their present number."—*Pratt's Gleanings*.

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THE END OF AN INFIDEL.—During a fearful gale on Lake Erie, the Steamer *Robert Fulton*, among many other vessels, was wrecked. On board that boat was an infidel, with a box of books to distribute at the West. He was loud and clamorous in proclaiming his infidelity, till the gale came on—but then, like the rest, he was silent, and waited with trembling anxiety the uncertain fate of the ship. At length they drew near the shore, and attempted to throw out their anchors, when the whole forward part of the boat broke off, and the waves rushed into the cabin. At once the infidel was on his knees, crying for mercy—his voice could be heard above the raging elements, begging the Lord to forgive his blasphemies, till a heavy sea swept over the deck, and carried him and his books to the bottom.—*Bombay Witness*.

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MERIAH SACRIFICES IN THE KHOND COUNTRY.—We rejoice to learn that *Sir Henry Hardinge*, whose unostentatious government of this great Indian Empire has already been graced by several most benevolent public acts—as the *Lex Loci*, the Educational Order, and withdrawal of the Annual Governmental Grant to Juggernaut—has, like a truly Christian statesman, caused a Draft Act to be passed, having in view the abolishing of human sacrifices among the



Khonds. This horrid barbarity which has from time to time attracted the attention of those in authority, and whose atrocity has been mitigated by the interposition of humane officers of Government for the rescue, in several instances, of children and others doomed to be sacrificed—of whom some have been brought to Madras—is still, it appears, frequently practised. In different places, and especially near every Khond village, a small dark grove is left untouched by the axe, in a state of nature, and in this grove at appointed times, hapless victims are immolated, by being tied to a stake and having their quivering flesh, while full of life, torn from the body by piece-meal, to be deposited in the cultivated fields, that they may be made fruitful.

The Draft Act provides that the places where these practices prevail, if in the territory of the Bengal Government, be put under the control of an “agent for the suppression of Meriah sacrifices” appointed by that Government, and if in connexion with the Madras Presidency to be under a similar agent appointed by the Madras Government. There are probably weighty reasons for thus dividing the responsibilities of the agency, as otherwise they would be more energetic if concentrated in one direction; and as the Supreme Government seems in earnest to suppress the evil—of which it has given evidence in proposing the passing of the Act without the usual delay of two months for previous publication—there is every reason to hope that their efforts will be effectual, and that many saved from this cruel death will rise up to call them blessed.

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FREE CHURCH OF SCOTLAND.—We understand “on authority” that the subscriptions of the Free Church of Scotland during the past year for missionary purposes amount to £55,000, while for the Sustentation Fund the subscriptions amount to £70,000.—*Calcutta Christian Herald*.

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FIFTH REPORT OF THE GERMAN MISSION.—“We have entered upon the eleventh year of our Mission. On the 30th October, 1834, the three Brethren Hebich, Lehner, and Greiner, landed at Mangalore, strangers and almost friendless. Since that time eight stations have been established in three different provinces. The number of brethren labouring in the country has been increased to twenty-two; eleven of whom are married. The congregations, gathered from among the Tulu, the Canarese, and Malayalam, people, form a small host of some four hundred souls, besides a mixed multitude of Native schoolmasters, scholars, colonists, and servants, by whom our little camps are surrounded. A considerable part of the New



Testament (two Gospels, the Acts, and ten Apostolic Epistles) has been translated into Tulu, and printed by our Lithographic Press at Mangalore. A number of tracts and other religious books have been translated or originally composed in Canarese, Malayalam, and Tulu, lithographed at Mangalore, and distributed in the schools, the congregations, and among the heathen population of our districts. Among the Natives we have gained some of the advantages which are afforded by more familiar intercourse and maturer acquaintance, and among our European fellow-christians the Lord has given us so many liberal supporters and kind friends, that we have long ceased to feel ourselves strangers in India. Of twenty-seven brethren, who have been during the past eleven years sent out to this country by our committee, two have left our Society, and three are at present in Europe. We have lost none by death. One of our invalid brethren has after a three years' absence returned to his work, and another who was during the last year seriously ill, has been restored to health.

"Since the publication of the last report, the Lord has given some important victories to the brethren at Cannanore and Tellicherry. Farther south the experiment among the half savage Nayadis is prospering. The work of female education has made slow, though not inconsiderable, progress, wherever it has been entrusted to female hands."

The number of missionaries is upwards of twenty; and seven of these are engaged at the single station of Mangalore. Tellicherry is next best supplied—having four labourers—Dharwar three, &c. &c. Of the seven brethren at Mangalore three are engaged in literary and educational work alone. They "find enough of work, and more than enough, in the seminary, the printing-office, the preparation of translations, the composition of Canarese school-books, and other literary labours." Perhaps there is no mission in India in which division of labour is at once so easily and so extensively practised.

One striking feature of the German Mission is the *Christian Colony* at Malsamudra, in the Dharwar Collectorate. Although disappointed in the primary object they had in view in founding the colony, the missionaries "do not regret having prepared a place for the reception of Hindu colonists; for the ancient as well as the modern history of missions entitles us to believe, that mission colonies, established amidst simple and industrious country-people, will be successful.

"Br. Frey was at first assisted by a convert from the shepherd caste, a respectable elderly man of this district. He became the

first settler. Through this man about ten families, chiefly of the shepherd caste, were brought to the colony. But, when they began to understand what our intentions were, one after the other left us again, so that now only two of them are staying with us. Others, however, in course of time, took their place; and the number of houses in our village amounts now to six, which are inhabited by twelve families. Among these, two are Kalagnanis from Bentur of the washerman caste, and are employed by us as such. The rest are of the agricultural class, and find their employment partly by cultivating ground for themselves, and partly by labouring as coolies on our grounds. For the purpose of employing a number of hands, a plantation was commenced. Br. Stanger, who came here in October, 1841, is the superintendent of this plantation. During the past year he made sugar for the first time, and his success was encouraging.

"The principal conditions under which people are allowed to reside in our colony are the following:

- I. Renunciation of Idolatry.
- II. Keeping of the Lord's day.
- III. Attendance at Church.

"On Sundays the colonists, with their families, assemble twice for service. The morning service is attended by 30 or 40 people of both sexes, the evening service usually by a smaller number. The services commence by singing a Canarese hymn, after which a psalm, or some other portion of the Old Testament, is read. Prayer is then offered up. A sermon follows. Singing and prayer form the conclusion. Sometimes people from neighbouring villages, acquainted with us through schools and preaching-visits, come to spend the Sunday with us. The comparative solemnity with which the Lord's day is kept in our colony, may induce the reflective to contrast the festivals of the Christians, with those of the heathen. Also on week-day evenings most of the colonists attend evening prayers, in which the historical parts of the Bible are expounded.

"A visitor, on seeing the outward decorum of our people, and hearing their answers, might believe himself to be in a Christian congregation. But, although they do no more worship idols, and prostrate themselves with much apparent devotion when prayers are offered up to Jehovah, yet the number of those who openly profess Christ, is still very small. During the past year six persons have been added to our little congregation."

As far as we perceive, the Report does not give the number

of *communicants* at the several stations. But the *congregations* are as follows: Mangalore, 150; Kadike, 56; Dharwar, 36; Hubli—; Bettigherry —; Malsamudra, 82; Cannanore, 142—of which 79 are communicants (perhaps some of them Europeans); Tellicherry and Anjercandy, 71; Calicut, 47. The congregations thus number between 600 and 700 individuals. At Mangalore, Dharwar, and Tellicherry, there are female boarding schools, numbering respectively 23, 16, and 24 pupils. At almost all the stations there are day-schools for boys and girls, which contain between 1600 and 1700 pupils. At Mangalore there is an “English school,” of 35, and both there and at Tellicherry there are “Seminaries,” numbering 45 and 34 respectively.

The “*Friend of India*” speaks of the “success of this mission being comparatively insignificant.” But, if we judge from the number of baptisms that have taken place, or advert to the Brahminical converts of a past year, we shall give this mission a high place among those of Western India.—*Oriental Christian Spectator*.

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BAPTISMS.—The following cheering intelligence regarding the spread of Christ’s kingdom among the Natives of the Upper Provinces, through the instrumentality of our Baptist brethren, will be acceptable: it is obtained from our *Overland Summary* of yesterday:—“There is a work of grace going on in the villages near Agra, and a remarkable awakening seems to have begun, in the neighbourhood of Burrisal, whilst in the district of Jessore too the progress of the gospel is very pleasing. At Agra in the village of Chitaura, seven Native converts, among whom were a Brahmin and a Pundit, were baptized in April last. In the same month sixteen persons expressed a desire to be baptized, fourteen of whom were Natives: of this number ten were received into the church by baptism on the first Sabbath in May. The awakening there extends to other villages besides Chitaura, the people are hungering and thirsting after the word, and the newly received converts are in the habit of meeting together for prayer in the chapel every day, and seem zealous for others to unite with them, which is the ease to some extent. At Jessore *twenty-two* Natives have been baptized since December. At Burri *eight* candidates were baptized in April, and the workings of their minds resembled those occurring in American revivals, being marked chiefly by deep distress on account of sin. There also the awakening seems to be more extensive than appears at present. From Chittagong we learn that a hopeful candidate, a respectable Hindu youth, was forcibly carried off by his relatives from the house of the missionary during the absence of the latter. On being brought up before the magistrate, the youth, through fear of violence on



the part of his relatives, asserted that he left the house voluntarily; he has not been seen in the town since, but a letter has been received from him, in which he desires to have a Bible in Bengalee sent to him, from which we may hope in his sincerity.—*C. C. Herald.*

**BAPTISM AT RAJKOTE.**—Another member has been added to the visible church of Christ. On Sabbath, the 24th of May, a Gosawi, by name Keshuv Rav, was baptized by the Rev. James Glasgow, after the public worship of God, in the presence of the assembled congregation. This man had been for fifteen years a wandering religious beggar, and during all that period had been an inquirer after the truth of Christianity. About three years ago he visited Rajkote, and anxiously sought instruction and asked for baptism; and, though his views of truth were clear and extensive, yet, being unwilling to give up his mendicant life, it was feared he would, if baptized, become a disgrace to the Christian character. At that time he went away, and was lost sight of, for a length of time. A few months ago he returned again, bearing with him a copy of the New Testament which he had formerly received, and giving evidence that he had been in the habit of reading it. Since his last return he has been in daily attendance with the Rev. James Glasgow for instruction; and, having abandoned his wandering life, and given us reason to believe him honest and upright in his profession, and declared himself willing to follow any calling sanctioned by morality for the sake of worldly sustenance, he has now been admitted into the fellowship of the saints.

The history of this man is somewhat peculiar. He was originally from the neighbourhood of Poonah, and received instruction from the Rev. Mr. Mitchell, during a period of three months. Afterwards he went to Bombay, and was engaged by Dr. Wilson in some office connected with his Lithographic Printing Press. He had been only four days in employment when a Brahmin met him and asked him what he was doing. He told him frankly that he was in Dr. Wilson's employment, and receiving instruction from him, and hoped soon to receive baptism. The Brahmin rebuked him for his intention, and ordered him to go and worship the gods on Geernar mountain. With many persuasions he conducted him on board a vessel bound for Mangalore, and, giving him a rupee, left him there. He was landed at that port; and, being destitute of money and friends and employment, he had no resource but to adopt the mendicant life. He received the sacred symbol of his profession at Porebunder, and continued until lately to wander about in that obnoxious companionship which infests every corner of the land. Little did that weak Brahmin think, when decoying him away from missionary influence to the far distant shores of Katywar, he was sending him to meet the messengers of peace: little did he think, when guiding him to



the idol temples that crown the lofty top of Geernar, he was sending him to the very presence of those who would show him the entrance of the glorious temple which crowns mount Zion.

His own wishes cherished for fifteen years were at last gratified. He is now a member, we trust, of the body of Christ. He reads Marathi and Gujrathi remarkably well; and the brethren have the hope that he may yet prove a useful fellow-labourer, particularly among the ignorant villagers around the neighbourhood of Rajkote. May the Lord be with him, and strengthen his hands and comfort his heart, and make him steadfast in his profession to the glory of his holy name; and, while his church thus increases through our weak instrumentality, may our language be, "Not unto us, O Lord, not unto us, but to thy name, be the praise." A. D. GLASGOW.—*Oriental Christian Spectator*.

**BAPTISM OF NATIVES AT AHMEDNUGGUR.**—On the 13th of July, the American Missionaries at Ahmednuggur received five Natives into the Mission Church. They were of the Mahar caste, three men and two women. Two are old men, who had grown up under the influence of heathenism, and who but a year or two ago were still worshipping idols; but their hearts seem to have been opened in their old age to receive the truth, and they bless God that they have been permitted to hear of the way of salvation before their death. All but one of these new converts are parents. Two sons of one of the old men have been members of the church for two or three years, and their wives are also numbered among the followers of Christ. All but one of these converts belong to villages about 30 miles distant. Thus the word of the Lord is spreading. Several candidates for admission to the church were deferred for further instruction.—*Dnyanodaya*.

**BAPTISM OF THREE HINDUS.**—We are gratified to inform our readers that three Natives were admitted to the church by baptism at the London Missionary Society's station at Gangri—one of the village churches to the south of Calcutta—last Sabbath, July 20. The rite was administered by the pastor, the Rev. A. F. Lacroix. They have been long under instruction as candidates for baptism, and will, we trust, be a source of comfort and joy to their esteemed minister.—*C. C. Adv.*

**BAPTISMS AT CALCUTTA, JESSORE, BARISAL, AGRA, AND CHITTAGONG.**—Once more we are permitted to record the goodness of God in adding to some of our churches such as shall be saved.

Our last number conveyed the pleasing intelligence that on the 1st of June, five persons were baptized at Jessore, and twenty-four at Barisal, on a profession of repentance and faith. \* \* \*

In some of the villages near Agra, the fields seem to be ripe for

the harvest. \* \* \* Sixteen persons who a short time since were idolators, are now believers in the Lord Jesus Christ.

The letter from Chittagong, contained in the present number, also speaks of *four* additions to the church there, as well as of opposition to the gospel.

During the past month *two* persons were added to the church in Jessore by baptism.

On the 26th of June, *seven persons* from *Malayapur* were baptized at Intally, by Mr. Pearce, and afterwards formed into a new church. One more would have been baptized, had not sickness prevented.

On Lord's-day, July 6th, the church in Circular Road also received an addition of *four* persons who were baptized in the name of Christ. Another believer had been accepted by the church, but was prevented by illness from making the desired public vow of allegiance to Christ.—*Calcutta (Baptist) Missionary Herald for July.*

The disciple of Christ, who was prevented from being baptized on the first Sabbath in July, was admitted to the church in Circular Road on the 20th July.—*C. C. Adv.*

BANGKOK—SUCCESS OF THE BAPTIST MISSIONARIES AMONG THE KARENS AND TALENGS.—Letters from Bankok state, that Christianity is spreading in that country. During the past year seven Chinese embraced Christianity; and since the beginning of the present, no less than twenty-four have been baptized. Few of these however are natives of Siam. It is also stated by one of the missionaries that the number of Talengs residing in Malacca is about a million, to whom the word of life is regularly preached and books given.

The Rev. Messrs. Vinton and Mason have just returned after an excursion in the country. From them we learn that their operations this year have not been attended with so much success as during the past. There is, however, reason to hope that a few who have for some time sat under the sound of the Gospel have been convinced of their errors and are desirous of embracing Christianity. Of fifty candidates the Rev. Mr. Braddon (?) has administered the ordinance of baptism to thirty-four. These converts had been soliciting immersion since last year, and of the candidates who remain there are several young persons of both sexes who have been studying the Scriptures since the last rains, and by the grace of God have expressed their belief of their truth.

In addition to the above we have heard that the Rev. Mr. B. has baptized six Talengs and Karens. And we have the pleasure to record the baptism of two in Moulmein—one a European and the other a Burman.

Messrs. Vinton and Mason inform us that in a village near Tavoy sixteen persons have been baptized and nine are candidates.—*Calcutta Christian Herald.*

BAPTISM AT THE UNION CHAPEL.—We have the pleasure to announce the baptism of another convert from Hinduism. This solemn and interesting ceremony was performed last Sabbath day morning at the Union Chapel. After a sermon appropriate to the occasion by the pastor of the Chapel—the Rev. J. Mullens briefly stated to the congregation the history of the young candidate for admission in the Church of Christ. His name is Mahesh Chandra Banarjya, a Kulin Brahmin, educated in the London Missionary Society's Institution at Bhawanipur. He finished his studies and left the Institution about two years ago. Nothing was heard of him by the missionaries for a long time. He was to them as are many educated under their care—lost sight of, and almost forgotten. The seed of divine truth had not perished. It had been silently germinating. About four or five months ago he visited the Rev. J. Campbell, the superintendent of the Institution, and explained to him the state of his mind on religious topics. He could no longer remain in his Hindu vassalage. He was strongly advised to return to his homestead, and test by a lengthened probation the strength of his convictions and the sincerity of his feelings. One great object, moreover, was, if possible, to instruct his wife and induce her to accompany him. In this he failed. She was very young—about 12—and very timid.

About a fortnight ago Mahesh came to the Institution resolved to cast in his lot with the people of God. Again was he solicited to return to his friends and endeavour still further to test his sincerity, and endeavour to benefit his friends, and especially his wife. He was decided. His reply was, he could not return. He had long struggled with his convictions, and now he would at all risks become a Christian. The evident sincerity of feeling and purpose manifested by the young disciple convinced all who conversed with him of the purity and sincerity of his motives and conduct, and he was received.

After detailing his history, of which this is a brief outline, Mr. Mullens asked him several important questions as to his views of truth and his reasons for adopting his present course, to which he afforded satisfactory replies. At the close of these queries he was asked if he would publicly give up the Brahminical or sacred thread, the sign of his superiority; with this he at once cheerfully complied. He was then baptized by Mr. Mullens amidst the tears and prayers of a deeply interested audience. Thus has another been rescued from the darkness of heathenism and brought into the fold of God. They shall and do come from the East and West, and North and South—from heathen tribes—into the kingdom of God, whilst the children of the kingdom—the privileged of Christian circles—stand aloof or are cast out. How few amongst Christians would make such a sacrifice for Christ's sake as did this convert. He has, as in many previous instances, literally given up houses and lands, and brethren and



sisters, and wife and home—aye, and—what to him in many respects was more than all, his sacred thread, the sign of his superiority, his badge of honor, that which made him in the eyes of the multitude as God and an object of worship—all has he given up for Christ's sake. How few amongst Christians are prepared for such sacrifices as these.—*Cal. Chr. Adv.*

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**POLICY OF THE CEYLON GOVERNMENT.**—The general deficiency noticed in the Government schools in the northern province had led, in 1842, to their abolition with a view of opening new ones. Several were opened, but they speedily declined. This originated inquiries which were addressed to the missionaries in Jaffna, from whose replies it appeared to the committee that the ground was already occupied, and the establishment of Government schools would only lead to an injurious rivalry. Not to do this, and not to impede the exertions of the missionaries of all denominations "by whom, the cause of religion and education in the northern district is attentively and labouriously promoted," the committee resolved to carry out their design of aiding the cause of English education, by contributing to the missions directly and in proportion to certain specified items of expenditure. The yearly amount expended by the American Mission was £392; by the Church Mission, £151; by the Wesleyan Mission, £156. The Commission decided, therefore, to assign to the American Mission, £200, and to the Church and Wesleyan Missions, £150 each. The grant is made with the understanding, however, that these sums are to be expended, in addition to the amounts already devoted by the missions, in the diffusion of English education, as far as practicable; that quarterly returns of the schools and of the number of scholars, and half-yearly reports of examinations shall be sent in; and that the school shall be open to visitation. The Government schools are all closed, excepting the one at Manaar.—*Missionary Herald.*

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**CONVERSIONS FROM THE ROMAN CHURCH.**—On Sunday, the 2d February, lord Galmoy, his brother, the Hon. W. Butler, and two other persons, were received into the communion of the Established Church, in St. Audeons, Ireland. His lordship received the Lord's Supper, and subsequently abjured the errors of popery, and signed the renunciation roll.

Mr. Maccarthy, a native of Cork, and Master of the Romish school at Kensington—a gentleman of such scientific attainments that it had been intended to appoint him professor of Mathematics in a



Romish college—renounced popery in February last. The ceremony took place at St. Michael's Chapel, London.

Within these few months, an aged nobleman of high rank, and large fortune, the Marquis D'Avust, though allied to high dignitaries in the Romish church, has abandoned popery, and declared his intention to live and die an evangelical Protestant. Strong influence had been employed by the priesthood to reclaim him to their faith, but in vain. While tolerant to his dependents who adhere to the church of Rome, he affords every facility and encouragement to the labours of the evangelical missionary, providing accommodation for him in his house, and a place of public worship. Already a number of the domestics are steadily attending on the preaching of the Gospel, and devoutly inquiring into its divine claims.—*The Friend*.

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BRITISH AND FOREIGN BIBLE SOCIETY.—The Annual meeting of this Society was held at Exeter Hall on the 7th May. The Hall was crowded in every part by the friends and supporters of the institution. Lord Teignmouth occupied the chair. The Receipts of the year were £96,755. 10s. 10d. The expenditures, £85,817. 15s. 9d. with engagements to more than £42,000. The issues of the Scriptures had been at home 605,600; abroad 310,211; total 915,811 copies.

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BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—We are thankful to find that among Non-conformists of various denominations in England, the state and prospects of the Jewish nation are awakening a growing measure of prayerful attention. The formation of the "British Society for the Propagation of the Gospel among the Jews" we have always hailed as a happy omen of the times in which we live. With the means possessed by it, this infant institution has been enabled to perform an important service, in various ways, for the spiritual benefit of the Jews. \* \* \* \* Its second annual meeting, held in Free-masons'-hall, on Friday, April 25th, was most numerously attended.

The report, which appeared to excite very lively interest, detailed the successful operations of the society, chiefly through the agency of missionaries; and reported the baptism of two Jewish young men, on satisfactory evidence of their conversion.—*Non-conformist*.

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THE BISHOP OF CALCUTTA.—From the *Christian Intelligencer* we learn that letters have been received from Suez dated 3d June, which states that the Bishop of Calcutta "was improved in health."

## Obituary.

DEATH OF THE REV. W. YATES, D. D.—We have this week to record the removal by death of one of the most devoted Christian missionaries connected with Indian Missions—the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us is no ordinary loss. He was not a common man. He was the property not of a party but of the church, and his labours have to a great extent been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labours in translation and in other literary and scholastic pursuits have been of no ordinary character. The following list, though hastily drawn up by no means complete, will afford some idea of his unwearied efforts in this important department of labour:\*

*Sanskrit*.—Elements of Natural Philosophy; Vocabulary; Grammar; Nalodaya; Dictionary, in the Press.

*Bengali*.—Natural History of Birds; Abridgment of Ferguson's Astronomy; Vernacular Class Book; Baxter's Call to the Unconverted.

*Hindustani*.—Introduction to Hindustani and Idiomatical Exercises.

*Scriptures*.—The New Testament in Bengali, Sanskrit, Hindustani, and Hindi; the Old Testament complete in Bengali, and select portions, as Genesis and part of Exodus, the Psalms, Proverbs, and Isaiah in Sanskrit, in which language the greater part of the Old Testament is left in manuscript.

In connection with these efforts, Dr. Yates held for 14 years the responsible office of pastor of the Baptist Chapel in the Circular Road. Those who enjoyed the benefit of his ministry can testify that he was thoroughly furnished to every good word and work, and mighty in the Scriptures.—*Calcutta Christian Advocate*.

THE REV. R. CARVER.—We have the pain to record the death of another veteran missionary, whose term of service was fully equal to that of Dr. Yates, being 29 years. Mr. Carver arrived in Ceylon in 1816, where, in connexion with the Wesleyan Missionary Society, he laboured about eight years at Trincomalie and Jaffna, and was then

\* A later issue of the *Advocate* gives an enlarged list of the works of Dr. Yates; of which the principal, in addition to the above, are—

In *English*.—Essays in reply to Ram Mohun Roy; Memoirs of Chamberlain; Memoirs of Pearce; Theory of the Hindustani particle *ne*; Theory of the Hebrew verb, in the *Christian Observer*.

In *Sanskrit*.—A Reader; An expurgated edition of the Hitopadesh, also in *Bengali*.

In *Hindustani*.—Spelling Book I. and II.; Reader I., II., and III., also in *Hindi*.

In *Bengali*.—Epitome of History; Celebrated Characters of Ancient History; Bunyan's Pilgrim's Progress, Part I.; and, in part, Doddridge's Rise and Progress.

removed to Madras. He was here—most of the time as chairman of the district—not far from thirteen years, including the time spent in a short visit to England; and then some three years more in country stations at the South, until he withdrew his connexion with the Society under which he had so long laboured, and joined the Society for the Propagation of the Gospel. He was then again stationed at the Presidency until his decease.

His disorder was at first a brain fever, which, after being in part subdued, so that great hopes were entertained of his recovery, ended, it is understood, in apoplexy. His remains were interred in the neat little church erected by his exertions at St. Thomé, on the evening of the 25th ult. amidst the tears and regrets of his Tamil and English congregations, and a large concourse of friends. He has left a worthy and deeply afflicted consort, and a son of tender age. He had but a short time before he was taken sick been called to mourn the death of an only daughter—the only child of his first wife—married to an active missionary of the same Society under which he was labouring; and it is thought that this affliction, with the sudden death in his house of the Rev. Mr. Burford soon after his arrival at Madras as chaplain, added to the heavy pressure of his duties as a missionary with several distinct charges, tended to the melancholy result which has thus deprived the church of his services. May those who are younger in the field—and there is scarcely one of longer standing now remaining in India—be excited by the removal of older labourers, to more diligence in working while the day lasts.

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#### ECCLESIASTICAL MOVEMENTS.

THE REV. JOHN SUGDEN AND LADY arrived by the Ship *Minerva* on the 11th ultimo; and have proceeded to Bangalore; Mr. S. being appointed to assist the Rev. E. CRISP in the Theological School in that place.

THE REV. DR. JUDSON.—We are glad to learn that this veteran missionary instead of proceeding, as was expected, to America, goes no further than the Mauritius; the health of Mrs. J., whose severe indisposition required him to accompany her, being so far recovered as to be able to pursue the voyage alone with her children. Dr. J. who has been out nearly *thirty-three* years, and has not in that time visited his native land, returns to Moulmein, we understand, either by way of Madras or Calcutta.

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#### MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last meeting was, according to notice, by the Rev. W. GRANT—“*On the Superiority of the Gospel over all other kinds of religion, as a means of promoting the happiness of mankind even in the present life.*” The meeting on the 1st inst. is to be at the Scotch Church—Address by the Rev. R. K. HAMILTON, M. A., the Junior Chaplain.

# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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### State and Prospects of Missions among the Tamil People.

BY THE REV. M. WINSLOW, M. A.

IN taking a hasty view of missionary prospects in this field, we propose to speak mainly of the Tamulians, and of these whether found in Southern India or in North Ceylon.

It will be recollected that a Protestant mission from Denmark was commenced among this people, at Tranquebar, so long ago as in 1706, now 139 years since, by Ziegenbalg and Plutschö— the former of whom laboured 13 years as a missionary, including the time spent in a visit to Europe, and translated not only the whole New Testament but a part of the Old. The New Testament he finished within the first five years of his missionary labour; and it was printed four years later, in his absence.

The Old Testament translated by him as far as the book of Ruth, was finished by Schultz 21 years after the mission was commenced. These translations were afterwards revised by Fabricius at Madras. The Tranquebar mission was reinforced in 1709 by Grundler and two others; in 1719 by Schultz and two colleagues; and in 1750 by Schwartz, Hutteman, and Polzenhagen. Some schoolmasters, and two printers with a press, had been previously sent out, and the stations of *Cuddalore*, *Madras*, *Trichinopoly*, and *Tanjore*, successively taken up. The number baptized in the second year of the mission at



Tranquebar was 35, in the third year 57. In 1747, or 31 years after the mission was commenced, the whole number baptized including children was 8056, of whom it is stated that 5235 were then alive. At Madras in 1728, which was the second or third year of that mission, the number of baptized was 17, and in the following year there were no less than 140, according to the accounts rendered. The increase afterwards was not so rapid. A greater part of those received at the different stations, and especially in the towns, were Pariahs, though many, Soodras also were added to the number, from time to time. The missions, except that at Tranquebar, were early patronized and finally principally supported by the *Society for Promoting Christian Knowledge*; but the number of missionaries, which were for the first hundred years nearly all from Germany, scarcely exceeded 10 or 12 at any time, and occasionally scarcely half that number. They were never in sufficient strength to occupy even the five stations efficiently; some of them being more than 250 miles from each other. This is one reason no doubt why those missions—especially that at Tanjore—though favoured with the labours of such men as Schwartz and Gericke, have exhibited so little of a transforming influence upon the Natives. There have been and are large numbers of converts, many of them respectable as to their standing in life, yet but few apparently devoted and experimental Christians. Their religion has been that of *imitation* and not of *experience*. At Tranquebar there is now only one missionary with a congregation, it is said, including those from the villages around, of 1700 souls. At the other stations mentioned, and at Tinnevely, there are in connexion with the Gospel Propagation Society (to which as is well known the missions of the Society for Promoting Christian Knowledge have been transferred) according to the last Report, 18 missionaries, with nearly 13,000 baptized persons in their congregations, and almost half as many more under Christian instruction.

*The London Missionary Society* commenced their labours in Travancore in 1809 by Mr. Ringlelaube, who left in 1815, and was followed by Mr. Mead in 1817. Several congregations were raised by the former, and many people baptized. But the terms of admission seem to have been easy, and it is said

that few of the converts now remain. Mr. Mault joined the mission in 1817, and subsequently Mr. Miller, Mr. Russell, Mr. Whitehouse and others. The missions are divided into the *Nagercoil* and *Neyoor* branches—the latter having a press and book-bindery. In the former, there were stated to be last year 70 congregations made up of 2,380 families, containing 7300 individuals. Of these 318 were in church fellowship, and 100 candidates for baptism. We are sorry not to be able to give the statistics of the *Neyoor* branch.

The same society has flourishing stations at Coimbatore, Salem, Coimbaconum, Bangalore, and Madras; at all which are more than 200 communicants, under the care of eight missionaries. At Bangalore is also a Seminary for preparing Native preachers. The number of missionaries at all the stations among the Tamulians is thirteen, and of members in church fellowship probably more than 1000.

*The Church Missionary Society* occupies; in connexion with the Gospel Propagation Society, the important field of Tinnevely, and has it is believed a still greater number of converts than the older Society. We regret not having full statements of the progress of this interesting mission. It is divided into seven districts with eight missionaries. The number of baptized, including men, women, and children, must be more than 10,000, with many candidates. The number of communicants is said to be about 2,000. The Society has also a mission at Jaffna with two stations at which are two missionaries with a Boarding School for girls, a High School for boys, and village schools; and a station at the Presidency with one missionary, and an Institution for training missionary assistants, now containing six, under the care of another missionary as Principal.

*The Wesleyan Missionary Society* commenced its labours in Ceylon in 1814, and not long after formed a station at Negapatam on the continent. They have among the Tamulians stations at Negapatam, Manargoody, Melnattam, Bangalore, and Madras—at which are eight missionaries; and in North and East Ceylon, stations at Jaffna, Point Pedro, Trincomalie, and Batticalo—with four European missionaries. The number in church-membership is stated in the Report for 1843,

at all these stations, to be 546, including East Indians and others, as well as Natives.

*The American Board of Missions* sent four missionaries to Jaffna in 1815, and four more in 1819; and have for 26 years sustained there six or more ordained men, besides Native assistants. They have had for 10 years a Printing and Binding Establishment; for more than 20 years a Seminary or High School, containing from 100 to 200 lads and youth supported and educated gratuitously, and a Female Free Boarding School, which has for some years contained more than 100 girls at a time, each supported in it for several years, and generally married from it. They have also vernacular schools both male and female in the villages to the number sometimes of 150 or more, and several English schools. There are seven principal stations occupied, at which were by the last report 460 members in church communion.

The same Society commenced a mission at Madura in 1834, and in Madras in 1836; and have now seven stations, with *ten* missionaries, a printing establishment, type foundry, &c., seminary, boarding schools for boys and girls, English schools, and usually a hundred or more vernacular village schools. The number of communicants is nearly 200 at all the stations; and in the vicinity of Madura and Dindigul there have been within a few months many applications from individuals, and occasionally from whole families, to be received under Christian instruction; and villages at different times have asked for catechists, and offered to put themselves under the direction of the mission.

*The Free Scotch Church*, as is well known, has three missionaries who conduct a large educational institution in this city, commenced in 1837, with branch schools at Triplicane, Chingleput, and Conjeveram. They have also vernacular schools for girls, containing, it is believed, nearly 200 pupils. The number of converts baptized, and remaining with their teachers as candidates for mission service is seven, one of whom is a female, the wife of one of the converts.

*The Established Church of Scotland* have lately recommenced educational operations in Madras, interrupted by their former



missionaries joining the Free Church; and have two missionaries and an experienced assistant from Scotland, in an institution containing already more than 100 lads.

From these statements it appears that there are probably in the different missions among the Tamil people about 8000 communicants—and including children at least 35,000 who have been baptized. There are also at least twice that number or 70,000 under Christian instruction.

We have thus attempted a general sketch—and a very general one certainly—of the state and progress of missionary labours among the Tamil people, from the commencement. Besides the direct influence of missionary labours, which may from this be partially understood, there have been indirect benefits and results, which perhaps more clearly mark the progress of Christianity than the conversions actually reckoned; as these have sometimes been of a doubtful character. Two or three of these may be briefly noticed as tide-marks of ebbing heathenism.

1. *A change of opinion and practices among Europeans.* This change even within the last 25 years has been very great. Not only are missionary operations more favourably regarded—as for instance by the secular newspapers, which now, almost without exception, make a more or less friendly reference to what is done—though a few years ago they would not deign any notice at all—but the number of liberal contributors to missions, and of those who make the gospel *their own rule of life* is very greatly increased among all classes. Time was when even a pious chaplain was scarcely to be found; but now there are many; and both among the military and civil servants, as well as those in the more humble walks of life, true and consistent piety is happily often seen. The number of churches and chapels is increased perhaps five fold in 25 years; the Sabbath is much more generally and carefully observed, and the Christian education of the Natives is encouraged by many even of their rulers, and in Ceylon by the Government itself.

2. *In changes of opinions and habits among the Natives.* We do not now speak of the professedly Christian part of the



population, but of the heathen. The change is very great and manifest in many respects which cannot even be hinted at. We may, however, notice their estimate of European learning and science. Aside from the desire to qualify themselves for situations under Government and other places for which a knowledge of English is necessary, they are sometimes found anxious to cultivate the English language and even European science from a love of learning. Many of their prejudices, (in regard to medical science for instance) have been removed, and as to Geography and Astronomy, they not unfrequently adopt such principles, as, if carried out, would subvert the foundations of their own superstitions. When convinced that the popular notions of the country are false as to eclipses being caused by a serpent swallowing the sun or moon—the sun being nearer the earth than the moon—the earth being flat—and the heavenly bodies revolving round it, &c. they endeavour to conceal the fact that such absurdities are taught in their sacred books, and gradually accommodate their belief to the progress of light on these subjects.

There are changes also in their *habits*. Many of the barriers of immemorial custom have been broken down. Brahmins frequently seek secular employments, and mingle with other castes in the service of Europeans. Females, other than dancing girls who have always been taught, are sometimes permitted to learn to read; and many European customs as to dress, living, equipage, &c. are adopted. It is not unusual to see the house of a wealthy Native furnished much like that of a respectable Englishman, or to see him drive in a similar conveyance. Even *caste*, the great shackle on Hindu society, has lost much of its power, especially in the towns where there is free intercourse with Europeans. The Brahmin stands in the ranks of the army by the side of the Soodra, or perhaps Pariah; the sick in hospital, of whatever caste, partake of the medicine and food provided, asking no questions; the young student attends anatomical lectures, and witnesses the dissection of the human subject, which is abhorrent to Hinduism; and the rich Baboo travels by sea as well as by land, and visits foreign countries, where no rules of caste can be

observed. All these things, and many others, show that the chain of caste is much weakened, and that some of its many interwoven links are broken, where it has not been even fully thrown off. — *the mission*

But not to dwell longer on these signs of change—which, though many of them pleasing, are by no means what is to be hoped for and expected—I would advert to some features of the missionary work, which in connexion with the obstacles opposing its progress, are more discouraging.

1. *Much of the progress in conversion has been rather apparent than real.* One cannot in looking at the numbers baptized, in the early periods of some of the missions, but think that there was at times too much readiness to administer this rite. It must be so when we find Mr. Gericke in the course of one journey to Tinnevely, and the other southern districts, baptizing 1,300 persons, and the Native assistants soon after admitting to this rite 2,700 more, making 4,000 in a short time. The opinion that admission to Christian ordinances has often been made too easy, is also confirmed by the character, which the Native Christians have long borne. If a majority of the members admitted from heathenism, from time to time, had really possessed the spirit of Christ, they would have been a leaven in the mass of nominal Christians—whether such by birth or profession—and the whole body would have felt the influence. This does not appear to have been extensively the case; and many of the conversions rejoiced in must have been rather apparent than real.

2. *It is evident that the Native church has little self-propagating power.* It has rather hung upon the missions for support, than in any degree supported the missions, or extended their bounds. They have shown little of the spirit of the South Sea Islanders who have frequently as soon as converted sought to convert others, and in some cases have proposed to leave situations of influence to go to a great distance—and at the risk of life—for the purpose of making known the gospel to unknown and cruel savages. No doubt much of this is to be attributed to the greater energy of character, in

these islanders, who are converted with the war-club in their hands, and carry something of that decision into the service of Christ which they had before manifested in the service of Satan.

In this part of India very few, it is to be feared, make known the gospel to any extent who are not employed and *paid* for it. The value of a voluntary and independent testimony for Christ—the effect of his constraining love—seems not well understood; and very few, even with the prospect of support, are willing to leave their native village or country to go abroad, any distance, to make known the great salvation. This is not all. Notwithstanding the time which has elapsed since Christianity was first introduced into the southern part of the Peninsula, and the large number of professed Christians brought into the church, very few have as yet been found suitable for ordination; so that a native and indigenous ministry is still to be raised up. There are scarcely more than half a dozen fully qualified Native ministers of all denominations, at the present moment. The natural order is for a church to call forth and sustain its ministry; and if this be not done its working is defective. The Native church is deficient in this respect, and therefore deficient not only in a *self-propagating*, but even a self-sustaining principle.

3. *The Native church manifests many elements of weakness, and but few of strength.* It has retained *heathenish customs*. There is not time to particularize many of these. Those more or less heathenish are sometimes observed at *births, marriages, funerals*, and in connexion with new undertakings. At the birth of a child the stars are perhaps consulted, to learn its destiny; at a wedding the pole of fortune is often erected, processions with banners and music after the manner of the heathen are formed, and the *tuli*, with some emblem more or less idolatrous, is put on the neck of the bride. At funerals also, lighted tapers are used, and various ceremonies practised, inconsistent with the simplicity of the gospel.

This tends to confound the difference between heathenism and Christianity; to make the latter also a religion of *imitation* and form, and to weaken the strength of the Native church.

It is, moreover, divided against itself. Little union can at



best be expected when the different members of the body have almost no mutual sympathy. It is very difficult for Natives to maintain that confidence in each other's sincerity which is essential to Christian fellowship.

But there is a still greater cause of disunion, in the existence of *caste*, whose essential element is division and consequent weakness. This is too great a subject to be now considered. It is enough to know that, more or less, it is tolerated in many of the churches and congregations, though perhaps under a modified form, as a baptized *Christian caste*.

This subject has been variously discussed, and the irreconcilable opposition of Hindu caste to Christianity has been forcibly shown; but *its actual state in the church, and the best means of eradicating it remain to be investigated*.

That it does exist to a fearful extent there can be no doubt; but neither will general censures and denunciations destroy, or ecclesiastical prohibitions remove it. Nor will it do to fancy that if let alone it will die a natural death. It has been let alone among Christians for a century and a quarter, and what is the consequence? With some modifications, in *form* rather than in *spirit*, it remains in some churches as rife as ever, and is apparently no nearer dying now than it was a century ago. There are churches indeed free from it. Those who are not, have need of wisdom in carrying on a war of extermination. It is an enemy which while it remains must sap their best strength. Indeed, caste, and heathenish practices, and worldly conformity are what principally weaken the church. It is not a *suffering church*, and therefore has little strength. When it does not take up its cross and follow Christ it can have no proper fellowship with him, can have no real power to extend his gospel. The Holy Spirit is withheld or not *poured* upon it from on high. This is the great defect, and is at once a cause, and an evidence of weakness.

Let us not, however, be understood to speak, or think, lightly of the much real good effected, or to join in the declamation against all Native Christians as hirelings and hypocrites, or self-deceivers. No, we thank God for many marked examples of sincerity, and self-denial, and zeal, in his service; and we



doubt not but, among those less known, the Lord has his "hidden ones," who will hereafter shine in the kingdom of their Father. We are not ignorant of the difficulties lying in the way of our Native brethren to a rapid onward and upward progress; nor destitute of sympathy with them in their disadvantageous conflict, not only with the flesh and with the world—as is common in Christian lands—but with the devil in his own empire, and where his seat is. All things considered, the majority in many churches would perhaps bear a fair comparison with like numbers in most Christian countries. But much is said and written of the progress of the gospel; and while we ought to speak of God's goodness, and to praise him for what he has done—not despising even the day of small things—we should also carefully investigate, at times, the *nature* of the progress, and acquaint ourselves with every obstacle that may be removed and every evil that may be remedied.

If then I am asked, "Watchman what of the night?" my answer must be with the prophet, "the morning cometh and also the night." It is a mixed scene, but darkness predominates. The rays of light may begin to kindle here and there on a mountain top, but they only reveal the thick clouds brooding over the face of the whole land below. "Darkness still covers the earth, and gross darkness the people;" and our painful expostulation must still be—"Lord how long?"

There is a good, in some respects a great *preparatory work* effected; and what seems now especially necessary is, that the number of faithful labourers—men "full of faith and of the Holy Ghost"—be greatly increased. Missionaries are wanted to go forth preaching everywhere, "the Lord working with them;" and as sufficient numbers cannot be expected from abroad, great efforts should be made to prepare a *Native ministry in the field*. Christian education should, therefore, be encouraged on every hand; the *press* should also do its part; and every means be put in requisition for sending out "light and truth." Above all we must wait on God in more *united, earnest, WRESTLING PRAYER—THE PRAYER OF FAITH*. We must wait on the Lord *continually*, and though he tarry, wait. We must pray for the purity as well as the extension of the church—

that the Lord Jesus may come down and drive out the buyers and sellers from the temple, that He may make his people to understand that it is *given* them "not only to believe, but to *suffer* for his name's sake;" that the martyr spirit may be found again in the church, and the church be strong "giving glory to God."

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### On Education, as a Branch of Missionary Operations.

BY THE REV. B. RICE.

(Concluded from page 511.)

*Objection III.* The preaching of the gospel is the only instrumentality mentioned in the records of Church History, by which any nation has yet received the blessings of Christianity.

This objection proceeds upon the supposition that those who advocate the conducting of schools as a branch of missionary effort maintain that education, and that *only*, should be employed as the means of introducing the gospel into a heathen country. This, however, is a position which no missionary with whom the writer is acquainted would attempt to advocate. To do so would be to fall into what we deem the error of those who maintain that *preaching alone* (in *their own peculiar sense of the term*) is "God's appointed and anointed instrument" for the conversion of the world. Neither is preaching *alone*, nor the teaching of Divine truth in schools *alone*, to be regarded as exclusively *the* means of spreading abroad a knowledge of the "glorious gospel of the blessed God," but *every* means which legitimately tends to bring about this result is to be put in operation; and *God has repeatedly honoured various methods of instrumentality* AS COLLATERAL MEANS of PREPARING the minds of men for the reception of His truth, and GIVING EFFECT to the preaching of the gospel, when his time for blessing a nation with the enjoyment of its privileges, or reviving his work in the hearts of professing Christians, has fully come.

Witness the glorious period of the Reformation. True it is that the preaching of Luther aroused Germany, and was the means of accomplishing wonders in the conversion of souls, and the purification of the church. But had there not been previously a great *preparatory work* going on for a long period, which only then produced its legitimate fruit? And did Luther himself do nothing but *preach*? Did he not as effectually promote the work in which he was engaged by his *writings*? Did he not materially further that work when, doomed to silence and captivity in the castle of Wartburg, he gave his days and nights to the *translation of the Scriptures*? Did he not, we would ask, greatly advance the same mighty work, when as professor in the University of Wittemberg he *delivered lectures* to "*crowds of students*" who were attracted by his fame from every quarter? Is it likely that even the preaching of Luther would have produced such effects as it did, had there not been other means, of various kinds, employed, both to introduce and sustain the wonderful revolution which he was made the instrument of effecting?

"The preparatory processes which paved the way for the Reformation of the sixteenth century are matters of indisputable historic record. By far the most important of these was the revival of ancient literature. Wearied and worn out by the interminable monotony of scholasticism, many of the generous youth of noble blood eagerly betook themselves to the original springs of Grecian history, poetry, and philosophy. The sound of the new acquirements penetrated the scholastic institutions of sober, thoughtful, inquisitive Germany; and numbers issued thence to drink at the pure Castalian fount which had been opened in Southern Italy. What was the result? A free, open, and manly spirit of inquiry was diffused. The fabric of superstition in which the soul had for ages been imprisoned, received a violent shock. Numbers now dared to think for themselves, and give full license to the expression of their sentiments. The powers of error alarmed at the dawning intelligence, denounced the new learning as heretical; and its leading promoters as heresiarchs. At the head of the apostles and emissaries of the new illumination were placed



by universal consent Erasmus and Reuchlin. Around these as leaders, rallied the friends of literature, not only in Germany, but in Italy, Holland, France, England, and other countries. There were thus arrayed against each other, two grand confederated hosts—the friends of ignorance and tyranny, and the friends of light and liberty. It was no longer a private or a personal struggle. It was a contest of principle and opinion, a hostile encounter between the hoary genius of the dark ages and the youthful spirit of modern illumination; towards which the eyes of all Europe were forcibly drawn. The mutual shocks which ensued, tended to agitate the stagnant marshes of ignorance and superstition, with the violence of a tempest. *When multitudes were thus aroused and prepared for decisive change, Luther suddenly appeared on the field of battle armed with the panoply of all learning, human and divine, blessed with the light, and fortified by the graces of the Holy Spirit. He at once withdrew the allies from their fierce and baffling warfare among the outworks; and by directing the combined attack against the very foundation-stone of Roman Catholicism, which is laid on the rock of self-righteousness, he speedily converted the literary into a religious Reformation. Hence the significance of the current saying among the Romanists of the sixteenth century, that ‘Erasmus laid the egg, which Luther only hatched.’ Hence the famous admission of Luther himself in an epistle to Reuchlin, that he (viz. Luther) ‘had only followed in his (Reuchlin’s) steps—had only consummated his (Reuchlin’s) victory in breaking the teeth of the Behemoth.’*

“Judging from these and other similar analogies, must we not naturally expect a process of *preparation* in a country like India? And what mightier engine of preparation can there be than an enlarged system of Christian education? By it the abominations of idolatry must be consumed; and the subtilities of Pantheism identified with the age of presumptuous ignorance. The minds of hundreds and thousands will be surcharged with the elements of change. During the transition process one and another isolated individual will be added to the church. It may be also that one and another isolated



village will throw off the yoke; and nominally, at least, profess the faith of Jesus. All this will tend to animate the courage of the labourers to persevere. When all the preparations have been completed—when all things are ripe for explosion—some unforeseen event, too trivial to present itself beforehand to the most imaginative speculatist, may operate as a match set to the train. Some Indian Tetzels may preach up one or other of the worst extravagancies of Brahminism. Some Indian Luther may be aroused to give expression to the sentiments that have long been secretly, though it may be vaguely, indefinitely, waveringly, cherished in the bosoms of thousands. Whole districts may awaken from their slumbers. Whole cities may proclaim their independence. Whole provinces may catch the flame of liberty. All India may be born in a day!”\*

*Objection IV.* In consequence of the multiplied engagements connected with the management of schools, many missionaries remain inefficient preachers.

In reply to this we would observe,

1. That the truth of the statement which is here assumed as correct may be fairly questioned.

So far as the writer's observation and information extend, those missionaries who are the most efficient conductors of schools are the most efficient preachers. Instead of the examination of schools hindering any faithful minister of Christ among the heathen in the acquisition of the Native languages, the very reverse is the fact. The exercise which this gives him in speaking—and the necessity which is imposed upon him of presenting the same truth in a variety of shapes—and simplifying it as much as possible so as to bring it down to the comprehension of children—gives him gradually increasing power in the vernacular language, and enables him to preach with more fluency and effect than he might otherwise do.

2. The objector greatly exaggerates the amount of time usually expended by missionaries in the management of schools.

\* Dr. Duff on India and Indian Missions—pp. 347, 352.

"The part which ministers take in the educational movement in England, is of a very different character to the one missionaries at present take in this country. An hour spent once a fortnight, or once a month, on a committee, with an occasional visit to a flourishing school under an efficient and trust-worthy master, is a very different thing to the employment of *hours of every day*, and *days of every week*, in the management and control of heathen children."—*Letter of the Rev. T. Cryer. Instructor, May, 1845, p. 281.*

The italics are our own, and are inserted for the purpose of directing attention to that part of the statement which we believe to be incorrect. No doubt a missionary, having a number of schools under his care, *might*, very profitably to the scholars, employ as much time as it is here assumed that he does in their instruction. But it is not *necessary* in order to their efficient superintendence that he should do this. Let him classify the children in his various schools—require each class to learn the same lessons—and examine them *collectively* at stated times, and he will be able to superintend half a dozen schools with the same expenditure of time and strength that would be required for one only, if he acted without such a system as that above alluded to. If his schools are taught by heathen masters, let him appoint one or two trust-worthy Native assistants as superintendents, and direct each of them to visit certain schools in a particular locality *daily*, to see that the scholars regularly attend—to ascertain whether the masters do their duty—to assist them in doing so, by explaining the lessons, and examining the boys—to take care that the prescribed routine is properly followed—and report on these subjects to the missionary. From personal experience the writer can bear testimony to the fact that ten schools may in this way be managed without an average expenditure of more than eight hours of the missionary's time during the week. It is important to observe, however, that the description of Native assistants here referred to *must have been themselves trained up in mission schools*, or they would not be qualified efficiently to discharge the duties devolving upon them.

3. If the remarks already made in the commencement of the

present article On the Importance of Education as a Branch of Missionary Operations, be correct, then a minister of the gospel amongst the heathen, in devoting a portion of his time to the conducting of schools *in connection with preaching* would not thereby retard, but rather materially advance the great work in which he is engaged.

*Objection V.* The school system tends to raise up a body of professing Christians, defective in piety, and mercenary in their spirit.

"The Native church in Jaffna so far as human instrumentality is concerned," writes Mr. Poor,\* "is the offspring of the school establishments in the district, more especially of the mission boarding schools." With regard to the character of the members of that church, however, Mr. P. states that himself and his brethren are "ever and anon pained at witnessing developments which show that heathenism is but partially displaced even from the minds of those who give the best evidence of having received the truth in the love of it. In others the features of the new man are so faintly drawn that it becomes a serious question, whether they have been the subjects of the transforming influences of the Spirit of God, or whether there be any thing more than a mere imitation of Christian character." "It is surprising," continues Mr. P., "and, in the way of contrast, affecting to read in what terms of unqualified approbation and joy, the great apostle of the Gentiles speaks to, and of, those whom he was instrumental in gathering to Christ."

On this Mr. Cryer observes,† "where are we to seek for the remedy for the evils which Mr. Poor has effectually exposed in this report? Precisely where he himself has directed us to seek for it: that, in order to have, not Paul's, but equally genuine converts, we must have more of Paul's spirit, *and walk in Paul's steps. And Paul's steps were the steps of a PREACHER of the gospel.*"

Here we would remark,

\* Report on the state of the American Mission Church, Jaffna, Instructor, June, 1844.

† Vide Letter, Instructor, November, 1844.



1. That Paul's converts were not so free from blemishes as is here supposed.

Let us examine this matter in the light which the apostle's own Epistles to the various churches casts upon it. To begin with the *Romans*. It is evident that the members of the church at Rome were inclined to "think of themselves more highly than they ought to think," (Rom. xii. 3,) that they were deficient in brotherly love, (xii. 9, 10, 16,) that they were disposed to indulge in a spirit of revenge, (xii. 18—20,) to treat their Christian brethren with harshness, (xiv.) to resist lawful authorities, (xiii. 1—7,) to make provision for the lusts of the flesh, (xiii. 12—14,) and to be conformed to this present world, (xii. 1, 2.) In the *Corinthian* church, it is clear that many corruptions and abuses existed. For instance, that a sectarian spirit prevailed to a very great extent, (1 Cor. i. 10—18. iii. 4—6,) that its members were "yet carnal," (iii. 1—3,) that their affections were alienated from that distinguished teacher to whose instrumentality they were indebted for their conversion from heathenism, and their introduction to the privileges of the gospel, (1 Cor. iv., 2 Cor. x.—xiii.,) that the standard of morality was so low amongst them that they even permitted an incestuous person to remain in their communion, (1 Cor. v.) that they were of a covetous and litigious temper, which led them to prosecute their fellow disciples before heathen courts of judicature, (vi. 1—9,) that they were in danger of the sin of fornication, (vi. 15—20,) that they were guilty of many irregularities in the celebration of the Lord's Supper, (xi. 17—34,) that they were puffed up with spiritual pride (xii.—xiv.) and that speculative doubts existed amongst them in reference to some of the doctrines of the gospel, (xv. 12—58.) In reference to the *Galatians*, Paul says, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel," (i. 6.) "O foolish Galatians! who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (iii. 1.) "Ye did run well, who did hinder you that ye should not obey the truth?" (v. 7.) "I am afraid of you, lest I have bestowed upon you labour in vain,"



(iv. 11.) "If ye bite and devour one another, take heed that he be not consumed one of another," (v. 15.) "Walk in the Spirit, and fulfil not the lusts of the flesh," (v. 16.) He warns the *Ephesians* to avoid lying, anger, theft, corrupt conversation, clamour, evil speaking, malice, fornication, uncleanness, covetousness, drunkenness, and other sins. (iv. 25—32, v. 1—18.) Similar exhortations occur in the Epistle to the *Colossians*, (iii. 1—15,) who were in danger of being "beguiled from the steadfastness of their faith in Christ," (ii. 18—23.) In writing to *Timothy*, the apostle mourns over the fact that some professing Christians had "turned aside to vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm, giving heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith," (1 Tim. i. 4, 6, 7; 2 Tim. ii. 16—18;) and he intimates that there were already indications of those perilous times that were to come in the last days when men should be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." (2 Tim. iii. 1—9.) *Titus* is exhorted to "hold fast the faithful word," because there were "many unruly and vain talkers and deceivers, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, professing that they know God, but in works denying him, being abominable and disobedient, and to every good work reprobate." (Titus i. 9—16.) The *Hebrews* were in danger of "failing of the grace of God," and needed the most solemn warnings from the apostle to guard them against apostatizing from the faith, (v. 4—8; x. 23—39; xii. 12—17.) And it would be easy to make quotations to the same effect as the above from the Epistles of James, Peter, John, and Jude, down to the solemn reproofs and warnings of our Lord himself to the seven churches, in reference to one of which he says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. iii. 15, 16.)

We can therefore admit, with Mr. Poor, that "there is much remaining heathenism in the Native church" in India, that "it is characterized by a spirit of worldliness"—that it is "mercenary in its views and practices"—that it is "not valiant for the truth," and so forth; and yet find a parallel to all this in the churches which were planted by Paul himself.

2. To whatever extent the lamentable state of things here referred to may exist in this country, it is, in our opinion, to be ascribed, not to the particular means which have been employed in bringing the converts into the church of Christ, nor to the evil result of school establishments from which many of them have been drawn, but to the heathenish stock from which they spring, to the natural corruption of the human heart, and to the baneful influence of that soul-debasing system which prevails to so fearful a degree all around them.

3. So far from the defects of the Native church being attributable in any degree to the school system, facts will, we think, bear out the assertion, that those who have been trained up in mission schools generally become the most intelligent, pious, and useful members of our Christian Societies in India.

In conclusion, the writer would express his entire concurrence in the recorded sentiments of two of the earliest Protestant missionaries in this country, Ziegenbalg and Plutschow, whose attention to schools, be it observed, did not prevent them from *preaching the gospel*, and that too so extensively and successfully, as that after a sojourn of seven years in India, they were able to number in their Tamil and Portuguese churches no less than 246 persons. Their opinion is thus clearly and strongly stated: "The greatest efforts must be bestowed upon the *education of children*. In these a solid foundation may sooner be laid than in those that are grown old in their heathenish fancies and superstitions." "We are more than ever convinced that here the beginning of a real conversion must be made amongst the heathen, the old Malabarians being generally so fond of their idolatrous way of worship as maketh them unwilling to forsake it." "Only this we say that we likewise are fully persuaded that true Christianity, and all that can make for the common good of the Gentiles, at least here in the East

*Indies must be founded and built upon Christian schools for children*, who growing up from their infancy in the knowledge and fear of God may, by the divine blessing, become the means of planting a church of Christ deeply rooted in the word of truth. Therefore we, being sensible of this truth, from our own experience, and it being the end of our holy calling that men may be turned away from their abominable idolatry unto the living God, make it our principal business to procure by the divine assistance *the establishment of Christian schools for the children of the Gentiles.*" "To tell the truth, we look upon our youth as a stock, or nursery, from whence, in time, plentiful supplies may be drawn for enriching our Malabar church with such members as will prove a glory and ornament to the Christian profession."\*

Let the following remarks of an experienced living missionary, who has laboured for many years in Calcutta and its vicinity, and has given *much*, though not exclusive, attention to preaching, be also considered. We allude to the Rev. A. F. Lacroix. In a letter recently addressed to the writer he says, "my decided opinion as regards schools and preaching is, that it is premature to judge of their comparative efficiency by the number of converts who, up to this time, have been made by these means. Converts made by either instrumentality, have been comparatively few, and their general character far from exalted. It seems to me that our work at present is one of *preparation*; and the success which has attended missionary labours, both as respects schools and preaching, has consisted in the steady and encouraging progress that has been made *in that work of preparation*, rather than in actual conversions.

I am therefore an advocate for every mode which tends to *prepare* the heathen for the eventual reception of Christianity, and I think the proper line for missionaries to pursue is, trusting in the Lord for his blessing, to undertake all that he gives his servants an opportunity to do. Indeed, in my humble opinion, no Indian mission can be considered as complete which does

\* Vide the quotations in an interesting and valuable article, "On our earliest Protestant Missions in India," in the Calcutta Review, No. 1.



not embrace both the Christian education of the young, and the preaching of the truth to adults; the natural and acquired talents of a missionary to determine to which department he is to give most attention."

In these remarks the writer cordially unites, and would say to all his brethren who combine, "the Christian education of the young with the preaching of the truth to adults,"—"Be ye steadfast, unmoveable, always abounding in *this* work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord." "IN DUE SEASON WE SHALL REAP IF WE FAINT NOT."

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### MESMERISM.

WE have for some time wished for an opportunity to examine the recently much agitated subject of *Mesmerism*, as developed in England and other Christian countries, and to compare what may be considered as well established facts, in connexion with what some are pleased to consider as a new or newly revived *science*, with those attributed to sorcery, witchcraft, and other forms of Satanic agency in this heathen country. Sufficient materials are not, however, as yet at command to enable us to enter with satisfaction on the investigation and comparison. We hope at some future time to take up the subject. Our readers are probably aware that some writers of eminence in England—among whom Charlotte Elizabeth is conspicuous—attribute the more mysterious and higher forms and processes of Mesmerism to Satanic agency, and identify it with the sorcery of the Egyptians and other ancient nations. Were there any foundation for this position it might be expected that in a heathen country, where evil spirits have peculiar influence, and where the belief in this influence, under the forms of sorcery, witchcraft, magic, &c. is nearly universal, some traces of similar developments would be manifested. We are not aware, however, that sorcery ever assumes this



shape among the Natives of India. Still as there is manifestly a degree of Satanic agency exerted here which is unknown in Christian lands, it is an interesting question how far the proof of such agency may go to establish the position that it is present also in Mesmerism there, though it do not assume that form in this heathen country. We shall be glad of any facts with which our correspondents, or others, may kindly furnish us, as to what is considered demoniacal possession among the Hindus, or is attributed by them to supernatural influence, whether of good or evil spirits. If spiritual agency, within limits, may be admitted, it will furnish at once a refutation of the proofs principally relied on by the Hindus for the truth of their system of idolatry, as they are based upon this supposed agency; and if this exist it can be shown to be that of *evil spirits*, and not of the benevolent Governor of the Universe. If they may be allowed, to some extent, their doctrine of supernatural effects from the interposition of their gods, as in the ancient Delphie and other oracles, but shown that it is an interposition of evil and created beings, who may go thus far and no farther, the foundation on which they rest is taken from them; and if such interposition be allowed in accounting for some of the phenomena of Mesmerism, it may at least make these phenomena possible. We at present give no opinion on the subject, but add the following sensible letter respecting it from an English publication.

“Under this title, we have lately met with a little tract published at Sidmouth, which treats the exciting and ensnaring subject with so much sober sense, and scriptural judgment, that we conceive it will be acceptable to many of our friends, who might not otherwise see it, to transfer it to our pages. It will not occupy much space; and it may furnish some very profitable hints to serious inquirers into this bewildering subject.

‘As the advocates of Mesmerism have thought fit to call this subject an important branch of Natural Philosophy; a Science springing from Natural Causes, whose healing virtues God has revealed to man for the benefit of the afflicted; and as also a great effort is now made to direct the mind of mankind towards it, and to promote its cultivation: we feel it our duty briefly to address those who are attracted by it, in explanation of what Mesmerism

*assumes to be*; and to prove that its *claims* and *pretensions* cannot be supported by sound philosophy; and are directly contrary to the Word of God.

‘In doing this, we beg to suggest at the commencement, once for all, that in the remarks we are about to make, we are simply discussing the question of Mesmerism for the sake of truth, and do not intend thereby in the least degree, to reflect on persons or their motives: many, who are attracted by Mesmerism, are justly entitled to our respectful esteem.

‘Though Mesmerism has not, as yet, been fully and properly explained and defined; though the *reality* of it is still doubted by many; and mesmerists themselves are not agreed as to the phenomena, or the theory of their science; yet, it being no part of our object, on the present occasion, to *disprove* the reality of the mesmeric power or process; we will admit, for the sake of argument, that one man can mesmerize another man, that is, that he can produce upon him the animal magnetic sleep; so that his brain may be reduced to such a galvanic crisis as to respond to the touch of the different phrenological organs of the head; and, that though the individual be ignorant and unlearned, in this condition he may be so gifted with supernatural intelligence and power as to speak and sing in the learned languages; to answer abstruse scientific questions: to step, even beyond the skill of the medical profession, in anatomically describing different persons, pointing out their various diseases, and in prescribing the proper remedies for each particular case respectively: that he may moreover, in this situation, in mind travel from place to place, even at the distance of the planets and stars, and make observations respecting them: and lastly, that he may be able to prognosticate future events: in one word, we will go the whole length, in these respects, of its devoted admirers. But in admitting all this, we desire to ask the advocates of Mesmerism—By what power and intelligence is the person thus mesmerized, gifted in his sleep? Who is it that takes him by the hand, and conducts him from place to place, that leads him to Jupiter, to the Sun, and even to the distance of many billions of miles; to the stars Sirius and Aldebaran, and then safely back to this world again, at the rapidity of thought, into his body, at the bidding of his mesmerist? What superior intelligence is it that whispers into his ear, with precision and promptness, the learned, scientific, anatomical answers, corresponding to the questions which have been addressed to him? These cannot be derived from the man’s own wisdom and power, for he is ignorant and impotent; neither can it be proved to be by *intuitive discernment*; because, were this the

case, his mind would retain and understand, when aroused from sleep, what his spirit had acquired in it. This must be the case, for it is according to nature, to sound philosophy, and common sense.

‘We know ordinarily, that whatever knowledge man may acquire, either by his perceptive or reflective faculties, whether instantly or gradually, *he never loses*. Sleep, or disease, may occasionally produce a cessation of its exercise and manifestation; but when the sleep is over and the disease gone, he is precisely the same physical, mental and moral man as before:—*physically*—he is no stouter, no smaller, no taller, no shorter; not a hair of his head has changed its colour, nor a feature of his countenance has altered; *mentally*—if previously an ignorant man, he is still an unlettered man; if before acquainted with the learned languages, he is still a linguist; and, if he had a knowledge of the sciences, he is still a scientific man: and *morally*—if before a virtuous man, he is still a virtuous man.

‘Now let us suppose, that by some sudden transition, an ignorant man is thrown into a position, where, either by the spontaneous development of his *innate* hitherto dormant powers, or by *intuitive* discernment of every thing that surrounds him, or by both combined, he instantly becomes learned; he is *ever afterwards learned*. This must be so; it would be most absurd to conclude otherwise. We may as well assert that nature has a retrograde tendency; that a mature man grows smaller, till he becomes a babe; that a wise man studies, till he is a fool; and that a virtuous man practises virtue, till he is vicious. But this is not the case with those who have undergone the mesmeric influence—they display no such fine results—all their wonderful knowledge departs with all their wonderful sleep; therefore, the learning we are evidenced in such a sleep, cannot be the unlettered individual’s *own acquired learning*. Nothing can be clearer than this: we should judge that the most sceptical mesmerist would allow it. This being admitted, we must necessarily infer that the soul of one, in the mesmeric sleep, comes into contact with some Being, of superior power and intelligence, and that the patient himself is only an organ, a mere automaton, for such a Being to speak and act through; and parrot-like, or child-like, by *imitation*, he repeats Latin or Greek, and gives scientific solutions exactly as he is directed. “If you place your finger,” says the mesmerist, “on the organ of *imitation*, of a person in the mesmeric sleep, he will *imitate* your actions; if you stamp with your foot, he will stamp with his foot; if you fillip with your finger, he will fillip with his finger; if you whistle with your mouth, he will whistle with his mouth. Still retain your finger on the organ



of *imitation*," adds the Operator, "and place another finger on the organ of *language*, and he will repeat after you, imitating you exactly in every variety of vocal modulation." Very good, this is just to our purpose, and establishes the point before us; for, should the mesmerist still continue his fingers on the organs of *imitation* and *language*, and interrogate him on subjects beyond our knowledge—who does he then imitate? Do not prevent the question, we beseech you, by any equivocation. He still answers his questions very readily, and perhaps accurately. What intelligent agent speaks through him? Can you, by any sound argument, show us that we are wrong, in drawing the conclusion, that there is some powerful invisible Being near at hand, who assists him? Who is he? Do you answer in the negative, on the ground that if he were thus assisted, he would be cognizant of it, and able to describe it afterwards? This by no means follows, for, when he copies *your* actions, and repeats after *you*, and having recovered from his slumber, is he cognizant of the agent? Does he know any thing about what has passed? Besides, you are aware, it is an important feature of your system, not to arouse the patient too soon after the organs have been excited, lest he should be confused and wander; you give him a little subsequent rest, that all traces of what has passed, and confusion of mind, may be completely buried together in the oblivion of his sweet repose; and all being forgotten by the patient; (except that he has had a good comfortable sleep,) he is as ignorant of the agency he has been assisted by, as he is of the knowledge he has communicated. Again, it is no part of our argument to prove, whether the patient is or is not cognizant of being assisted by supernatural agency, when there are such manifest proofs of its operation upon him. We therefore come to the conclusion, that persons in the mesmeric sleep, having their phrenological organs excited, and being questioned on scientific, anatomical, astronomical, or metaphysical subjects, beyond their knowledge, are assisted by some intelligent invisible Being. Who is this Being? We answer seriously, It cannot be God. Though the advocates of Mesmerism would fain have us believe that it is God; and hence they assert, *It is a science, whose healing virtues God has revealed to man for the benefit of the afflicted*; and it was further assumed by one of their practitioners, *that as man is created in God's image, God in his goodness has given him Mesmerism, to help him the better to discern himself; the great Almighty Being, in whose image he is made*. We desire next to prove, that the high standing here assumed, and the exalted place given to Mesmerism, are not according to the Scriptures: but in approaching this subject, we feel we are standing



on holy ground, and it becomes us as it were to take our shoes from off our feet: inasmuch as any thing that has reference to *God* or his *Word* can be treated rightly, only as He vouchsafes his gracious assistance. We trust He will so help us now, that we may be hindered from writing any thing irreverently, or irrelevantly to the subject before us.

‘It is true the Great God created man in his own image, (Gen. i. 26—28,) in holiness and happiness, and gave him dominion; but he fell from that condition by eating of the tree of knowledge of good and evil, and thereby, according to God’s own previous declaration, he entailed upon himself and his posterity, *death*. Compare Gen. ii. 16, 17; iii.). The moment he ate of that tree he died in the most awful sense of that thrilling word: he fell into a death of trespasses and sins (Eph. ii. 7), and *morally* lost his likeness to God’s image; the subsequent death of his body, and the loss of his soul, were consequences of this previous death.

‘Adam did, it is true, retain to a certain extent, in this condition, his intellectual, physical, and procreative faculties; but he retained them under the influence of an evil fallen nature; hence, we read, (Gen. v. 3,) Adam begat a son in his *own likeness*, after his *image*; and this has been the case ever since. Never has man by natural generations, by intellectual power, or by the practice of virtue, attained the image of God which he *morally* lost. In corroboration of this truth the following passages of Scripture may be adduced, (Gen. vi. 5; Job xiv. 4; Ps. li. 5; lviii. 3; Matt. xv. 1—20; John i. 13; iii. 6; Rom. v. 12; Eph. ii. 3).

‘Man then being dead in trespasses and sins; having *morally* lost the image of God; still at a great distance from his Maker; and possessing in his nature irreconcilable enmity against Him (Rom. viii. 7,) can have no communion with Him; and in this state it would be presumptuous in him to seek a knowledge of God, and an acquaintance with Him on the ground of having been *created in his image*; besides, the Scriptures fully confirm the fact, that man has had no disposition to return to God; even when he has been most distinguished by intellectual greatness, and moral culture; these have been used by him in a way rather to increase his distance *from*, than his nearness *to* God; therefore it is declared, *the world by wisdom knew not God* (1 Cor. i. 21;) and it is also further evident from the word of God, that the world, in its very climax of mental glory and boasted power, was chargeable with the most puerile folly, for it made an *image* of the *invisible* God; a *corruptible lifeless representation* of that which it knew not, even of Him who is the *self-existent incorruptible* God

(Rom. ii. 23); and it is also most plain from the same oracles of truth, that God holds the whole world guilty, and in a condemned state before Him. (Compare Rom. 9—19; and John iii. 18—20.) Have we then a right to assume so high a standing before God as that which the advocates of Mesmerism have taken, or, to give any invention of our own so exalted a place as they have put their system in? Eccl. vii. 29.)

‘The great God, however, in his infinite love to a lost, fallen guilty world, has been pleased to reveal *one way only* whereby we may know Him, and that is through his Son; the Lord Jesus Christ. For it is written—No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him (John i. 18); and again—No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt. xi. 27); and again—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: and in his Father’s throne, thus exalted, he will continue to sit until his foes are made his footstool (Heb. i. 13); and then he will take to *Himself* his great power, and *enter* upon his dominion the *visible, living representation*, of the *invisible incorruptible* God; and will *visibly* exhibit, as man, in magnificent display, the greatness, wisdom, power, and glory which are in *Himself invisible* as God. Now all this blessing can only be known by us, as we learn what Christ is; and as this is a most important point, let us inquire how we may learn what Christ is? The instant one believes in the Lord Jesus Christ, he is not only washed from his sins in His precious blood (Rev. i. 5), but he has everlasting life; for he is said to be *born again* (John iii. 3.) He is *born of God* (John i. 12, 13.) He is made a *partaker of the Divine nature* (2 Peter i. 4), and in this nature the *image of God* is restored to him (Compare Eph. iv. 24; Col. iii. 10); and when this is the case, the believer in Jesus has *life*; yea, he is united to Christ, and is made a partaker of Him who is the image of God, and the Lord Jesus has been pleased to give all such His *Holy Spirit* (John vii. 38, 39,) to teach and reveal to them *Himself*, to disclose to them their true dignity, and to give them to realize the joy of that *life* of which we have been speaking (1 Cor. ii. 6—16.)

‘If it be true then, that we can learn what God is, *only* through Christ, we cannot learn what God is from those who are thrown into the mesmeric sleep. It is not God that gives such persons,

in this state, intelligence and power; neither is it the Lord Jesus Christ, neither is it the Holy Ghost; because, as one receives intelligence and power from God, by virtue of his association with Christ, he is changed into the same *image*, from glory to glory, even as by the Spirit of the Lord (2 Cor. iii. 18.)

‘Mesmerism produces no such result as this. When did a mesmerized person arise from his slumbers in the restored image of God? When did the instructions given out by a person in this artificial trance, have a humbling, sanctifying, transforming tendency upon those who received them?

‘The knowledge of God, as observed by the eye of faith, in the face of Jesus, always leaves those blessed results on the soul of the beholder. (1 Cor. iv. 6.)’—*Christian Lady's Magazine for June.*

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#### Resolutions of the Madras Government on the Subject of Education.

WE are happy to see a movement on the part of the Marquis of Tweeddale's government on this subject at last. There must be some strangely adverse currents at work on this subject in high places, the origin and nature of which we may shrewdly guess at, but cannot certainly determine. Certain it is that the three last Governors that have arrived in Madras—arrived full of the subject of Native education—determined to give it every encouragement, and expecting to immortalize their respective governments by their encouragement of it; but where shall we look at this moment for the result of their desires and anticipations. Truly if it is by their achievements in the cause of education, that our late Madras Governments are to be distinguished; small is their meed of distinction. We will not conceal that we have been seriously apprehensive for some time past that the government of the Marquis of Tweeddale was in this respect to bear too close a resemblance to that of his predecessors. His Lordship has been behind none of his predecessors in *personal* encouragements of education at the Presidency, yea rather has he surpassed them all—inasmuch as schools of a directly religious and missionary character have shared his countenance and support,



equally with schools of a more secular character. But why have three precious years been allowed to elapse ere a movement by his government was made on this momentous subject?

Sir Henry Hardinge was up and doing, ere as many months had elapsed and must be regarded as the real author of the movement now under notice; inasmuch as his educational measure in Bengal is confessedly both the cause and the occasion of the present one in Madras. We need not quote the Madras order as it has been so recently before the public in all the newspapers. It is dated June 28, 1845, but seems not to have been finally adopted by the Council till the 9th instant.

It sets out with an expression of the Most Noble the Governor in Council's anxious desire to extend the advantages of a sound and liberal education at this Presidency. It deprecates the adoption of the measure of the Supreme Government at this Presidency, in all its fulness on account of the paucity of educational institutions here, especially in the Provinces, alleging that such a measure at Madras would be *premature* and *detrimental* to the public interests, if not *actually unjust*—meaning we presume that the uneducated portion of the Native community would have reason to complain of it as injurious towards them. It purposes to open to the Native community for competition not less than five appointments in the public service annually, and three pecuniary rewards of 500, 300, and 200 Rupees each, to be granted to successful candidates, after a full and careful examination; and finally it names a Council of Education to carry this order into effect, and to report hereafter if additional measures in furtherance of the Governor General's order are in their judgment practicable. Now we frankly confess that this measure would have received much greater favour in our eyes, if the *premiums* announced in it had been announced as an *addition* to the measure of Sir Henry Hardinge's, and not as something in *lieu* of it. They are valuable in themselves, and will stimulate many of the youths at the Presidency; inducing them both to greater diligence, and what is of great importance to continue longer under instruction; yet we cannot help regarding them as but a meagre substitute for the broad, pervading and substantial measure of the Governor General. The reasons assigned moreover to show that a substitute is



necessary, are not to our understanding either obvious or satisfactory.

It is alleged that the Bengal measure would be *premature* at Madras, where schools are so few and education so low, especially in the Provinces; but is it not the very object and design of the measure to foster schools and to promote education? How then can its application to Madras be *premature*? Rather say that the state of things in Madras renders it peculiarly applicable—peculiarly needed; and that the evil does not lie in its being *premature*, but in its having been so long deferred. The bearing of the measure upon the public interests is, its tendency to supply Government and society generally with educated, instead of uneducated servants. How then can its adoption at Madras, even in all its fulness, be *detrimental* to the public interests? It was never intended, we presume, to supersede present incumbents, or to leave vacancies that may occur unfilled up; but simply, in the language of the Governor General, invariably to prefer an “educated” to an “uneducated” candidate—one that can read and write, to one that cannot. And if this course be deemed advantageous for the public interests in Bengal, it cannot be detrimental for the same interests in Madras. And with regard to the possible injustice of the measure, we think the smaller measure—the substitute—equally obnoxious to this charge with the larger and more substantial one; with this difference, that with the one you can be unjust only in eight instances, whereas with the other you may be unjust in 800, or any definite number. But the truth is we see no injustice in either case, Government having a perfect right to prescribe the qualifications of its servants. Still, however, we are anxious to think favourably of the Madras measure, to be grateful to our Rulers for it, and to hail it as the harbinger of better things to come.

Some of our contemporaries have made severe strictures on the composition of the Council, alleging that individuals have been omitted whose names ought to have had a place in it. But this of course is a mere matter of opinion, and there may be reasons for the omission with which the public are unacquainted. The list, as it is, contains the names of not a few

"good men and true," men not inferior in the sagacity and prudence necessary for such a work to any at the Presidency; and what is a great recommendation to us, they are men that have not been selected, because of their known indifference to revealed truth, or their attachment to infidel principles. This is an effect which the Government principle of excluding religion is too apt to produce. In short we approve of the Council that has been named, and cordially bid them God-speed in their important work. They are instructed to report to Government hereafter on such additional measures as they may think practicable for the furtherance of the Governor General's order. This leaves an open door for them, and we trust they will soon avail themselves of it to give full effect at this Presidency to the excellent measure now in operation in Bengal.

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[The subject of the following notice, being favourably known to some of our readers, we think the account—for which we are indebted to a correspondent of the *New York Observer*, residing in France—will be interesting to them and others.]

### Early Years of the Swedish Missionary Fjellstett.

THIS excellent servant of God, who has contributed much to spread the knowledge of the Gospel in the district of Tinnevelly (East Indies), and afterwards in Smyrna, has published in the German language, under the title of *Waldmeisterlein*, (little forest plant) a notice of his trials before he became a missionary, and the deliverances God wrought for him. His biography is highly interesting.

Fjellstett was born in 1802 in Switzerland, at *Sillrud*, a village of the province of Carlstadt. His father was a carpenter and very poor. A heavy misfortune befel his family when he was but five years old. During a dark winter night, the hut in which they lived caught fire. The father was absent, and there was no neighbour to come to their aid. The mother made strenuous efforts to extinguish the flames, but in vain. Young Fjellstett and his old grandfather, unable to arrest the fire, beheld the destruction with silent terror. The next morning they had to erect in haste a shanty of boards, in

which they passed the winter; and in the summer following, the father was constrained to sell his little patch of ground in order to rebuild his house.

Great were the privations endured by this family. Sometimes they lacked bread, and unhappily the parents of Fjellstett were ignorant of God the Saviour who, alone, could console them. They attended regularly religious service, but only from habit. "The pastor of our parish," says the missionary, "taught indeed, what we must do or not do in order to please God; he tried to keep us from vice; he exhorted us to virtue; but he argued as if man could do all this by his own strength, and had no need of conversion nor of regeneration by the Holy Spirit. The deep depravity of the human heart, gratuitous salvation in Jesus Christ, the necessity of the new birth were not in his discourses; and the inhabitants of the country thought that if they knew their catechism it was all-sufficient for their salvation. . . . So I was taught. Still I ought to be grateful to my parents; for they wished me to become a pious man, according to the little knowledge they had. But I now perceive that if God had not had pity on me, I should have been lost, in spite of all their tender solicitude."

At the age of six years, Fjellstett knew how to read and write. His father, seeing with what facility the child acquired elementary knowledge, would have wished to send him to the high school of Carlstadt, but he could not afford the expense. Left to himself, the child read eagerly prayer books, volumes of sermons, and whatever fell into his hands. He had now attained his tenth year. Then (in 1812) a terrible famine desolated the country. These poor people were compelled, in order to keep from starving, to eat the bark of trees and other like things. As young Fjellstett could not be supported any longer at home, he had to go and tend the flocks of a farmer in the province. "On my departure," said he, "my mother accompanied me as far as her feeble health would allow; and when, with an anguished heart, I took leave of her, her maternal tears flowed abundantly. O my excellent mother! never shall I forget the moment when, quitting for the first time the paternal roof, I remained hanging upon your neck, sobbing and unable to part from you! Though you knew not the Saviour at this time, as I now have the happiness to know him, I am sure that you have addressed to the Lord many prayers that he would guard me amidst a world full of malice, and the dangers of which I was ignorant of! The prayers of my mother were heard. The Lord never forsook me. When I review the past years of my life, I admire the patience, the infinite love with which my heavenly



Father has carried me in his arms and brought me back from my wanderings."

The young keeper of the flock discharged his arduous task with fidelity. At four o'clock in the morning, he went into the fields. His food, though better than in his father's house, was still very poor, and he had not always enough to satisfy his hunger. But his ideas of happiness were not then very high. He thought the summit of prosperity was to have plenty of bread. One thing only made him sad: he ardently desired to become a minister, and his situation took away all hope of ever attaining the object of his wishes. By a strange caprice of his imagination, despairing to preach to men, he tried to relieve his disappointment by preaching to the flocks which he kept! "Sometimes," says he, "to alleviate my sorrow, I mounted a rock, after collecting my cows and sheep, and I addressed to them, as well as I knew how, the most pathetic discourses. But soon my untractable hearers became impatient, and dispersed in the meadows, without waiting for the peroration. Then I had quickly to say *Amen*, and run to collect again my fickle auditory. . . . The wolves also troubled me; I was too feeble to drive them off, and yet if they had taken off a single sheep the farmer would have laid the blame on me. . . . At this time I was sunk in spiritual death, living without God and without prayer, indulging vain imaginations. The highest happiness seemed to me to consist in a convenient shepherd's house, with a room full of books, and a church filled with hearers. I preserved, indeed a great respect for the exhortations of my parents, and I often resolved to say daily the prayers which they had taught me; but as I saw not what good resulted, I generally forgot to perform the duty. As to sincere prayer, I had not the least idea of it."

This low condition was brilliant compared with that to which he was now to be reduced. On the return of winter, the farmer had no further need of a keeper for his flocks, and dismissed him. Where shall he go? what is to become of him? His parents had not bread to feed his four younger brothers and sisters. In his distress, he resolved to beg alms. But he was so timid that he dared hardly speak a word. The first day of this hard apprenticeship, being in a small village, he went from hut to hut to procure a lodging for the night, but everywhere the door was shut against him, and he came near fainting from exhaustion. Next morning, he was exposed to great temptation, which he overcame by the mercy of God. I will let him relate this adventure. "Having come exhausted to a small village, I tried to find some one to pity me; but from the first house to the last, every where, the poorest



nourishment was refused me. On quitting with a heavy heart their huts, I passed alone through the kitchen, and saw a bit of barley bread very dry. This was a tempting morsel for me. Instantly the thought suggested itself: 'Take it; these people will not be the poorer, and you, you are so much in need!' I took it; but had hardly gone three steps when conscience my faithful monitor called to my mind this commandment of God: *Thou shalt not steal*. I returned then and put the bread where I found it, withdrew, my eyes filled with tears."

The poor young man knew not where to go. The roads were filled with snow; the cold chilled his limbs. To complete his misfortune, night overtook him in a bye-road. Thus famine, cold, fatigue, darkness, solitude, all concurred to reduce him to despair. After wandering a long while, he perceived at last a light through the windows of a cottage. "Any one else, at this sight, says he, would have been filled with joy, and would have hastened to the house. But for my part, stung with my previous disappointments, I had not courage to knock at the door; I had lost all confidence in human compassion. I found a barn, with the door open, and I slipped in to pass the night. There was hardly straw enough to cover me, and my clothes were all in rags. So, though I had often endured the cold, I was so chilled the next morning that I could not walk. All my limbs were swollen, and the cold air so affected my breast, that I raised much blood. To this day I wonder how I survived the exposure."

Such was the distress of this family, when the Lord interposed unexpectedly for their relief. To understand the case, it should be remarked that there are very few schools in the villages of Sweden, and that the peasants who can afford it, are in the habit of taking, during the winter months, a private instructor to teach their children to read and write. They give him board and lodging, with a few dollars for his pains. This is a very imperfect mode of imparting elementary instruction; for these teachers are commonly very ignorant; and the children, on their part, having passed the whole summer in the fields, are ill fitted to remain seated, from morning to night, at their books. Besides, just when they begin to feel a little relish for study, spring returns, and the teacher is dismissed.

While Fjellstett and his parents were in perplexity, a peasant knocked at the door, and said to the father: "Neighbour John, thou hast with thee a boy who knows how to read and write, and my children have learnt nothing. Wilt thou let him stay with me this winter? Thou hast not perhaps enough to support him." On

hearing this proposal, the young man was overcome with joy; he could not have hoped for such deliverance; and running to the farmer, without waiting for his father's answer, he said to him; "Yes, I will go, I will go with you, and to-day rather than to-morrow."

A bargain was soon made. The young man went with the peasant, and his parents gave thanks to God for his mercies. But his new task was more difficult than he anticipated. The children submitted to his care were larger and older than himself. They showed no submission to their master; they often slipped away, in spite of his vigilance, and the poor teacher was obliged to run after them into the fields to bring them back to their task. Every kind of study was irksome to them; they regarded it as a servitude and a punishment. Further, to save expense in education, the parents required that the instructor should teach their children *all day, without interruption*. An absurd method which disgusts pupils instead of benefiting them. It reminds me of the Englishman who being directed by his physician to take twenty-four baths, of an hour each, preferred to pass twenty-four hours in the water at once, that the task might be sooner over. Parents think to economize in this way, but such instruction is worthless.

The young teacher had much to suffer; but he was resigned, and for seven successive years, he followed this mode of life: spending the winter in teaching children, and the summer in tending flocks. "This occupation of teacher," says he, "was a good school of patience for me, and aided me in the difficult art of education. But I was unhappily, with all my poverty, very proud, and I could not long endure an employment of so little repute in the country. I had also difficulty to get a few pence a week to help my parents, and this contributed to my discouragement. Oh! that I had better loved the Saviour, and had led to Him the dear children confided to me! I prayed, indeed, morning and evening with them, and exhorted them in a general way to become pious, as my parents had exhorted me. But all was cold and lifeless, because I had not the true knowledge of God and of his love manifested in Jesus Christ. I have often regretted since that time, that I did not sow the seeds of truth in their young hearts, and I must confess that every child I meet speaks powerfully to my heart and my conscience. It is a great privilege, doubtless, to be able to do something for the Saviour; it is a great favour which he grants us, when he opens our mouth to testify of Him. But how sinful to neglect the least occasion to deposit in the heart of a child some seeds of life!"

On this subject, and to show the duty of speaking of the gospel

to children, the missionary relates the remarks of a little girl of five years, who through the cares of her pious mother had become concerned for her soul. One day, this mother, Mrs. W—— received a visit from a faithful pastor who conversed for some time with her, and in an instructive manner, on several subjects of the Word of God; but he did not address a single word to the little girl, who, during the whole interview, listened attentively, seated at the feet of her mother; he did not seem even to notice her. When he left the room, the child turned to her mother and said to her, with tears in her eyes: *Mamma, does this gentleman think that I have not also an immortal soul?"*

To return to Fjellstett. Having attained his fifteenth year, he attended on the instructions preparatory to his admission to the Lord's table. But, alas! the pastor was so absorbed in the things of the world that he could not detach from them his own heart nor the hearts of his catechumens. His fatal example influenced his whole parish, and gross sins prevailed. It is interesting to observe the spiritual state of our dear missionary at this period of his life: "For myself," said he, "I perceived the deplorable conduct of the pastor; my conscience promptly told me what was right or wrong; and though I was a stranger to the gospel, I wished earnestly to become a pious man. If any one had then spoken to me of the Saviour, with what eagerness should I have listened! for the communion was regarded by me with great reverence. The Sabbath when I was to partake for the first time of the holy supper, I retired to a secret place. There, I bowed before Him who was to me *an unknown God*, and I supplicated him as well as I was able, to grant me his aid, that I might devote to him the whole of my remaining life. From that moment, by the grace of God, I found no rest in my conscience, till I came to the Saviour. I felt that something was wanting, but I knew not how to fill the void, for I had not the true guide, the Word of God. Neither my parents nor myself had a Bible; this precious book was then difficult to be found in my country. I had met with it here and there in my wanderings, and had read some chapters; but I did not appreciate it as the *Word of God* in the full and absolute meaning of the word. . . . Thus I remained content with an external piety. I began to write a journal of my life to keep an account with myself; but having no exact method of judging what was at the bottom of my heart, I noted only what related to my conduct towards men, or the forms of my religion. As to the love of God and communion with Christ, my journal said nothing; for these were things unknown to me. I led a wholly pharisaical life; and



the only fault which I reproved myself with was my neglect of prayer. I put up some sighs, or shed some tears, and my legal repentance was completed. In such a state of ignorance I lived many years until it pleased the Lord at length to open my eyes."

Becoming averse to the duties of schoolmaster, Fjellstett learnt at the age of fifteen years the carpenters' trade, in order to assist his father in his work. He soon became an adept in his profession. Unhappily he found it difficult to obtain work, and remained for the most part idle. Hence the next summer, he was obliged again to tend flocks. He employed every leisure moment in reading under a tree, while watching his sheep; and as he had but few books he read them over eight or ten times so as almost to know them by heart. This summer passed like the others with the feeling of being out of employment, and the prospect of a winter approaching with all its distresses. He shuddered at the thought of being still a private instructor, and in hopes to increase his means of subsistence, he learnt the tailor's trade. But this new occupation did not procure him more work than the other.

A misfortune still more severe than all the preceding awaited him on his return to the paternal hearth. His father was absent, and he found his mother so sick that she could not recognize him. When he told her that he was her son, she was much moved, and replied with a deep sigh; "Alas! it is you; God bless you my child!"—a few minutes after, she ceased to breathe. "This sudden separation," adds the missionary, "made an impression upon me which I shall never forget. May you rest in peace my dear mother! And may I one day find you again in the bosom of God, and tell you all my gratitude for the inexhaustible tenderness which you have shown me! I have cost you many tears which I value more than the most costly pearls."

*(To be continued.)*



## Religious Intelligence.

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### ACCOUNT OF ABRAHAM RETTEI OF TINNEVELLY.

FROM A REPORT OF THE REV. J. T. TUCKER.

HE was born at Vengadasapuram, and has resided there the greater part of his life. He had for many years held the office of ambalakaren in the village, and while a heathen acted much more uprightly than the generality of his neighbours. For this and other reasons, he was much respected by the people of his caste. Also, while a heathen, he seems to have had a conviction of sin, and an idea of the need of pardon, and therefore made pilgrimages to Pavanasum, Courtallum, and Trichendoor, in order to obtain peace for his conscience, but says he, "I always found this vain." The villages are wholly employed in agriculture, but he being the head man, only superintends the others, and till very lately was the man who collected the village land-tax for the Ettayapuram zemindar. This situation he has lost on account of his profession of Christianity.

When the movement among the Retties took place last year, the Rev. Stephen Hobbs and myself went among them to preach the gospel and receive as many as were willing to put themselves under instruction. When at Ootapudarem a few people from Vengadasapuram came to us, stating that all the inhabitants of that village were desirous of becoming Christians. We therefore proceeded at once to the place, when Abraham (then known by the name of Krishna Rettei) came and with him all the village people to place themselves under our instruction. Old Abraham's first appearance was pleasing. There could be no doubt from his manner and appearance generally, but that he was far superior to those around him. A crowd flocked to see the white strangers, but Abraham was the man who came forward to speak for the people. The account of our visit is already given in the *Record* of last year; so I will pass on to mention how gratified I was to see his zeal for Christianity, on my second visit among the Rettei people, when the Rev. J. Dewasagayam accompanied me. Abraham had heard enough of the gospel by that time to know something of its real value, and therefore exerted himself a great deal in en-

deavouring to persuade the idolaters around to give up the worship of idols, and serve the living and true God.

On a subsequent visit with Mr. Taylor, I found the old man firm and apparently loving the truth for the truth's sake. After this he became an object of persecution by the zemindar and his people. At that time he came to see me, and as I then had much confidence in his sincerity, I showed him from the Scriptures that as a disciple of Christ he must expect tribulation; at the same time I quoted several passages to show that God would not forsake his people, but that he would in his own good time deliver them out of their troubles, or give them grace to bear up against all difficulties. Abraham then spoke very feelingly and said, "If all the people go back, or if the zemindar were to threaten to kill me because I am a Christian, I would not deny Jesus Christ." He said this in such a manner that I could not but believe the old man was sincere. However being anxious about him, I desired the inspecting catechist to find out if possible what his real sentiments and intentions were, and to inform me of the result. This investigation also was satisfactory: he told the Catechist he would never go back to the worship of idols. A few months since a marriage took place in the village, and even here the old man manifested a determination to renounce every thing that was connected with idolatry, by using his authority to prevent the performance of all heathen ceremonies. About two months ago he came to see me, and when walking with me in the garden, spoke of his earnest desire to serve God in sincerity and truth. He then also mentioned his willingness to eat with Mrs. Tucker and myself, and said that he would not only do so, but also give up any custom that I could show was contrary to the word of God. He was afterwards baptized by me as mentioned in the *Record* for July, 1845. The example of the Rev. J. Dewasagayam, I believe, was the first cause that led the old man to think of eating with us. I know of no other reason except that he himself considers the custom of one caste not eating with another both unreasonable and at variance with the spirit of the gospel.

Since the above mentioned occurrence took place, a wealthy heathen friend from Trichendoor came to see him, and in the course of conversation began to reason about the folly of joining the Christian religion, which so excited old Abraham that he turned the man forthwith out of his house. This little incident does not show much wisdom on his part, nevertheless it exhibits a determination to resist the false reasonings of his friends. He has now been professedly a Christian about 14 months, during which

period he has invariably behaved well and obtained a good general knowledge of the gospel. Independent of the fact of his eating with Mrs. Tucker and myself, the whole tone of his conversation and conduct has manifested a real love for Christ and Christianity. It is my firm persuasion that he is one of the Good Shepherd's sheep, and if so perfectly safe, because no one can take him out of His or His Father's hands.—*Church Missionary Record*.

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### OLD SIMEON.

FROM A REPORT OF THE REV. MR. PERKINS, OF CAWNPORE.

IN my last Report I alluded to the case of an aged Hindu, in whom I felt much interest, and of whose ultimate reception into the fold of the Lord Jesus I had lively hope. As our Christian intercourse progressed, the aged disciple seemed more and more to enjoy the word of God; his love for it appeared to grow with his apprehension of its glorious provisions, for the salvation of a fallen world. The man had much to bear from his relations who were suspicious of his intercourse with me, and it is possible that some whose duty lay in a very different channel, did much to obstruct the narrow way he had to travel. Seeing however that his faith failed not, I acceded to his request made with tears, and admitted him into the family and flock of the Lord by baptism on the 9th May, 1843. The holy ordinance appeared to diffuse a settled peace upon his mind, and to unite him more closely than ever to our little Christian family. He was called Shamon (Simeon) as being one ready to depart in peace, having seen the Lord's salvation. There was something so pleasing and patriarchal in his appearance and deportment, mingled with a simplicity almost childlike, that every member of the mission circle felt he had a peculiar claim on his tenderest sympathies. After some few weeks had elapsed, I was led to fear that my aged friend had not, so openly as he ought, confessed himself a Christian to his heathen connexions, and I felt it needful to reprove him for this weakness, and, with decision, to point out to him his duty. The poor old man was deeply moved; the big tears dropped from his cheeks as he listened to me, and he replied, "Sir, you must not expect me to put off the vices and infirmities of seventy-two years of heathenism in a single day. I am a weak believer, younger than your infant; he is four or five months



old, I was born but a few weeks ago." My exhortation seemed to have had some effect, but still I found there was some hesitation on his part in boldly confessing his master, and I was compelled again to introduce the subject, and to show him the exceeding sinfulness of his attempting in any measure to appear a Hindu before his relatives, and a Christian before me; how his so doing would grieve the Spirit of the Lord, destroy his own simplicity, and ultimately bring upon him the more suffering and dishonour. I entreated him to strengthen himself for the trial and to accompany me at once to his relatives, and fearlessly to acknowledge him whose servant he was. He assented, and went the same hour, to the home of his fathers, a dwelling house in the heart of the native city. We were received with much civility, and seated under the shade of a spreading tree, we awaited the assembling of his relatives, who were numerous and respectable. A little nephew, who seemed well accustomed to the old man's kindnesses, came and sat in his lap, playing with him. The news of our arrival soon brought together a considerable number of his relatives and connexions, of all of whom he was had in honour. At length my aged friend stood up, and looking around him, said, "Well, brethren, I am a Christian."

Not a word was uttered in reply by any one, every eye settled on the apostate, as they esteemed him, with a gaze of mingled sorrow and anger: the boy playing by him was called away, as if in danger of pollution from his proximity to his former friend, and all the persons present retired to a little distance and sat down. I interrupted the painful silence by the inquiry, "Did you not know of Simeon's being baptized? "Know of it, Sir!" one of them exclaimed with the greatest bitterness. "Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers! He is the head of our family, and has disgraced us all." After some little time had passed Simeon turned to me, and with his eyes suffused with tears, said, "Well, Sir, now I trust you are satisfied; why should we stay here longer?" We can do no good; and being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever.

From the time above alluded to there was little change in the even tenor of Simeon Lal; he had infirmities, the results of long corrupt associations, but he was ever ready to profit by right instruction. I had many hopes built upon him, and had promised myself the pleasure of bringing him in his aged infancy to receive the paternal benediction of the Bishop in the rite of confirmation, but God had otherwise determined.



One night in September, 1843, after a hot day at the close of which much rain had fallen, Simeon was tempted by the coolness of the atmosphere to sleep outside his dwelling, and the vapours, copiously thrown off by heated ground, seemed to have seized violently upon him. In the middle of the night he sent for me, saying, he was very ill. I found him in a state of great excitement, but after administering such remedies as appeared suitable, I left him more composed. Disease however gained upon him daily, and, on its assuming an aspect demanding medical assistance, he consented to being removed to the Dispensary, where he was assiduously cared for in every way. On leaving my house, he clasped his withered hands, and besought me not to forsake him. Mr. Smith, my European Catechist, most cheerfully lent his aid in visiting our aged friend; we usually saw him thrice daily. Human effort was however exerted in vain, and he expired on the morning of October the second. His last words to me were a simple expression of his faith in his only Lord and Saviour Jesus Christ.

It was remarkable, that the apartment in which he died opened upon a garden, near to his former residence, beyond which toward the Shivala, or idol temple, where he and his fathers were wont to worship. His relations were almost within call, but not one of the number drew nigh his dying bed; so far as they were concerned, he was desolate indeed.—*Bombay Witness.*

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#### THE STRAITS AND CHINA.

WE take from the *Calcutta Christian Advocate* the following extracts of a letter from the Rev. A. Stronach, of the London Society's Mission at Singapore. It is refreshing to find the works of those who have been called hence outliving them; by these though dead they emphatically speak. The work of the late Mr. Dyer is going on, though he has been summoned away.

"Mr. ——— felt much interested in what he saw of the Chinese here, while he visited with me at their shops, and on board one of their junks. On seeing these men come near in a body when I began to speak of the Lord Jesus, and listen with looks of intelligence and apparent regard to the truths of the gospel, he told me that he felt thankful that he had been appointed as a missionary to the Chinese. But though I feel confident that many of the Chinese here are become acquainted with much Scripture truth, and know that many read our books, and am gratified with the

kindly aspect with which they generally receive me and listen to what I say, I lament that I see so little of what we all desire—of the heathen turning 'from idols, to serve the living and true God.' And I feel more and more deeply our need of God's Holy Spirit to give effect to 'this word of his grace.'

"I am happy to say that the work on which our lamented brother Mr. Dyer set his heart so much, is going on still: the men whom he taught the various parts of the work are still employed here; and I now feel at home in directing the operations. We are daily busy in getting new punches and matrices made, and are getting additions continually made to the number of characters in the fount of large Chinese type—it being desirable to have in this fount all the characters which may be required in printing the Scriptures and religious tracts. Chinese type casting is also going on, we are printing with our Chinese type a revised edition of Poor Joseph, with the Death of Altamont—along with a revised version of 14 Psalms, and 12 portions of Isaiah, and Luke xv. The Chinese receive with avidity works larger than mere tracts, and it is pleasant to think that they are a reading people.

"I am thankful to say that we all enjoy good health here; and that our friends in China were all well when we last heard from them. In Amoy Mr. J. Stronach and Mr. Young find the Chinese very friendly, and ready to listen to them; they have rather encouragement than otherwise from the Chinese authorities. Dr. Legge has got his new chapel at Hong-kong nearly finished; from the description I have had of it, it must be a beautiful building.

"Our friend Mr. Gillespie is at Canton, Dr. Legge and he having hired a house there for Afah's preaching in under Mr. G.'s superintendence. Dr. Medhurst is returned safely from his trip into the interior. I understand he was invited to visit some inland town by an interesting inquirer who had repeatedly called on him at Shanghai; but I have not yet heard the particulars of his journey."—*Ibid.*

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#### ADDRESS OF DR. MERLE D'AUBIGNE.

WE transfer to our pages the following speech of Dr. Merle D'Aubigne, delivered at a public meeting assembled for the purpose of receiving this eminent man, and hearing his statements respecting the progress of Reformed Faith on the continent.

"It is good for us, and very especially good for me, to be here; for we are assembled not in the name of any man, but in the name

of Jesus Christ our Lord, who has promised to be with his church even to the end of the world. The Lord is with us, and it is in that confidence that I come to speak to you, though it is difficult for me to speak in your language. If the congregational body and other Christian friends in England now do something for the continent, it will not be the first benefit we shall receive from you. For a very long time you have given to us our dear friend now present, Mr. Mark Wilks. I must thank you for that gift which you have made to the continent. Yes, dear friend, and dear brother Wilks, I feel it my duty, as it is my pleasure, to testify before your countrymen the gratitude of my countrymen, and especially of the French Christians, that we cherish towards you, for having left so many good and kind friends to come to France, and there to work for God. For giving us your time, your talents, your money, and all that you have, we thank you; and the Lord Jesus, for whom you have done it, will say, when we all appear before him 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' A new interest has been felt in the evangelization of the continent, not only by this and all the congregations of London, but throughout England; and I must tell you, that I believe no greater object can be present to your minds. The question is, if England, which acts everywhere for the dissemination of evangelical truth, in Jerusalem, in Africa, in Australia, in China, and the whole of Asia, should not take a warm interest in the evangelization of continental Europe? Why, you are separated only by the channel from the very seat of popish superstition; you have a constant intercourse with France, Switzerland, Italy, and many of you frequently reside there; and, should you not help the hands of those who are fighting there for the truth? Both the British and the French Governments are united for many things, especially for the suppression of the Slave Trade; and, should not the Christians of both countries be united for the repression of popish error and priestly power? The French Papists do all that they can to destroy Protestantism in England. They say publicly, that if Protestantism is abolished there, it is abolished everywhere. And, should you not answer that impertinent pretension by coming over to them, as Hannibal came over to Italy, and attacking them on their own ground? Still more, as Sir Culling Eardley Smith has told you, what hinderance do not English Christians find in their action in the world? What difficulties, what enemies do they meet in China, in India, at Jerusalem, at Tahiti? They everywhere meet the French Jesuits. They go from France, and especially from Lyons and from Paris, to destroy everywhere the work of the gospel, as it has been worked out by Pro-



testants, and especially by English missionaries for half a century. But, if we go to the centre of that anti-Christian power, if we attack it with the spiritual weapons of Christ, would they not be afraid, and come back from China, from India, and from Tahiti, to defend their own walls? There is another consideration; we have come to a new era.

"There is now commencing a new Reformation—the Reformation of the nineteenth century. We have seen in the last year, and indeed within the last month, events such as have not taken place for centuries. Many of you know that large congregations are everywhere collecting on the continent. In one large town there are congregations of 12,000 people, who have seceded from the Pope; it is true that their confession of faith is not very perfect, but we may hope, and especially we may pray, that their views will be enlarged, and that they will stand as a true church of Christ. It is very short:—'I believe in God the Father Almighty, the Creator of the world; in his Son, Jesus Christ, our Saviour; in the holy gospel, in the Christian church, and in eternal life.' There are people among them who have come to a more comprehensive faith. The Roman Catholics do all they can against them. They began with excommunication—the weapon of old time—of the middle ages; but finding that they can make no progress with it, they are abandoning it, and are doing all they can to get the power of the government enlisted against the new system. But there is a strong re-action in its favour among the people generally. I have received a paper, from which I find that, a few days ago, a large assembly took place of Roman Catholic priests, to see what could be done to put a stop to this great movement, and they made different propositions. Among these, I find that one is the abolition of the celibacy of the priesthood. An old minister, M. Hahu, pastor of the town of Markdorf, 76 years of age, said, with a great and solemn voice, 'My brethren, I am above 76 years of age, so that you may believe I have no intention to marry—but I must tell you that the examination and experience of my life has brought me to the conviction, that celibacy must be abrogated, and with an old bishop in the Council of Nice, I must propose that our church may no more impose upon the priests what our Lord Jesus Christ hath not imposed;' so he gave his vote for the proposition—that is among the old Catholics, and so you may believe what will come from it. In France, we have a society which God hath greatly blessed. The work began with the conversion of a person who received a Bible from a colporteur; another person converted, was a minister; by and by they formed Evangelical churches, where ministers were placed, and now a new era has broken in. It is



no more one person here, and another there, but whole populations are rising against the Pope. Mr. Wilks will probably have some new instances to give us. Some time ago, we had a very good friend, who was the means of bringing many to the Protestant faith, and there are now, in one department, where, some months ago, there was not a single Protestant, six congregations, with six ministers and six schoolmasters. This is not occurring in one place only, but everywhere. I believe that there are a hundred parishes asking for ministers. Lately, in a town in the south, a colporteur sold some Bibles, the people read them, and they asked for a minister. Our friend, Mr. Wilks, sent them one: the first day he had 100 hearers and the second 200, and at the end of the week 1,500. He says that there is work enough for two ministers. In another place, five parishes have asked for ministers; and in another thirty-nine. Not only are the people coming to ask for the Word of God, but especially the priests. I have read of two Protestant English clergymen having become Romish priests; they have not been converted but *perverted*—but I must say to console you, we have many priests who have come to the knowledge of the Lord. I have seen one of them in Geneva. He has written a little book—and it is well written—containing many passages from the Word of God, to tell the people why he has left the Pope, and come to Jesus Christ. This made the priests very angry, and he was condemned by a Civil Court of Justice to one year's imprisonment, and a fine of 600 francs. The time has expired, and a meeting was held to congratulate our dear brother when he came out of prison, to shake hands with him, and to pray with and for him. Amongst the students at the college where I am professor, we had some this last winter from France, Switzerland, Belgium, and Spain, who have all come, as we hope, to the knowledge of the Lord; and they are now working for the conversion of souls. Quite lately, a very distinguished prelate—the bishop of a large town in France—has been converted to the gospel. The first time that he went to the Protestant church, it made a great sensation. There was in that town a few Protestants, but they have now a fine chapel, and it is crowded with Catholics who come to the town to hear the gospel from a man whom they so much respect. He has no rest from the beginning of the day to the end, in consequence of the number of Roman Catholics who come to be taught in the way of God.

“The question is not whether the work is to go on in Germany and France, but whether you will take some part in it. The work will be done, because it is the work of God; but will you lend

your hand and your heart—that is the question. We present that question to the meeting, and through the meeting, to the whole body of Christians represented by it. The work that we do is not the work of man, but it is, indeed, the work of the Spirit. I received, just before I left Geneva, a letter from two pastors of the French Reformed church. We have two societies; but, in fact, they are only one—the same in principle and the same in faith. They try to bring new life into the whole of the Protestant church, and then to bring the light to bear upon popish darkness. I will read a part of this letter, because it will show how the work of God is going on in many places on the continent. It is from Mens, a little town, but whose pastors are the best in France. The Lord still visits Mens in love. For six weeks nearly sixty children, from eight to fifteen years old, meet together for prayer several times a week. One half of them, at least, pray with earnestness and under a sense of sin. About twenty young females, from seventeen to twenty-three years of age, have, also, their meetings. Many of them are partakers of the grace of God; many young men, also, are beginning to be anxious about their souls. Many of them have come out on the Lord's side. The revival is beginning to tell upon men and women; but, alas! our strength is small. We want to have a Neff again amongst us. (He was known to many of you.) Oh! how large the harvest; how few the labourers. There is not in this place the least opposition to our work; on the contrary, every door is open. On every side we are wanted, and can but mourn over our insufficiency. We have had the happiness of being quite undisturbed by any secondary sectarian points. To be convinced of sin, to cry to the Saviour, and to love one another in holiness and in the joy of the Holy Ghost, this occupies the thoughts of each individual. Moreover, our daily meetings exhibit only one feeling, namely, Christian love. Oh that some of your dear brethren would come over and help us! But you must come furnished with these requisites,—strong nerves, good lungs, and good legs! We have sent some of our colporteurs there. One of them writes, 'From eight in the morning till eleven at night the meetings continued. What a vast work the Lord is doing in Mens. I was present with our dear brother Charat, at the young girls' meeting. Charat made a few observations on the first chapter of Proverbs, and I offered up prayer, beseeching the Lord to strengthen these children. Many of them prayed with tears, saying, 'O Lord, convert us! convert our friends, our mothers, and our sisters?' A young boy offered up the following prayer for his father: 'O God, convert my father, who is an unbeliever; change our hearts,' and so on. We have sent not only colporteurs, but a

minister, to help this friend, and every where we see the same work; people coming away from the Pope. Whether the Word of God is given them to read, or is preached to them by faithful ministers, we have illustrations of the power of that Word to enlighten souls. Some days before I left Geneva, the following occurrence transpired very near the department where this revival took place. In Grenoble, a young girl, I believe eighteen years of age, lived with her uncle and aunt. She had received a New Testament, and had been reading it some time. The aunt, one Sunday, said to the niece. 'Do you not go to mass to-day?' 'No.' 'Why?' 'Because I do not understand mass—it is in Latin.' 'Oh, but you must go.' The niece then went, but took with her the first book that came to hand, which proved to be the Testament. While in the church, the priest was reading the mass and she was reading the Testament. She came to the Revelation of John, and said to herself that she must read that. She read eight chapters, and when mass was finished she shut her book and returned home. The aunt said, 'Did you understand to-day?' 'Oh, yes, aunt.' 'What did you understand?' 'I have understood that Rome is the great Babylon; that the Pope is the Man of Sin; and that every one who has the mark of the Pope in his hand and in his heart will go with him into the second death.' 'Oh, my dear, where did you find that?' 'In the Word of God; and it is the Word of God, and the religion of that Word shall be my religion. I will go no more to mass.' She has been faithful to that declaration; she is now a true Christian, and is beloved by every one around her. At another time, one of the colporteurs was distributing Testaments. A priest came and examined them, who was very much against them, and said: 'I perceive that in your books there is much mention of conversion, but never of confession; they are evidently Protestant.' A person present opened the New Testament, and said, 'But do you not see that Jesus Christ forgave the thief on the cross without the help of a priest to confess him, and he went to Paradise? Did Stephen, in dying, think of confession to a priest?' The priest replied, 'It is true the rules of the church, in olden times, were not quite such as they are now.' At another time a colporteur went to a school-house and offered Catholic Testaments to the masters and children. The priest came, and, on being consulted, lamented, and said—'That book is known everywhere; you find it in every house, and if that goes on some time longer, our church is lost.' Well, we hope that will be the result.

"The Roman Catholics are indeed, very ignorant; they know nothing about the truth. They have been taught by a priest, but not



taught the gospel. I will give you an illustration. One of the evangelists entered a Roman Catholic commune, and began to preach the gospel. He opened a house for prayer, and many people came to hear him, because the Word of God had been taken there before by colporteurs. There was living in that village an old couple. The woman said to the husband—'I have heard many persons speak about that man—I will go and hear him.' She went to the meeting—heard the sermon, but became very much troubled. On her return, her husband asked what she had heard. She answered—'Horrible; I may not tell you what that man has said.' 'What has he told you?' 'He has told me that I must kill the old man.' 'Not possible?' 'Yes—yes.' 'Not possible: we will go together and see what is the matter.' They went together—heard the minister, and then went and spoke to him. He explained to them what he called 'the old man,' and, by the grace of God, they have killed the old man, and they are now both members of that congregation. That is the work which is going on in France and on the continent, and I am sure that there is but one feeling in your hearts regarding it—that it is the cause of Christ. The differences amongst Christians are very little compared with the carrying on of this work. In Scotland I was introduced to the Assembly of the Free Church by Dr. Chalmers, whom you know well. That good old man spoke with great energy, and said: 'Let us adhere to the truth; let us not bow before papal dominion; let us not bow before State dominion—we must be free.' I would make a man of straw of all our divisions, and put him in the fire. We should not pay so great attention to our smaller differences. There are great principles which must be maintained, and which we must firmly maintain. Yes, if you will, there is an apostolical tradition, and from this source alone comes the knowledge of the true Christian faith; but this apostolical tradition is exclusively the Holy Scripture of the New Testament. Peter, they say, by his vicar, is teaching the holy Catholic church. We say more: Peter, not only by his vicar, but by himself—and not only Peter, but Paul, John, Matthew, James, are still holding their functions in the church, and nobody has the authority to take their place. Yes, the Apostles of the Lord Jesus Christ preach now remission of sins and conversion to God by the name of the Lord; they forgive the sins, and they retain them; they lay the foundation of the church; they teach the missionaries and the preachers. They do all that by the word they have left to the church; not a dead word, but a word living and vivifying by the influence of the Holy Ghost, by whom these holy men of God were moved. The Papists boast to have among them the suc-



cessor of Peter; but we have more than they have: we have Peter himself; and not he only, but the other foundations of the church, and, above all, we have the Divine Head, the Lord of the church himself, according to his promise, 'I am always with you.' It is not from the popish church that we have the Holy Bible. The popish church has nothing to do with the Bible. Protestantism has ever been in the church. Every where that you find, from the first century, the study of the Book of God, Biblical criticism, the propagation of the Bible—there is Protestantism. Many, many centuries before Luther and Calvin, Protestantism existed. Paul was the first Protestant, when he protested against the Galatians—against salvation by works—against Peter himself. The Word—the Word alone teaches us, by the Holy Spirit. That is the first great truth to which we must adhere, which every Evangelical Christian must maintain. I will only mention a second one, and that is justification by faith. The Word of God and the grace of Christ are the two pillars of the church. Perhaps we sometimes lose sight too much of that great truth, justification by faith. I believe that we should come to it again and again. When the Elector of Brandenburg took leave of his deputies going to the Conference of Rugsburg, he told them to bring back again that little word, 'Sola'—alone, *sola fides justificans*. The Pope has always been contending to take away that word—'alone.' You are saved, the Romanist says, by faith but not by faith alone—but faith and works. It is that word 'alone' which we must bring with us.

"I have spoken much too long—or I would have spoken of Christian union. I hope that some of our friends will advert to it. I have done that constantly, specially, and placed it foremost. If I look with special pleasure on this meeting it is because it will be a great means of promoting Christian union. This meeting is bringing Christians on the continent and Christians in England to shake hands together. We may speak of Christian union, but we are now putting it in action. There is nothing that will better enable us to resist the power of the Pope than Christian union. I have remained in London three days longer than I intended, to have the pleasure of meeting you this night. If it please God, I leave to-morrow morning, at five, for the continent, and I hope, by his blessing, to be there to-morrow night. I must say farewell to these dear countries of England and Scotland, where I have found so many brethren, so many friends. My heart is full of joy and gratitude, that, by the benediction of God I have met with the kindness of Christian love amongst you. Farewell, Christian friends of England. May the Lord remain with you. I do not know, indeed, that I

shall see you again. I do not know, that I shall come again to this country; but I know that, by the blood of the Lamb that makes us clean from every sin, we shall come to another place, where we shall sit down with Abraham and Isaac and Jacob, and with Christians from every tribe of men. May the Lord keep us in holiness, in faith, in love, in hope, to the great day of his advent! Amen!"—*Patriot*.

ARMENIANS IN CONSTANTINOPLE.—More spiritual life shows itself among the independant Armenians, and their movements in this respect gain day after day a more pleasant aspect. By the instrumentality of the American missionaries, a great revival has lately taken place which comprises already about a thousand individuals, who hunger and thirst after the word of God, and have a great desire to read it, and hear its pure doctrines and precepts expounded to them in their conversational language. The missionaries residing here, have, therefore, divided the work among themselves according to the different quarters of the city. Mr. Dwight preaches at Pera, in the modern Armenian; Goodell at Galata, in the Turkish; and Stowes at Constantinople, in the same language. Besides the regular preaching, and explaining of the word of God, they hold meetings on certain week-days in different places, when they converse with the people present on diverse subjects of general usefulness appertaining to their temporal and spiritual welfare.

Up to a late period these meetings were visited exclusively by the men, the women being according to oriental custom not allowed to attend together with the men. But as through them the women heard of the Bible; as in many houses family worship commenced to be regularly held, another means by which the females became acquainted with the contents of the Holy Scriptures; such an earnest desire to hear the preaching of the gospel, arose also among them, as to induce Mr. Dwight, a very talented and zealous missionary, to commence separate preaching to the Armenian women which he now has once a week. Thus several women have been lately converted, among whom is a Nun who has been, up to her 65th year, entirely ignorant of what is required to be saved; but she is now all desirous to learn the word of God, and spend the remainder of her days in accordance with its precepts.

It was, however, not to be expected, that the enemy of man would quietly look on these attacks of his kingdom. The more the success of those missionary labours became evident, the more it excited the jealousy of the Armenian clergy. Thus roused from their common indolence, they began to persecute all those of their congregations, who used to attend the preaching of the missionaries, and by this means tried to put a stop to their success.—*Extract of a Letter in the Calcutta Christian Intelligencer.*

LEBANON.—Long has darkness held her sway with mighty power over Lebanon. Lately a star, and that the star of Bethlehem, has risen over her, whose rays however have aroused the prince of this world, and his malignant hatred of the light has served to foment a civil war, and thus to interrupt the progress of the truth. The American Mission in Lebanon have the enemy pouring in upon their exertions and seeking to counteract them. They have a fearful combination to contend with; but we trust that the people so long left to the evil of their own ways, will be stirred up to watchfulness and devotion, and that the attack will only serve to make them more decided, and that the Lord will appear for the defence of his people. Let him, who has any confidence in the strength of man, and his wisdom apart from God, behold the rich plains of Egypt, Syria, and Asia Minor, from whence mighty armies were once wont to issue, and reflect on the weakness and misery of those who forget or know not Him who ruleth the armies in heaven and earth. In Lebanon alone have been counted two hundred Christian convents and numerous churches and Colleges, yet the Bible is a sealed book to the people; and the law of God and the comforts of the gospel are unknown to them. The agents of the Pope and France and Russia, not only rob the people of all Christian consolation, but they highly dishonour Christ by setting up a form of silly and vicious observances opposed to godliness; and yet those teachers impiously term themselves the Lord's. Of late years at Lebanon, colleges and convents have been reformed and converted into nurseries for French and Russian agents; from which the Word of God is excluded, and in its stead the language and morality of France and Italy are taught. The American Missionary Register contains an interesting account of the Syrian Greeks of Hasbeya, about half way between Abieh and Damascus, who intreated the American Mission to send them an instructor in the ways of religion. These for a time separated themselves from the impure church so well described in Jowett's Researches, but have been obliged by persecution to return to the tyranny and delusion of the Greek priests, and their teachers are driven away and all knowledge of the Word of God denied them. A short time since an American mission school was opened at Abieh, soon after which an European was placed over the Maronite convent contiguous to the school, and not a youth of this class was allowed to receive instruction from the Americans; and not satisfied with this they carried steps further by pronouncing excommunication against them for preaching in certain places.

The desire of the people of Hasbeya to obtain instruction in the way of truth did not escape the observation of the enemy, and the Governor was removed from his situation for not crushing the attempt: and the Druse Chief has been removed to Constantinople for punishment.—*Bombay Witness*.



LONDON MISSIONARY SOCIETY.—In a late number of the *Calcutta Christian Advocate*, we find from the accounts of this Society, that a balance was against it of £17,313. The annual income was £65,563, the expenditure £82,876. The Jubilee fund which it was expected would realize £50,000, had up to the time of making up the account not amounted to half the sum. As the account has fallen short at home, it becomes the friends of the Society in foreign parts to come forward and contribute liberally, so that none of its operations may be contracted.—*Ibid.*

OBSERVANCE OF THE SABBATH AT BOMBAY.—The Bombay magistrates have resolved that the Lord's-day shall be no longer violated in the public works under their control. The numbers voting were, for the desecration of the Sabbath 10, that it be kept holy 12. The majority of the opponents were Native gentlemen. One European voted against keeping holy the day set apart of God for the rest of his creatures and the advancement of his glory. The magistrates resolved at the same time to give the labourer his full monthly salary though he work but twenty-six days out of the thirty. This is well and just. It will show the Natives that we place some value upon the institutions of our religion, and will in a great measure remove the sad impressions which the advocacy of sabbath violation by a European and professedly Christian gentleman must have produced on the native mind.—*Cal. Chris. Adv.*

RELIGION IN GERMANY.—Our readers doubtless have all heard of the pretended *seamless coat* of Jesus Christ which the Romish Bishop and the clergy of Treves exhibited to multitudes of pilgrims from the 18th of August until the 6th of October, 1844. It was pretended that many and wonderful miracles were wrought by its means, and a *plenary indulgence* was promised to all who would come to view it. Romanists from all quarters were invited to come and see and touch this precious relic, and according to the most moderate computation *five hundred thousand* responded to the call. Some journals estimate the pilgrims at *eleven hundred thousand*. Some of these came from a great distance, though chiefly from Germany and the Eastern frontiers of France. One well informed in regard to these matters writes:

At the bottom of the nave, on an altar brilliantly lighted, is the relic in a golden box. Steps placed at each side lead to it. The pilgrims approach, mount the steps, and pass their hand through an oval aperture in the box, to *touch* the coat of the Lord. Two priests seated near the relic receive the chaplets, medals, hoods, and other articles of the faithful, and put them *in contact* with the marvellous coat, because mere contact is a means of blessing. Objects which have thus touched the relic are *consecrated, sanctified*: they then become *holy* chaplets, *holy* medals, &c., and after this ceremony, the pilgrims go away rejoicing, thinking they have acquired the remission of all their sins.

It is well to add that this exhibition brought *a great deal of money to the priests*. This is the true explanation of the riddle. It is estimated that the offerings of the faithful amounted to 500,000 francs in the space of six weeks, without reckoning the 80,000 medals of the Virgin which were sold, and the profits from the sale of chaplets and other objects of devotion. Even now, in all the towns of France, the priests employ persons particularly *women* to sell at an exorbitant price a thousand petty articles *which have touched the holy coat!* Such as—ribbons, bits of cloth, cotton, and silk, some of which are shaped like the coat; besides crucifixes, images, in wood or in glass. The clergy have monopolized all the old rags of the neighbourhood of Treves and sell them for their weight in gold, and they find dupes weak enough to purchase these amulets.

The product of this traffic, added to the offerings of the pilgrims, will be perhaps *from one to two millions of francs*. You see what it costs to support human superstition. Here is a traffic as lucrative as that of Tetzels and other sellers of indulgences in the sixteenth century.

These were the things which called forth the letter of John Ronge to the Bishop of Treves, which has produced such a sensation throughout Germany. The following are brief extracts from this letter:

"What would have seemed till now," says John Ronge, "a fable, a fiction, Bishop Arnold of Treves presenting to the adoration of the faithful, a garment called the coat of Christ; you have heard it, Christians of the nineteenth century; you know it, men of Germany; you know it, spiritual and temporal governors of the German people: it is no longer fable nor fiction, it is a real fact. . . . Truly may we here apply the words: *Whoever can believe in such things without losing his reason, has no reason to lose.*"

"This anti-Christian spectacle," he says, "is but a snare laid for superstition, formalism, to plunge men into vicious habits. Such is the only benefit which the exhibition of the holy coat, whether genuine or not, could produce. And the man who offers this garment, a human work, as an object of adoration; who perverts the religious feelings of the credulous ignorant, and suffering multitudes; who thus opens a door to superstition and its train of vices; who takes the money and the bread of the poor, starving people; who makes the German nation a laughing stock to all other nations. . . this man is a bishop, a German Bishop: Bishop *Arnold of Treves!*

"Bishop Arnold of Treves! I turn to you and I conjure you, as a priest, as a teacher of the people, and in the name of Christendom, in the name of Germany, in the name of her rulers; I conjure you to put an end to this pagan exhibition of the holy coat, to take away this garment from public view, and not to let the evil become greater than it is already.

"Do you not know—as a bishop you must know, that the founder of the Christian religion left to his disciples and his successors NOT HIS COAT, BUT HIS SPIRIT. His coat, Bishop Arnold of Treves, was given to his executioners!

"Do you not know, as a bishop you ought to know, that Christ has said: *God is a spirit, and they that worship Him, must worship Him in spirit and in truth?* . . . .

"Do you not know, as a bishop you ought to know, that the gospel forbids expressly the adoration of images and relics of every kind; that the Christians of the apostolic age and of the first three centuries would never suffer an image or a relic in their churches; that it is a pagan superstition, and

that the Fathers of the first three centuries reproached the pagans on this account?"

A distinguished author on the continent whose character and standing entitles his opinion to the highest respect, says:

It is impossible, to describe the prodigious effect of this letter. All the journals copied it with comments. It has been circulated not only by thousands, but by *millions* of copies, from one end of Germany to the other. The poor as well as the rich, peasants and professors, mechanics in their shops, nobles in their parlours; even princes in their palaces, all have read the admirable protest of John Ronge, and have hailed it with loud applause. No writing of Luther's was received with more enthusiasm.

This fact deserves serious consideration. No doubt John Ronge is a great and eloquent writer, still his talent for eloquence does not account sufficiently for such success. The letter of this priest has found millions of readers, because it expresses public sentiment. Ronge utters words which find a response in all hearts; he is the faithful interpreter, the living echo of the indignation roused by the *impious farce* at Treves; he gives voice to a whole nation which are irritated against the pride and avarice of the Romish clergy. This is what makes the letter of Ronge circulate in all the academies and all the cottages of Germany; this places John Ronge in the number of the most celebrated men of his country. When all is ready, a spark is enough to produce a great and terrible explosion.

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### Obituary.

DEATH OF MR. BARTELS.—It is our painful duty to record the decease of another missionary, Mr. Bartels, a catechist attached to the Scottish Free Church Mission at Nagpore, who was carried off by cholera at Kamptee on the 16th ultimo. Many of our readers will remember the melancholy circumstance of six German missionaries proceeding to form a settlement on the Nerbudda about four years ago, when within a week of their arrival at Jubbulpore, four out of the six fell victims to the epidemic. The lamented Mr. Bartels was one of the two survivors, who after the death of their fellow labourers had no heart to continue in that fatal spot, and returned to Nagpore, where they received much kindness from Captain Hill's family. Mr. Bartels was taken ill, whilst attending the Cantonment School, of which he was lately appointed Head Master. He returned to Captain Hill's house, but notwithstanding the best medical aid, sunk under the disease at seven o'clock next morning. The premature removal of this faithful servant of the Lord is moreover attended with peculiarly affecting circumstances, as he was engaged to be married to a young lady, who was on her way down from Benares to be united to him at the moment he was thus suddenly cut off. Thus in a distant part of India has the missionary cause sustained a loss in the death of another of those faithful few, who labour in this plenteous harvest, just as he had become peculiarly qualified for his duties, by acquaintance with the language of the people amongst whom he had cast in his lot.

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### ECCLESIASTICAL MOVEMENTS.

By the *Wellsley* on the 6th ult., the Rev. Messrs. *Stubbins, Baily, and Miller*, arrived for the Orissa Mission, also Mrs. *Stubbins* and Miss *Collins*;



and the *Rev. Mr. Appelt* for Tranquebar, for which place he has left. The Missionaries for Orissa—*Mr. and Mrs. Stubbins* being on their return to their station at Behrampore, from which they have been absent in England for health, and the others being a fresh reinforcement—have proceeded on the *Wellesley* to Calcutta.

## The Invocation.

BY MRS. HEMANS.

ANSWER me, burning stars of night!  
 Where is the spirit gone,  
 That, past the reach of human sight,  
 Even as the breeze hath flown?—  
 And the stars answered me—"We roll  
 In light and power on high;  
 But of the never-dying soul  
 Ask things that cannot die!"

Oh many toned and chainless wind!  
 Thou art a wanderer free;  
 Tell me if thou its place can find,  
 Far over mount and sea?—  
 And the wind murmured in reply—  
 "The blue deep I have cross'd  
 And met its barks and billows high,  
 But not what thou hast lost!"

Ye clouds, that gorgeously repose  
 Around the setting sun,  
 Answer! have ye a home for those  
 Whose earthly race is run?—  
 The bright clouds answered—"We depart,  
 We vanish from the sky;  
 Ask what is deathless in thy heart,  
 For that which cannot die!"

Speak then, thou Voice of God within,  
 Thou of the deep, low tone!  
 Answer me through life's restless din,  
 Where is the spirit flown?—  
 And the voice answered—"Be thou still!  
 Enough to know is given;  
 Clouds, winds, and stars, *their* task fulfil,  
*Thine* is to trust in Heaven!"

### MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last meeting by the *REV. R. K. HAMILTON, M. A.*, was "*On the History of the Armenian Church.*" We hope to give the substance of it in our next number.

The meeting of the 6th instant is to be held at the Free General Assembly's Institution. Address by the *REV. R. JOHNSTON*—"The Conversion of the Jews and its bearing on the Conversion of the Gentiles."

# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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### A Sketch of the Past History and Present State of the Ancient Armenian Church.

BY THE REV. R. K. HAMILTON, A. M.

I HAVE been induced to advert to the subject contained in the following pages, not only on account of the interest which more or less attaches to the history of every branch of the Christian church, and especially to one so ancient and venerable as that of Armenia—but also on account of the immediate local connection of so many members of the Armenian church and nation with the particular community to which we belong. The mere fact, indeed, that there has for long been living in the midst of us, a considerable number of individuals belonging to a professedly Christian, but unhappily erring and corrupted church, and yet, so far as is known, without any efforts ever having been made to promote their spiritual welfare, or even to ascertain their existing religious condition—is itself enough to render the present subject, in its relation to the church at large, not merely a matter of legitimate interest, but it may almost be said of incumbent obligation.

The Armenian having been almost from the first a national church—a religious community co-extensive with the territory, and identical with the nation from which it derives its name—it necessarily follows that in the present case the history of the church is inseparably connected with the history of the nation,

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so that the former can scarcely be considered, or be expected to be understood apart from the latter. For this reason, therefore, I must commence with some account of the national history of Armenia; although in doing so, I shall endeavour both to be as brief as is possible, and also to advert to the secular and political aspect of the subject only so far as it bears on the ecclesiastical and religious.

Armenia is a country of very high antiquity. Few nations now extant can lay claim to so remote an origin, or so directly trace their lineal descent from the progenitors of the human race. Lying immediately around the base of Mount Ararat, the spot which all tradition assigns as the resting-place of the Ark, and where first the preserved relics of mankind emerged once more on the face of the earth,\* Armenia possesses a distinction to which no other country can aspire. She arises from the dim shadows of the past, the second cradle of the human race—the new birth-place of humanity—the source from which have sprung the now numberless tribes by which the world is filled. For these reasons the territory of Armenia must have been populated, partially at least, at a very early period; at a time, probably, when the rest of the globe was still one vast untraversed solitude. There is something strangely sublime in the aspect of a country, thus standing alone, the solitary abode of human existence, amid the surrounding desolation of an unpeopled universe.

As to who was the immediate progenitor of the race, that, after the separation of the sons of Noah, continued to inhabit the district of Armenia, and from whom consequently the Armenians are directly descended, it has been generally conjectured (from the similarity of the name) to have been Aram, the fifth son of Shem; and that consequently the Armenians are to be considered as belonging properly to the Shemitic or Asiatic race. The national writers, however, uniformly represent themselves as descendants of Japheth. According to them Togarmah, the son of Gomer, and grandson of Japheth, was the father of a son named Haik, (whose name however does not

\* At the foot of Ararat stands the town of Nakhchevan, literally, "The first descent"—i. e. of Noah and his family.



occur in Genesis) but who is claimed by the Armenians as their immediate ancestor—and from whom they still denominate themselves, in their ancient language, the *Haikarie*, or sons of Haik.\* This opinion has also been espoused by many modern authors of other nations, chiefly on the strength of the evidence afforded by the construction of the Armenian language, which both in its characters, and syntax, and mode of writing from left to right, bears a much closer affinity to the western than to the oriental tongues.†

It would be alike tedious and unprofitable to follow the native historians through the seven successive epochs or periods, into which they divide the history of their nation from the flood downwards. It will suffice briefly to mention the more important political changes to which Armenia has been subject, and with many of which its religious fortunes have been closely involved. Its ancient history, as might be expected, is wrapped in hopeless obscurity, though it is probable that, during the earlier ages of its existence, it continued to maintain a species of patriarchal sovereignty and independence, until gradually overborne by the rising power of the great Asiatic monarchies. It is scarcely possible that it could have escaped the absorbing domination of the Babylonian and Assyrian empires, although indeed the circumstance mentioned regarding it in Scripture, that it afforded a refuge to the assassins of Sennacherib, might seem to indicate that it was still in some degree independent of the Assyrian government.‡ This was in B. C. 710. But however this may have been, we find Armenia specifically mentioned as one of the conquests of Cyrus, from the period of whose reign (B. C. 595,) it seems to have become an appanage of the Medo-Persian empire. It is at this time also that it is once more mentioned in Scripture under the name of the "Kingdom of Ararat."§ We next find it (B. C. 383)

\* Father Charnick's History of Armenia, translated by Avdall, vol. i.

† Among others Maltebrun Geography, Book 27, Part ii.

‡ "So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia." (Heb. "Ararat.") 2 Kings xix. 36, 37. See also Isaiah xxxvii. 37, 38.

§ "Call together against her" (i. e. Babylon) "the kingdoms of Ararat, Miani, and Ashchenaz." Jeremiah li. 27.

yielding to the victorious arms of Alexander, and after his death forming part of the dominions of his successor Seleucus. Under the authority of the Seleucidae, it remained for upwards of 170 years, when it was released from its state of dependence by Arsaces the Parthian, who, however, conquered it for himself, and erected the well-known dynasty of the Arsacidae, who, for a period of nearly six centuries, possessed the sovereignty of Armenia and of several adjacent regions. During this era Armenia, though exposed to the ravages of the second Mithridatic war, and though ruled by foreign dynasty, rose to perhaps its highest point of national eminence. Its king, Tigranes, was recognised by the Romans as an independent prince, and its territory nearly occupied the whole extent of country lying between the Euxine and the Caspian Seas. The latter part of this period was also still more memorably signalised by an event—hereafter to be more particularly noticed—the introduction of Christianity. After the fall of the Roman empire, Armenia appears to have enjoyed a period of comparative tranquillity and independence under the government of its native princes of the Reubenian line. But this was of short duration, and from this period we find the country for many centuries successively invaded, devastated, and subdued—first by the Persian dynasty of the Sassanides, then by the Byzantine Greeks, next by the Arabian Caliphs, by whom it was appended to the Caliphate of Bagdad (about A. D. 717), subsequently by the Moguls under Ghingis Khan, (1220,) the Manlooks of Egypt, and the Tartar hordes under Timor (1402), until, at the commencement of the 16th century, it finally merged into the modern Persian empire. Under this latter dynasty, the Armenians have been subjected to all the severities of despotic misrule and Mussulmen intolerance,—their churches despoiled, their ecclesiastical revenues confiscated, their religion proscribed, their country at one time forcibly depopulated (by Shah-Abbas in 1605 to the extent of 13,000 families)—again invaded in 1738, and though subsequently allowed to relapse into a state of comparative repose, once more, within our own times, exposed to the calamities of war in the recent contests of Russia with her Turkish and Persian neighbours. These last events have

done the little that was necessary to complete the ruin, we should rather say—the extinction of Armenia. With the exception of a few transient periods of national independence and internal tranquillity, she has been almost from the first,—and chiefly owing to the peculiarity of her physical position, and the weakness of her national resources,—either the ultimate object of ambition or the intermediate arena of conflict to the more powerful nations around her—the highway conducting to nobler and remoter spoils, or the actual battle-field itself, on which Persian and Macedonian, Roman and Greek, Barbarian and Scythian, Mogul and Ottoman, Turk and Christian, have for ages met and contended, triumphed or perished. And now, her energies exhausted, her population scattered abroad, her political existence extinct, her territory swallowed up on one side by a Persian satrapie, on another by a Turkish pashalic, on a third by a newly reformed Russian province, is to be found scarcely traceable on the map of the world, all that was once possessed by a nation coeval with the flood—by a monarchy more venerable than that of Rome or Macedon, by a state rich in civilization and Christianity, while Muscovy was yet a Scythian wilderness, and Britain the abode of pagan barbarism.

I now revert to that period in the history of Armenia which was signalized by an event more interesting to those I now address,—the introduction of Christianity. To this occurrence the national historians as might be expected, assign a very early date—one indeed, according to them, coeval with the very days of the Incarnation. Every reader of Church history is familiar with the tradition relating to Abgarus, king of Edessa, the monarch who is reported not only to have written a letter to our Lord, but to have received a reply, in which, in compliance with his request, an apostle was promised to be sent to instruct him and his people, and which was afterwards fulfilled in the mission of Thaddeus.\* Now there can be no doubt

\* The story, as generally related, is that Abgarus, having received information of our Lord's miracles, and of the unbelief with which he was treated by the Jews, sent messengers to Jerusalem with a letter, in which, after making a profession of his faith, he solicited the Saviour to take up his abode to his (Abgar's) dominions. "I have heard that the Jews murmur against thee, and seek to destroy thee. I have a small but beautiful city, which I offer



that this Abgarus, for such a person did exist, was the same with Abgar, then reigning king of Armenia; and although the other parts of the tradition are obviously without foundation, it is not perhaps generally known that so far as it is true, the incident belongs to the history of Armenia. It cannot be doubted, however, that the gospel must have been, partially at least, introduced into Armenia at a period very soon after the commencement of the Christian era. The early Christianization of Galatia, Pontus, and Cappadocia, is known from Scripture itself,\* and as these provinces lay close on the western confines of the Armenian territory, there is every probability that some of the strangers there "scattered abroad" should have carried the gospel into a region so immediately in their vicinity. However, we have no authentic evidence of the introduction of the gospel into Armenia till the commencement of the fourth century, when Tiridates the reigning king, and a large portion of his subjects are related to have received baptism from an ecclesiastic, named Gregory. This person was a native of Armenia, born in 257, and educated in Cappadocia; and from his having been the chief agent employed in the spiritual enlightenment of the Armenians, is generally known in their annals by the name of Gregory Loo Sa Voorich, or the "Illuminator."† Notwithstanding his labours, however, the country seems subsequently to have relapsed into a state of heathenism, and "an entire century elapsed before Sabag the Great, and Mesrob the inventor of the Armenian Alphabet, gave to the national faith a permanent form and a distinct character."‡

From this period downwards it is by no means easy to trace, either distinctly or connectedly, the succession of events which constitute the ecclesiastical history of Armenia. Some of the more prominent and authentic may be briefly noticed. About the middle of the fourth century, we find that the Armenian church unanimously received and approved the decrees of the

thee to partake with me. It is sufficient for us both." These messengers are believed by the ancient Armenian writers to have been the Greeks mentioned in John xii. 21, who came to Philip. The invitation, it is needless to say, was declined.

\* Galatians, *passim*, 1 Peter i. 1.

† Chamick's History, vol. i. p. 156.

‡ Conder's Views of all Religions, p. 79.

Council of Nice, thus rejecting the heresy of *Arius*, and acknowledging the true doctrine of the divinity of Christ.\* In 432 it also registered its adherence to the decrees of the first Council of Ephesus,† which condemned the opinions of *Nestorius*, in other words, the heresy which maintained that Jesus Christ was possessed of two distinct persons, and not according to the Catholic belief, of two natures co-existing in one person. So far then the Armenian church had adhered to the orthodox creed: about the close of the fifth century, however, arose the heresy of *Eutyches*, an opinion that ran into exactly the opposite extreme from that of *Nestorius*, holding not only that Christ was but one person, but that in him the Godhead and manhood were so inextricably amalgamated with, or lost in each other, as to constitute together but one nature. This heresy, as is well known, was condemned, in 491, by the general Council of Chalcedon; but the Armenian church, although, with singular inconsistency anathematizing *Eutyches* as it had *Nestorius*, refused to acknowledge the Chalcedonian decrees, and consequently identified itself, as it is considered still to do, with what is termed the Eutychian, or Monophysite heresy.‡ From this period, and on this account, the church of Armenia has been, and is still held to be heretical, both by the Eastern or Greek church, and by the Western or Roman church. In addition to this, it is also equally deemed by both these churches to be schismatical, on account of its disowning the supremacy alike of the Byzantine patriarch and the Roman pontiff. This therefore is the ecclesiastical position in which the Armenian church stands at the present day. It is one

\* At this celebrated Council (A. D. 325) *Aristakes*, an Armenian Bishop, was present. Chamick I. 163.

† Chamick I. 245.

‡ Such is the generally received account of this matter. It is only just however to state that the Orthodox Armenian writers give a different version—that according to them their church was led to express its disapproval of the decrees of Chalcedon through a mistake, that Council having been represented as espousing the opinions of *Nestorius*—that consequently *Eutyches* having been condemned, the Monophysite doctrine was never actually recognized by the Armenian church, nor is to this day maintained by it. There is a great degree of probability in these statements. The well known animosity of the Latin church is sufficient to account for its misrepresentation of the tenets of an antagonist; the Armenian divines must be allowed to be the best expositors of their own creed; and the most intelligent members of that church at the present day are generally understood to hold the Catholic belief as to the union of the two natures in the person of our blessed Lord. All whom I have met and conversed with in this country certainly do so.

of those four churches of the East, which, though not Protestant, are yet neither Greek nor Roman Catholic.\* It alike differs in doctrine with, and is ecclesiastically independent of, the Roman see, and the Greek patriarchate. It is true, indeed, that efforts have more than once been made by both of these churches to re-establish their spiritual authority over that of Armenia;† but though these attempts have been successful in regard to the inhabitants and churches of several districts more immediately subject to Greek and Romish influence, they have entirely failed in affecting the Armenian church properly so called. In Turkey there is a large body of conformists to the Byzantine church, known by the name of Armenian Greeks, and in other parts of the world there is also a considerable number of Romish adherents called Armenian Catholics, or more properly Armenian Papists. But the inhabitants of Armenia itself, and the great mass of the nation elsewhere scattered abroad, maintain their adherence to the primitive, historical, and independent church of their country and their fathers.‡ And considering both the difficulties and temptations to which they have been exposed, the resolution with which this adherence has been maintained, is one of the most commendable and hopeful features in the religious character of the Armenian people.

At the present day the native Armenian church acknowledges, as its only earthly head, the patriarch, or as he is termed, the Catholicos of Etchmiatzin§ near Ervan in Russian Armenia. Besides him there are also two subordinate patriarchs at Sis and Aghtamar—but these are of very inferior authority and inconsiderable influence. The Catholicos of Etchmiatzin is alone recognized as the supreme and legitimate head of the church. Under him there is a large body of bishops, the precise numbers of whom it is impossible to ascertain, but in the Russian pro-

\* These four commonly called the Anti-Byzantine Eastern churches, are those of Armenia, Syria, Egypt, (including Abyssinia) and Chaldea.

† By the Greek church in 1173, and the Roman in 1197, and also subsequently by the Jesuit missionaries.

‡ At Smyrna out of 8000 Armenians, between 2000 and 3000 are believed to belong to the Church of Rome: and at Constantinople out of 200,000 Armenian inhabitants only 4000 were ascertained by Dr. Walsh (in 1834) to belong to the Papal communion.—Walsh's Constantinople, vol. ii.

§ Literally, "The Descent of the only begotten."



vinces there were recently reckoned 10 bishoprics, and in the Greater Armenia 42. The priesthood consists of two classes, the secular and regular clergy, in other words the parochial ministers and the monastics. And in addition to these, and superior to the ordinary clergy, is a peculiar order of ecclesiastics called Vartabads or Doctors, whose province it is to expound and decide disputed questions of theology, and who may be regarded as the authorized interpreters of the church. All these orders of the clergy are, in regard to temporal circumstances, very poorly provided for; deprived of their ancient ecclesiastical revenues, and without any provision from either the Persian or Russian government, they are entirely dependent, alike in Armenia and elsewhere, on the contributions of their people.\* In the oppressed and impoverished state of their country, this continued maintenance of their native priesthood is another highly creditable characteristic of the Armenian nation.

With respect to articles of religious belief, the existing Armenian church must, on the whole, be considered orthodox—so far at least as regards the great speculative dogmas of Christianity. They receive the Apostles' and Nicene Creeds; nor will it be deemed any evidence of heterodoxy, that they reject the Athanasian. They hold, therefore, the doctrines of the trinity, and of the divinity, and atonement of Christ; but, with the Greeks they believe the procession of the Spirit to be only from the Father, and reject the clause which ascribes it equally to the Son. They agree with the Romish church in the doctrine of the *seven sacraments*; but they hold that only two, baptism and the eucharist are necessary to salvation. The other five they consider subordinate and non-essential. They also observe with the Romanists the practice of *auricular confession*, but the priest has no power to ask questions, and can only receive what the penitent is willing to impart. They likewise generally hold with the Romish church the necessity and efficacy of *fasting* and other acts of self-inflicted penance—and they sanction also the *adoration of the Virgin* and the *invocation of the Saints*.

\* Conder's View, p. 80, Chamich vol. ii. Passim Walsh's Constantinople ii. p. 415, and private Armenian authority.

These are the chief points in which the Church of Armenia agrees with that of Rome. In more than one instance they partly agree, and partly differ. Thus, the Armenians condemn all *image-worship*, and jealously exclude all sculptured figures from their churches—but at the same time, they admit paintings of sacred personages, and treat these pictures with a species of religious homage, though not amounting to actual worship. The points, however, in which they decidedly *differ* from the Romanists, although not entirely agreeing with Protestants, are both more numerous and more important than the preceding. Thus they entirely disavow: (1.) The *supremacy of the Pope*. (2.) The *celibacy of the clergy*—the secular priests being freely allowed to marry. (3.) The *refusal of the cup to the laity*—all being allowed to communicate in both kinds.\* They likewise disavow, (4) the *doctrine of transubstantiation*. The bread and wine being according to them the body and blood of Christ only spiritually, and not carnally.† They disclaim also, (5) *all belief in Purgatory*, properly so called. They consider the departed to be in a separate, but not in a purificatory state. And though they sanction the offering of prayers for the dead, they do not pray for the deliverance of the deceased from the state in which they now are, but only for the pardon of the sins they have committed in this life, and which they consider still suspended till the day of judgment. Still further, (6) they consider *the scriptures*, as interpreted by the first three General Councils, as *the sole rule and standard of faith*, and with the exception just mentioned, reject all other contemporaneous and subsequent tradition. And finally, (7) they allow to the laity *the free and unrestricted use of the Scriptures* as translated into the ancient Armenian tongue—a boon available to all the higher and better instructed classes, though unhappily, from the want of education, generally of little profit to the lower orders. On this latter point indeed the anxiety of the head of the Armenian church to promote the translation and circulation of the Bible

\* Properly speaking, the bread is *dipped* in the wine, and so both elements given. A practice derived apparently from (a misapplication of) John xiii. 26, but obviously contradictory to 1 Cor. xi. 26.

† According to Walsh, however, transubstantiation is virtually held by all the members of the Armenian Church in Eastern Europe, and of course by the Papal Armenians likewise.

is worthy of remark. The following is part of the Patriarch Ephraim's written reply to the proposal made in 1817 by the Russian Bible Society for a republication of the sacred volume in the Armenian tongue. "It is a source of great consolation to us, that by this laudable act of the society, the great scarcity of the Armenian Bible will happily be removed. It will prove an inestimable boon to the Armenians, who, residing for several years in the Persian and Turkish dominions, have long wanted the joyful tidings of the Holy Scriptures. \* \* \* We have sent communications to the Armenians situated in various parts of the world, forwarding a copy of your letter, and congratulating them on the happy circumstance of publishing the word of God in their own language. Indeed this charitable design of your society is full of heavenly grace, and worthy of the attention of every Christian. We are ardently desirous of participating in your endeavours. We beg your society will be pleased to accept 2,000 Rubles on our part, which we contribute from our annual resources, as our mite to the realization of your laudable object, &c. (Signed) EPHRAIM,

*Pontiff of all the Armenians."*

To the above it should also be added, that the Armenian church holds no principles of exclusiveness with regard to other communions. Its members are taught to consider the adherents of other Christian churches as being equally members of the Catholic church of Christ. And wherever permitted, the Armenians are generally willing to participate in the sacramental communion of other denominations.

From what has now been said it would appear that the Armenian church, though far from having preserved, pure and entire, the truth as it is in Jesus, is yet, to a great extent, free from many of the most serious errors and corruptions of both the eastern and western churches. Considering, indeed, the natural tendency of all religious communities, in the course of ages, to depart from the simplicity of the gospel—the long continued subjection of Armenia itself to the contact and influence of idolatrous, Mohammedan, and Anti-Christian powers—the generally uneducated and ignorant state both of her clergy and her people—and the total absence from her history of any period of



reformation and revival—we should rather be disposed to wonder that her degeneracy has not been greater than it is, and that, under so many disadvantages, her church has still been enabled to retain so many principles of religious truth, comparatively, pure and inviolate. This, however, is perhaps the most that can be said of the Armenian church. There is too much reason to believe that her orthodoxy, such as it is, is much more speculative than practical—the religion of creeds and formularies, rather than of vital, personal godliness. The atonement of the Saviour is acknowledged in her articles, but practically overborne by the legalism of self-righteous observances. The word of life is virtually inaccessible to the great mass of her people. The truths of the gospel are never preached in her churches; and, though there are many exceptions—many individual instances of enlightenment and piety, especially where her members are in contact with Protestant communities—there is little or no evidence among the great body of her priests and people, of any recognition of the great doctrines of grace. The artificial embankments, within which once flowed the water of life, still stand; but the stream has disappeared. The body remains, but the spirit has fled. “I know thy works, that thou hast a name, that thou livest—and art dead.”\*

It is scarcely needful to say that a church existing in such a state, not only urgently demands the exertions of Christian missionary zeal, but also presents, in this respect, many features of promise and encouragement. To allude to nothing else—the wide dissemination and unrestricted use of the Holy Scriptures, and their general recognition as the supreme standard of religious truth, would afford at once a broad, secure, and most hopeful basis of operations. The great and chief obstacle here is the ignorance, on the part of the people generally, of the language in which the sacred writings exist. Schools, therefore such missionary schools as are now in operation in this country, and which have already here, under far less advantageous circumstances, been so, highly blessed, would appear to be the first and most obvious step in the procedure. It is as impossible to an-

\* Revelation iii. 1.

ticipate ultimate results, as it is to foresee unknown obstacles and difficulties, but without giving unwarrantable indulgence to the visions either of hope or imagination—it is hard to say what consequences might not be expected to ensue, if, in the *education* of the Armenian community, the key were but furnished which should unlock the precious, but still inaccessible treasures which they now so abundantly possess. It would be like the opening of the casket in the Arabian tale, in which the genius of the deep had so long been pent up, but whom, once set free, no human power could again imprison; but unlike it, it would be an emancipation for weal and not for woe—the liberation of the powers not of darkness and terror, but of life and of peace.\*

I had intended, in the present article, to have dwelt in particular on the state of the Armenian church in this city, but circumstances over which I had no control have prevented me from acquiring, in time, the necessary information.

I regret, that on this account, the remarks that have now been made have been much less interesting than, I believe, they would otherwise have been—and that I have been obliged to advert chiefly to remote and general topics, instead of dwelling on those more near at hand, and probably more calculated to be useful. I trust, however, that what has now been said may not be altogether destitute of utility. It is desirable that our attention should be directed to this subject in general, and that the circumstances and claims of the Armenian church should occupy more of our consideration than they have hitherto done. Partial and imperfect as is the sketch that has now been given, it is impossible to dwell on the facts it presents—to contemplate a nation still existing, sprung from so remote an antiquity, and associated in its origin with so many high and sacred recollections,—to think of a people so early visited with the light of Christianity, so long and constantly overborne by calamity, and yet under all their sufferings and oppression so resolutely adhering to their ancestral faith, and even amid the utter wreck of national independence still continuing to maintain and uphold their religious institutions—and now though thus so patriotically constant, yet at the same time so spi-

\* The chief missionary efforts amongst the Armenians have been made by the American Board of Missions. If the subject is continued, these will be mentioned in a future article.

ritually destitute,—it is scarcely possible, I think, to give the barest consideration to such facts as these without their exciting not merely our sympathy and interest, our respect and admiration, but without their eliciting also the anxious solicitude, the kindly efforts, and the fervent prayers of all who desire the true welfare of man, and the promotion of the glory of God. May it please Him who worketh all things after the counsel of his own will, that the people, who are the children of those whom first He loved on earth, may yet be counted “beloved for the father’s sakes.” May the land over which the patriarchal dove first bore the emblem of peace, and which first beheld in “the bow in the cloud,” the pledge of a covenant-keeping God, yet receive in her deliverance, not merely from human tyranny, but from spiritual error and bondage, the best fulfilment of these types and emblems of the past. May she know the truth that alone can make her free, and hear, in accents that her children can understand, the voice of him who publisheth glad tidings of good, who has come to proclaim liberty to the captives, and the opening of the prison to them that are bound. “Whereas thou hast been forsaken and hated so that no man went through thee”—“I will make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.” The Lord hasten it in his time.

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#### Preaching of the Rev. George Whitefield.

THE name of Whitefield is in Great Britain and America as a household word. Our grandfathers and grandmothers who heard him preach, could never be weary of telling their children and grandchildren of his remarkable appearance and stirring eloquence. The revival of evangelical religion in many parts of England and Scotland, and to some extent even in Ireland, and in almost every section of the then British provinces of America, which took place in connexion with his labours, and



those of the Wesleys and their co-adjutors, was in its immediate effects and ultimate consequences one of the most important events of the last century. Not only were its benefits most manifest in regard to the state of piety in the churches of those lands, in giving it life and substance, and preparing it to withstand the tide of infidelity which flowed in at the time of the French revolution, but the renewed attention to personal religion at home became one of the leading causes of its extension abroad. The missionary exertions of the present century, which in the case of the Wesleyan denomination are traced directly to the founder of that large and influential body of Christians, among other denominations, not less really though more remotely, arose from the little band of Methodists at Oxford, who were called among other names by that of the Godly or Holy Club. Of this club Charles Wesley seems to have been the former, but he was warmly seconded by his brother John and joined in 1732 by Whitefield. The club then consisted, besides those already named, of *Hervey*, author of the *Meditations*; *Morgan*, who soon died; *Clayton*, Kirkham, Sugham, Broughton, and others; making the whole number then, or soon after, *fifteen*. Of this little association the Rev. Samuel Wesley, father of the youthful apostles who were most conspicuous in it, said, "I hear my son John has the honour of being styled the father of the Holy Club; if it be so, I am sure I must be the grandfather, and I need not say that I had rather any of my sons should be so dignified and distinguished, than to have the title of His Holiness."

Dr. Gillies in his memoir of Whitefield says—

"While pure and undefiled religion was thus well nigh extinct in England, and fast becoming so in Scotland, it pleased God to keep alive in the persons of this despised band, that salt of the earth, which was to save it from moral putrefaction. Its beginnings were so feeble as to be scarcely observable; but, like the mustard seed, it shot up into a mighty tree, whose branches now clasp, in greater or less degrees, all Christendom. John and Charles Wesley, had, in good earnest, been religiously educated by parents, who had been quickened by the spirit of God, and showed forth the fruits thereof in sober and godly lives.

"In the course of their education, God in mercy delivered them

from conformity to the habits and feelings of an age of abounding impiety, by His superabounding grace. John was the first to feel its renewing and quickening power, and to transfuse its spirit into the details of life and action. He sought to press upon his brother the importance of austerer habits, and a more active devotion, but found him too much imbued with the current notion of a gradual reformation of character to think of becoming a saint all at once. While, however, John was absent at Wroote, the process which he had been vainly endeavouring to accelerate in his brother, was silently going on. His disposition, his early education, the example of his parents, and of both his brethren, all concurred toward a change, which he piously referred to his mother's prayers. Finding two or three fellow-students, whose inclinations and principles resembled his own, they associated together for the purpose of religious improvement, lived by rule and received the sacraments weekly. Such conduct would at any time have excited attention in an English University; it was peculiarly noticeable during the dreadful laxity of opinions and morals, which then obtained."

The finger of God was very manifest in bringing together—while their characters were in a forming state—those who were to be so largely employed in restoring to the almost inanimate form of religion, its life and power. Whitefield always reverted to his acquaintance with the Wesleys with the deepest interest and gratitude, nor was his affection unrepaid by them. Though there was subsequently a separation on doctrinal grounds, and controversies waged which led to earnest and strong words, amounting sometimes to accusation and recrimination, the parties never lost their respect for each other as conscientious labourers in the Lord's vineyard, or their love as brethren in Christ. The Rev. Charles Wesley recorded his affection for Mr. Whitefield in the verses at the head of the second and third journals of his friend; and the Rev. John Wesley, on the tidings of Mr. Whitefield's death reaching England, preached a funeral sermon November 18, 1770, at the Chapel in Tottenham Court Road, and at the Tabernacle, from Numbers xxiii. 10: "*Let me die the death of the righteous, and let my last end be like his*"—in which he bore most affectionate testimony to the high character, and great usefulness, of his early fellow-labourer and brother in the Lord.

It is not our intention to review the life of Whitefield, however interesting such a review might be made, but very briefly to illustrate some of his peculiarities as a preacher by a few notices principally from his memoirs by Dr. Gillies, enlarged by other hands, and to accompany them by a few passing remarks on the general character and usefulness of this extraordinary man.

George Whitefield was born at Bell Inn, in the City of Gloucester, on the 16th day of December, O. S. 1714; and died at Newburyport in New England, September 30, 1770, in the *fifty-sixth* year of his age. At his death he was on his *seventh* visit to America and had crossed the Atlantic *thirteen* times. He was the youngest of seven children, and his father dying when he was only two years old, the care of his education devolved upon his mother. At a suitable age he was sent to a Grammar School at Gloucester, where he distinguished himself by a ready memory and good elocution. Some have insinuated that he derived his oratory from the stage. The fact appears to be that the boys at the school being fond of acting plays, the master seeing "how the vein ran," encouraged it, and composed a dramatic piece himself, in which young Whitefield appeared as one of the actors. That part of oratory which consists in graceful and energetic delivery was so natural to him, that he was rather able to communicate it to the stage than needed to borrow it thence. Nature, or the God of nature, by a rare combination of excellencies made him an orator, and super-added grace made him an unrivalled pulpit-orator.

Partly in consequence of his mother's circumstances being reduced, and her having formed an unhappy second marriage, young Whitefield was removed from school at the age of fifteen, and began gradually to assist his mother at the inn where he was born, and continued after it was transferred to his brother to serve in a blue apron as a common drawer. He seems at this time, however, to have become more serious than he had been. While at school he had purchased from the money given him for the speeches he was chosen to deliver, Bishop Ken's Manual for Winchester Scholars, which affected him greatly. He now laid aside romances which had been his delight, read Thomas à Kempis, and composed two or three



sermons. While in this situation, a servitor of Pembroke College called upon his mother, and in the course of conversation told her that after all his college expenses were discharged for the quarter, he had received a penny. She immediately cried out, "this will do for my son—Will you go to Oxford, George?" Having interest to obtain the place of servitor for her son, she sent him again to the Grammar School, to finish his preparatory studies; and he, applying closely to his books and shaking off by the strong effort of a religious mind all idle and vicious habits, was prepared at the age of eighteen to be removed to Oxford. The impressions of religion had previously deepened upon him; he had at the age of seventeen received the Sacrament of the Lord's Supper, and then began to communicate monthly, to fast often, and to pray, frequently more than twice a day in private. Yet while thus mainly absorbed in the duties of religion, at the time he entered Oxford, he appears not to have understood the doctrine of *justification by faith*. He was there soon introduced to the club above mentioned and to Charles Wesley, whose ministry was so full of profit and consolation to him, that he considered him as his spiritual father; though, he was absent in Georgia with his brother John, when Whitefield was brought "into the liberty of the children of God." We must allow his biographer to give this account, as his exercises were a preparation by the Spirit, for that work which had been given him to do.

"A character so ardent and precipitate by nature, might be expected to miscarry itself, and misguide others, in the early stages of an enterprise of breaking up inveterate habits of spiritual drowsiness, and erecting a new standard of religious character. Undisciplined in logic, not far-sighted or comprehensive in the character of his mind, but vehement and impetuous beyond example in his feelings, and of quick and fertile imagination, he came directly at conclusions, as it were, by intuition, which others only reached by long and laborious deduction, and only admitted as parts of a system self-consistent throughout. In reading a treatise entitled 'The Life of God in the Soul of Man,' wherein he found it asserted, that true religion is an union of the soul with God, or Christ formed within us, a ray of divine light, he says, instantaneously darted in upon him, and from that moment he knew he must be a new creature.

"In seeking however to attain that 'peace of mind that passeth all understanding,' his vehemence and ardeney of character betrayed him into many ill-judged processes of moral discipline and self-subjugation.

"He describes himself as having all sensible comforts withdrawn from him, overwhelmed with a horrible fearfulness and dread, all power of meditation, or even thinking, taken away, his memory gone, his whole soul barren and dry, and his sensations, as he imagined, like those of a man locked up in iron armour. 'Whenever I knelt down,' he says, 'I felt great pressures both on soul and body; and have often prayed under the weight of them till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer.' In this state he began to practise austerities, such as the Monkish discipline encourages: he chose the worst food, and affected mean apparel; he made himself remarkable by leaving off powder in his hair, when every one else was powdered, because he thought it becoming a penitent; and he wore woolen gloves, a patched gown, and dirty shoes, as visible signs of humility. Such conduct drew upon him contempt, insult, and the more serious consequence, that part of the pay on which he depended for his support was taken from him by men who did not choose to be served by so slovenly a servitor. Other practices injured his health: he would kneel under the trees in Christ Church walk, in silent prayer, shivering the while with cold, till the great bell summoned him to his college for the night; he exposed himself to cold in the morning till his hands were quite black: he kept Lent so strictly, that, except on Saturdays and Sundays, his only food was coarse bread and sage tea, without sugar. The end of this was, that before the termination of forty days he had scarcely strength enough left to creep up-stairs, and was under a physician for many weeks.

"At the close of the severe illness which he had thus brought on himself, a happy change of mind confirmed his returning health; it may best be related in his own words. He says, 'Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through the endless ages of eternity. For, about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and, by giving me the

spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals—a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since.’

“The Wesleys at this time were in Georgia; and some person, who feared lest the little society which they had formed at Oxford should be broken up and totally dissolved for want of a superintendent, had written to a certain Sir John Philips of London, who was ready to assist in religious works with his purse, and recommended Whitefield as a proper person to be encouraged and patronized more especially for this purpose. Sir John immediately gave him an annuity of 20*l.*, and promised to make it 30*l.*, if he would continue at Oxford; for if this could be leavened with the vital spirit of religion, it would be like medicating the waters at their spring. His illness rendered it expedient for him to change the air; and he went accordingly to his native city, where, laying aside all other books, he devoted himself to the study of the Scriptures, reading them upon his knees, and praying over every line and word. ‘Thus,’ as he expresses himself, ‘he daily received fresh life, light, and power from above; and found it profitable for reproof, for correction, for instruction in righteousness, every way sufficient to make the man of God perfect, thoroughly furnished unto every good word and work.’ His general character, his demeanour at church, his visiting the poor, and praying with the prisoners, attracted the notice of Dr. Benson, the then bishop of Gloucester, who sent for him one day after the evening service, and having asked his age, which was little more than twenty-one, told him, that although he had resolved not to ordain any one under three-and-twenty, he should think it his duty to ordain him whenever he came for holy orders. Whitefield himself had felt a proper degree of fear at undertaking so sacred an office; his repugnance was now overruled by this encouragement, and by the persuasion of his friends; and as he preferred remaining at Oxford, Sir John Philip’s allowance was held a sufficient title by the bishop, who would otherwise have provided him with a cure. Whitefield prepared himself by absti-



nence and prayer; and on the Saturday eve, retiring to a hill near the town, he there prayed fervently for about two hours, in behalf of himself and those who were to enter into holy orders at the same time. On the following morning he was ordained. 'I trust,' he says, 'I answered to every question from the bottom of my heart; and heartily prayed that God might say Amen. And when the bishop laid his hands upon my head, if my vile heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary.' 'Let come what will, life or death, depth or height, I shall henceforwards live like one who this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness, that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies; I have thrown myself blindfold, and I trust, without reserve, into His Almighty hands.' Such were his feelings at the hour, and they were not belied by the whole tenor of his after life."

Being thus introduced into the ministry, his first sermon was in the church where he was baptized and first received the sacrament. Curiosity had brought together a large congregation. He now found the advantage of having been accustomed to public speaking when a boy at school, and kindling with his subject, and what he believed to be a sense of the divine presence, he spoke with much power. A few of his hearers mocked, but upon the greater number a strong impression was made, so that a complaint went up to the Bishop that fifteen persons had been driven mad by his sermon. The good man replied, that he hoped they might not forget their madness before the next Sunday.

The next week he returned to Oxford, and took his degree, and intended to remain; but was called up to London for two months, where he preached with great acceptance—crowds flocking to hear him. He then again returned to Oxford. The little society there grew under his care. He also for some time officiated as curate among a poor but religious people at Dummer in Hampshire, with great comfort to his own soul. Being anxious to join his friends, the Wesleys, in Georgia, he made preparations for the purpose, though he did not finally leave until both the brothers had returned; as the ship in which John

Wesley was, passed that of Whitefield near the harbour—the latter having been detained by contrary winds. Wesley communicated with his friend, in the offing, and advised his return to London, but Whitefield's face was now set for America. His mind had for some time been much excited on the subject, he had been accepted by the trustees of the colony, presented to the Bishop of London and the Primate, and he thought that he could not recede from his engagements, though the accounts from Georgia were discouraging. A high state of religious enjoyment had also no doubt its influence in deciding him. While he was waiting among his friends for the ship to sail, he seems to have been in a very happy state of mind.

“Uncommon manifestations, he says, were granted him from above. Early in the morning, at noon-day, evening, and midnight—nay, all the day long, did the Redeemer visit and refresh his heart. Could the trees of the wood speak, they would tell what sweet communion he and his Christian brethren had under their shade enjoyed with their God. ‘Sometimes as I have been walking,’ he continues, ‘my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased. One night was a time never to be forgotten. It happened to lighten exceedingly. I had been expounding to many people, and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion, to stir them up to prepare for the coming of the Son of Man. In my return to the parsonage, whilst others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, and shine from one part of the heaven unto the other, I and another, a poor but pious countryman, were in the field, praising, praying to, and exulting in our God, and longing for that time when Jesus shall be revealed from heaven in a flame of fire! Oh that my soul may be in a like frame when he shall actually come to call me!’”

He did not leave his native land for want of encouragement to preach at home. He was invited to Bristol, and we are told—

“Multitudes came out on foot to meet him, and some in coaches, a mile without the city; and the people saluted and blest him as he passed along the street. He preached about five times a week

to such congregations, that it was with great difficulty he could make way along the crowded aisles to the reading-desk. 'Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and all together made the church so hot with their breath, that the steam would fall from the pillars like drops of rain.' When he preached his farewell sermon, and said to the people that perhaps they might see his face no more, high and low, young and old, burst into tears. Multitudes after the sermon followed him home weeping: the next day he was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened hearers; and he left Bristol secretly in the middle of the night, to avoid the ceremony of being escorted by horsemen and coaches out of the town.

"The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature, well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue color: in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more rememberable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly, when he said, that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as seemed to enter the heart which it pierced, and to heal it as with balm.

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"His name was now put into the newspapers (though without his consent or knowledge) as a young gentleman going volunteer to Georgia, who was to preach before the societies at their general quarterly meeting. This stirred up the people's curiosity more and more. He preached, on that occasion, his sermon on *Early Piety*, which was printed at the request of the societies. After



this, for near three months successively, there was no end of people's flocking to hear him, and the managers of charity schools were continually applying to him to preach for the benefit of the children; for that purpose they procured the liberty of the churches on other days of the week besides the Lord's day; and yet thousands went away from the largest churches, not being able to get in. The congregations were all attention, and seemed to hear as for eternity. He preached generally nine times a week, and often administered the sacrament early on the Lord's day morning, when you might see the streets filled with people going to church with lanterns in their hands, and hear them conversing about the things of God. \* \* \* \*

"The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wishful looks. But, above all, it was hardest for him to part with his weeping friends at St. Dunstan's, where he helped to administer the sacrament to them, after spending the night before in prayer. This parting was to him almost insupportable."

Whitefield finally left for Georgia in 1737, and was made very useful, under God, to those with whom he sailed. He was well received at Savannah, but the low state of education in the colony induced him to attempt laying the foundation of an Orphan House; to obtain means for which and to receive priests' orders, he returned to England the following year. *Bishop Benson* again ordained him, though by this time many of the clergy were alarmed by his uncommon zeal, and pulpits open for him when he left were closed against him on his return. The churches in which he had collected so much for these charity schools the year previous, were not allowed him for presenting the wants of the Orphan House. The religious concern advancing and spreading, opposition increased. The churches being closed against him, led him to think of preaching in the open air.

"One Sunday, when preaching at Bermondsey church, as he tells us, 'with great freedom in his heart, and clearness in his voice,' to a crowded congregation, near a thousand people stood in the churchyard during the service, hundreds went away who could not find room, and he had a strong inclination to go out and preach to them

from one of the tomb-stones. 'This,' he says, 'put me first upon thinking of preaching without doors. I mentioned it to some friends, who looked upon it as a mad notion. However we knelt down and prayed that nothing might be done rashly. Hear and answer, O Lord, for thy name's sake!'"

His first attempt was at Kingswood, near Bristol—formerly a royal chase—but now occupied by colliers—He says:

"I thought it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges.' Not above two hundred persons gathered around him, for there had been no previous notice of his intention; and these perhaps being no way prepared for his exhortations, were more astonished than impressed by what they heard. But the first step was taken, and Whitefield was fully aware of its importance. 'Blessed be God,' he says in his journal, 'that the ice is now broke, and I have now taken the field. Some may censure me; but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge.'

"At the second and third time the numbers greatly increased, till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness many of these despised outcasts, who had never been in a church in their lives, received the word, is above description. 'Having (as he writes) no righteousness of their own to renounce, they were glad to hear of a Jesus, who was a friend to publicans, and came not to call the righteous, but sinners, to repentance. The first discovery of their being affected, was, to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits. Hundreds and hundreds of them were soon brought under deep convictions, which (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing rather than to the finger of God. As the scene was quite new, and I had but just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not in my own apprehension, a word to say, either to God or to them. But I was never totally deserted, and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, 'Out of his belly shall flow rivers of living water.' The open firmament above me, the prospect of the adjacent fields, with

the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."

Besides the colliers, and thousands from neighbouring villages, persons of all ranks flocked daily out of Bristol to hear him. He was soon invited to preach, by some of the better sort, in a large bowling green in the city itself. Sometimes he was employed from morning to night giving answers to those who came in great distress with the inquiry, "What shall we do to be saved?"

Assistance being needed, and he resolving to prosecute his plans about the Orphan House, he wrote to the Rev. John Wesley to come to Bristol, and recommended him and his brother in the strongest manner to the people there. They zealously carried on the work which he had so well begun. Having visited Wales and also his native place, and preached at the latter in his brother's fields to many thousands, Whitefield proceeded to Oxford and thence to London.

"Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields. Public notice having been given, and the thing being new and singular, upon coming out of the coach, he found an incredible number of people assembled. Many had told him that he should never come again out of that place alive. He went in, however, between two of his friends; who by the pressure of the crowd, were soon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the Fields (where a table had been placed, which was broken in pieces by the crowd) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without molestation, to an exceeding great multitude in the lower Fields. Finding such encouragement, he went that evening to Kennington Common, a large open place, near three miles distant from London, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness as if they had been in a church.



"For several months after this, Moorfields, Kennington Common, and Blackheath, were the chief scenes of action. At a moderate computation, the auditories often consisted of above twenty thousand. It is said, their singing could be heard two miles off, and his voice near a mile. Sometimes there were upwards of a hundred coaches, besides waggons, scaffolds, and other contrivances, which particular persons let out for the convenience of the audience. Having no other method to take, he was obliged to collect for the Orphan-House in the fields, or not at all, which was humbling to him and his friends who assisted him in that work. But the willingness with which the people gave, and the prayers which they put up upon throwing in their mites, were very encouraging."

*(To be continued.)*

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### The New Scheme of Education.

(COMMUNICATED.)

THE schoolmaster is abroad, and in various shapes. But lately he emerged from the august portals of Government House, armed not, as of old, with birch and ferule, but holding forth the more persuasive attraction of places and pagodas—hopeful, no doubt, of awakening the selfish intellect of Hinduism by the only motives to which it is deemed accessible. And now, ere another month has elapsed, the busy and ubiquitous pedagogue again appears, under more private, but scarcely less imposing auspices; and sooth to say, in guise far comelier and more full of promise,—not only very properly disdaining the mercenary inducements before mentioned, but superadding to the offered boon of science the far more needful blessing of religion.

Our readers will be aware that we allude to the Prospectus which has recently been put forth of a new scheme of "superior and sound Christian education," and which has originated in the liberality of certain influential private inhabitants of this Presidency. As the announcement appeared, so far as we know, in only one or two of the public prints, we deem it advisable

to give it insertion in our pages, alike for the general information of our readers, and also, as we have some comments to make upon it, to allow the document first and fairly to speak for itself.

### PROSPECTUS.

The recent important Order of the Governor General of India, which provides that educated persons alone shall be henceforward eligible to employment in the Public Service, and places all individuals whether educated at Government or at Private Schools upon the same footing, having been extended in principle to this Presidency; it has appeared to several friends of Education to be due to their fellow Christians, Native, East Indian and European, to afford to them at this time, the means of obtaining a superior sound Christian Education.

This has been considered the more necessary, as the Government Institution for Education whilst open to all other classes, is practically closed against the conscientious Christian, by its fundamental rule expressly withholding from him the Bible and all religious instruction whatever; although it is obvious that to the Christian community, this must be the foundation of all solid and permanent improvement which shall qualify for high and responsible office.

There is consequently no Institution at this Presidency which now offers to the Christian the opportunity of obtaining that measure of liberal education which shall enable him to compete with his Hindoo and Mahomedan fellow subjects, and take his share in the administration of the country.

It can scarcely be needful to remark, that if the Native Christian and East Indian population is shut out from the advantages of a superior education, while such is afforded to all other classes, they must hold a low and degraded position. But this is a position, which it never can be for the well being of the British Government that this large and increasing class, allied in faith, in interest, and, in many respects, in habits, with British Christians, should hold. And it is one which should seem to be opposed alike to sound policy and to that fair consideration which is due to the Native Christian as the subject of the British Crown and of a Christian Government.

On this part of the Prospectus we do not see much occasion for comment. As a statement of facts it is, on the whole, tolerably correct. At the same time we think there is somewhat of an overstatement in the third paragraph, and in the

commencement of the fourth, as to there being such a destitution of Christian institutions at this Presidency capable of affording a "liberal education," as, in the present state of things, to place "the Native Christians and East Indian population," in comparison with "all other classes" in "a low and degraded position." We cannot but consider this an exaggerated representation. While there are amongst us such institutions as Bishop Corrie's and the Vepery Grammar Schools, and St. Andrew's Parochial School, we do not think that any Native or East Indian Christians who diligently avail themselves of the instructions which these seminaries impart, can ever occupy a "*low and degraded position*." The statement is neither correct, nor in good taste. But on such a matter we have no wish to exercise the severity of criticism. And we are well aware how natural it is for us, all unconsciously, to exaggerate the amount of an evil which, we flatter ourselves, we are to be the means of removing.

The Prospectus goes on.

With these views, and with the strong conviction that the Friends of Education in India and England will readily unite in promoting the object, and that the authorities, when satisfied by the large amount of private effort, of the urgency of the demand for an enlightened Christian Education, will extend their wonted liberal support to this, in common with other Institutions; it is proposed to attempt the Establishment of a Protestant Christian Institution for Education upon the following basis.

*First.* That it is the object of the Institution to provide a superior and sound Christian Education, approaching as nearly as circumstances will admit, to a Collegiate Education.

By a sound Christian Education is to be understood religious instruction on all points (without reference to Ecclesiastical Government) common to the xxxix. Articles of the Church of England, and to the Confessions of Faith of the Church of Scotland and of the whole body of the Reformed Protestant Churches of Europe.

*Second.* That the Institution is designed primarily for Protestant Christians—Native, East Indian, and European born in India—but open, with such limitations alone as shall be necessary to secure the primary object to all other classes.

*Third.* That the Institution shall be under the charge of a Principal, who may be a member of any Protestant Church, and shall be a graduate of one of the Universities of the United Kingdom.



*Fourth.* That in order to secure to Students of the less wealthy classes the means of continuing under instruction for a sufficient period, Scholarships shall be immediately founded.

We need scarcely say how entirely we concur in the views contained in the preceding extract; and we believe there will be none of our readers who will not hail with thankfulness the announcement of a scheme of education founded on such sound, just, and enlightened principles. Here, at last, is the very educational system, the want of which we have so long and hopelessly desiderated. Free alike, on the one hand, from all unprincipled exclusion of religion, and equally exempt, on the other, from all narrow-minded, sectarian restrictions, as sound and high-toned in its principles, as it is wide and comprehensive in its embrace. What more truly catholic plan of education, for such a community as this, can well be conceived than one which, disregarding all minor points of ecclesiastical difference, thus rests itself on the broad basis of the great and vital truths held in "common" by all the churches of Protestant Christendom? Our most sanguine hopes never anticipated such a consummation as this. And still more are we warranted to look for their actual realization, when we find from the subsequent part of the Prospectus, that even already there has been placed at the disposal of the originators of the scheme, the munificent sum of 50,000 Rupees, with the promise of as much more before the institution shall actually be commenced. All honour to those who have not only "devised," but already done such "liberal things!" Let but the enlightened principles now announced be carried into actual operation, and the generous spirit already evinced be maintained in exercise, and who can estimate the amount of moral and spiritual good, which, under Providence, such an institution may not yet be destined to achieve?

Such were the reflections which actually suggested themselves to our minds on perusing, for the first time, that part of the Prospectus which has now been quoted; and had that Prospectus gone no further, we should still have been of the same mind—we should have had no reason either to diminish our satisfaction, or to qualify our approval. But unfortunate—

ly—unfortunately, we fear, for the cause of education—unfortunately most certainly for this auspicious scheme itself, the Prospectus does not stop here. And we leave our readers to judge how far its sequel, (which we are now about to quote) is in accordance, either with the principles previously laid down, or with the conclusions which such principles would naturally lead us to expect.

The following are the two last Resolutions with which the Prospectus closes:

*Fifth.* That the Funds shall be vested in a body of nine Trustees, (being in the communion of the Church of England,) either in Government Securities, or, if four-fifths of the Trustees concur, in Land.

*Sixth.* The Trustees shall have the appointment of Principal and Masters, and the general direction and management of the Institution, with power to fill up vacancies in their number.

We certainly were not prepared for such a conclusion: and we deeply regret it. It is a most unfortunate commentary on the preceding text—utterly inconsistent we think with the principles on which the proposed Institution is avowedly founded, and only calculated, we fear, to defeat the object which that Institution professes to have in view. For what is the actual meaning of these two last Resolutions? A certain number of Trustees are to be appointed, and these Trustees who, be it observed, are not only to have the management of the *finances* of the Institution (which one would suppose from their designation is all they would have to do), but who are to have the management of *the whole Institution itself*—"the appointment of the Principal and Masters, and the general direction and management of the Institution;" and who, moreover, still further to augment their power, and ensure their monopoly, are to have "power to fill up vacancies in their number"—these Trustees, possessing thus the entire control of every department of the Institution, are, it is distinctly provided, to be "in the communion of *the Church of England*;" a provision, indeed, thrown apparently only *par parenthèse* into the Resolution, but the actual stringency of which is conclusively evinced by the names of the gentlemen already appointed as the first Trustees, all of whom are well-

known as staunch and devoted adherents of the Anglican church. In other words, here is an Educational Establishment avowedly founded on the most liberal and catholic principles, professedly disregarding all exclusive, sectarian distinctions, and ostensibly intended for the religious instruction of members of *all the orthodox Protestant churches of Christendom*—and yet, the sole governing power, the actual and *de facto* executive of the establishment, the body, whatever it may be called, invested with the entire administration, alike financial, patronal, and educational of the whole institution, is to be composed of individuals, one and all without exception, belonging to *one particular religious communion*! Is it necessary to say a single word to prove the utter inconsistency of such a provision with every principle on which the institution is professedly founded? Argument is needless. We have only to read the document as it stands—to contrast its premises with its conclusions—the catholic liberality of the one with the sectarian exclusiveness of the other—to perceive at once the obvious *non-sequitur*,—the palpable and melancholy self-contradiction—which the whole manifesto involves.

Let us not be mistaken. We have no quarrel with Church of Englandism itself—far from it; we have no doubt that the members of that church are just as well qualified as those of any other to be the superintendents of a system of “sound and superior education;” and had *this* been, openly and avowedly, a Church of England Institution, such an exclusive provision as that in question is the very one we should have expected to be adopted. But *this*—is it necessary to remind our readers? this is *no* Church of England Institution; on the contrary, it is an Institution, professedly superior to, and independent of, all ecclesiastical distinctions; and what we maintain is, that in such an Institution, the restriction of its executive body, for such these Trustees really are, to the members of any particular communion *whatever* is wholly at variance with the essential principles on which the scheme is founded. Had the restriction been in favour of any other communion—had these Trustees been confined to members of the Church of Scotland, or of the Wesleyan Connection, or of any other denomination—we should



equally have objected to, and exposed its inconsistency. Obviously in such a scheme as the present, the constitution of its executive should have been modelled on the liberal and comprehensive provisions of the scheme itself; and any departure from this principle, in whatever direction it may be, is equally erroneous and indefensible.

This is our great objection to the present scheme—the unwarrantable exclusiveness of this important provision—and besides its obvious inconsistency in point of principle, we have only further to ask, what must be expected to be *its necessary and inevitable result*? It cannot be doubted that it will tend seriously to injure, if not wholly to neutralize, the attainment of the great objects which the Institution purports to have in view. Is it to be expected that the members of the other religious communions contemplated in the Prospectus, will ever heartily repose their confidence in a system of education which has already, in the very first step of its procedure, so flagrantly departed from its fundamental principles? The very contrary must be anticipated; men will look upon the whole scheme with suspicion and mistrust, and standing aloof from all participation alike in its support and in its benefits, will leave it within the narrow pale to which it has been so injudiciously limited; and the ultimate result will be, that the whole affair will, ere long, shrink and dwindle into a mere Church of England school. We cannot, indeed, believe that such a result was ever *intended*, or *even contemplated* by the originators of the Institution—we cannot, and do not think, that men of honour and principle, such as we believe and know them to be, could ever have entertained the unworthy idea of thus virtually neutralizing the purposes they profess to have in view, and of absorbing in their own communion the ultimate benefits of a scheme so liberally yet plainly so unavailingly offered to all; but certainly *had* such been their intention, they could scarcely have pursued a course calculated more directly and effectually to attain it.

The originators of the scheme—should this paper ever fall into their hands—will no doubt be disposed to protest against these conclusions. They will be sufficiently satisfied, as we believe they have every reason to be, with the sincerity of their

own intentions. But this, however satisfactory to themselves, cannot exempt them from their amenability to public judgment. And we would appeal to these gentlemen themselves whether we have not applied to them that fair and equitable standard, by which, in similar circumstances, they would themselves have judged others. Just make the supposition (let us say to them) that the case in question had been *reversed*. Suppose that a scheme of education, similar to that which you have now propounded, had issued from some other quarter of the church, and that after an equally liberal avowal of principles and professions, you had found it winding up with the startling provision that its *sole administration* was to be confined to a board composed entirely of what *you* would call dissenters—Presbyterians, Independents, Wesleyans, or Baptists, as the case might be—and what, we should like to know, would be the judgment which *you* would pass on such a preposterous scheme as this? Would it meet with your support, either as Episcopalians, or as Catholic-minded Christians? Would you not be the first to expose its inconsistency and denounce its sectarianism? And can you be surprised if others should be disposed to judge of you as you, in such circumstances, would be most justly entitled to judge of them? You know the ancient proverb—*ex pede herculem*—and you cannot wonder if from the present unfortunate protrusion, not merely of the foot, but of the very head and front of an exclusive religious system, we naturally infer the nature of the yet undeveloped shape which lurks behind the curtain, and which the eloquent language of your manifesto covers, but does not conceal.

We deeply and unaffectedly regret that we have been obliged thus to express ourselves. We should gladly have given, if we could, a different and more favourable interpretation to the provisions to which we have excepted. But we do not see how it is possible to do so, either in accordance with their own obvious meaning, or with the practical comment already put upon them by their authors themselves. And believing, as we do, that these provisions are utterly incompatible with every principle of the proposed institution, we should have failed in

the discharge of our duty, had we not thus freely and unreservedly commented on them.

In conclusion we can only say, that we should be glad indeed to find that the palpable inconsistency, which we have felt it necessary to expose, had been the result not of design, but of *inadvertence*, and that these obnoxious provisions, on which we have commented, were yet destined to be removed from the place which they should never have occupied. Let them be so, and we shall be well satisfied with the result of our present strictures. Let the originators of this new and most important scheme of instruction, in itself so admirable and full of promise—be but wise enough to retrace the erroneous steps they have already taken—to undo the mischief they have already done—and this assuredly they must do if they would ever regain the confidence which, we fear, they have already lost—let them, in a word, only carry out—*fairly and honestly, consistently and thoroughly* carry out the just, and noble, and enlightened principles which they have themselves so eloquently avowed—and there will be none more heartily willing than we, to “bid them God speed.”

*Note.*—The preceding article was already in print, when there appeared in the *Spectator* of 23d October, a re-publication of the above Prospectus, with the addition of a foot-note to the *fifth* Resolution, that relating to the appointment of the Trustees. This note did not appear in the edition of the Prospectus from which our copy was taken, and this will account for its unintentional omission in the preceding text. The note is as follows: “Experience having shewn that a limitation of this kind will be necessary to secure unity of purpose and action in carrying out the great principles of the Institution.” In justice to the originators of the Scheme we have quoted the above: but we cannot say that it in any way alters the opinions we have already expressed: and the mere expediency of the reasons assigned for the “limitation” can, in our judgment, by no means justify so broad a departure from fundamental principles. But our remarks, if any, upon this point must be postponed till another occasion.



## REVIEW.

## DUELLING SPIRITUALLY CONSIDERED.

A DISCOURSE PREACHED ON LORD'S DAY, AUGUST 24, 1845.

BY THE REV. J. MACDONALD, A. M.

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WE are always glad to see the subject of Duelling presented in a spiritual view—in the light of God's word—and in its bearings on Eternity. When we consider it merely as inhuman, as a crime against society, a sin against our fellow-men, we are easily mystified by worldly maxims, and led to think that, as the world goes, there is good as well as evil to be put into the balance; and though humanity may weep over heart-broken widows and desolate orphans, and the genius of society start back from the sound of deadly conflict and the sight of bloody shrouds in the midst of peaceful habitations, yet the evil, while felt to be great, is perhaps thought to be almost necessary. While judged of comparatively, as war on a small scale, or tried by the conventional rules of false honour among men, we may come to think too lightly of it in the abstract, and only express our disapprobation or horror when some instance has occurred marked by circumstances particularly appalling or affecting. We are then, it may be, more moved by sympathy for those who have suffered than with suitable grief and indignation against those who have sinned. The effort, therefore, to remove the evil is transient, and the means used inadequate. The arguments against it are founded in human policy, and met by human sophistry, and the public voice which cried loudly against such outrages on the public peace, is easily hushed, by the proposal of some plausible but insufficient substitute. But when duelling, with its causes and effects, are weighed in the balances of the sanctuary—when the appeal is not the varying opinions of men, but “to the word and to the testi-

mony"—when God and not society is invoked to decide on the nature of the transaction, we come to a different result. We can no longer see things double—no longer balance benefit against crime—no longer shuffle off responsibility under some vague idea of general necessity—or deny—what indeed the civil law of almost every civilized country affirms—that deliberate slaying in single combat between those who ought to be friends—that killing in a preconcerted DUEL, is wilful MURDER!

It is something to call things by their right names, and as to any fashionable or cherished sins, we shall only do this boldly and uniformly, by inquiry concerning them at the oracles of inspiration. What saith the Scripture? Is he who sheddeth man's blood in a duel a *murderer*? Then let us know it, and let no false charity prevent our applying a proper epithet to his crime.

The author of the sermon before us is favourably known no doubt to most of our readers, by his previous productions from the press, which have all borne the impress of a vigorous mind, and been animated by a most fervent spirit. He has been subject to much reproach for his unsparing attacks on some popular vices, and is not likely to escape censure from those whose language is, "speak unto us smooth things," for his present exposure of the real character of duelling. But he has no occasion to fear. He has brought the practice into the proper light—has tried the action before the right authority. He has appealed from human arbitration to the high court of heaven, and has, we think, fairly taken out and recorded the verdict against the duellist and his associates, *guilty of murder in the first degree*. The sermon owed its origin to the late most unhappy "affair of honour" at or near Calcutta, concerning which the preacher says—

"That late most wretched affair, with its many concomitants, and especially the miserably low-toned expression of public and individual mind in regard to the subject of duelling, which occurred from time to time, in connexion with the successive process of the whole affair—together have combined, to affect my own mind in so serious and painful a manner, as to constrain me, within my sphere, to speak what I have deeply felt, and to endeavour to influence others, so far as my words by the grace of God's Spirit can reach their minds, to feel in a manner more accordant with the written law of God."

We do not propose fully to analyze this deeply stirring discourse, which we hope will be extensively read, but to state the nature of the argument used, and to illustrate by a few extracts, the manner in which it is sustained.

The text is from Isaiah i. 15—"Your hands are full of blood." This rebuke is shown to be addressed by God to his own covenant people, on account, not of their being all men of violence and blood, but, of their *participating* with those who were—on account of their conniving at oppression and murder, and not duly punishing it. For this reason God would not accept from them even the sacrifices which He had himself commanded. "To what purpose is the multitude of your sacrifices unto me saith the Lord." "Bring no more vain oblations"—"When ye spread forth your hands I will hide mine eyes from you, yea when ye make many prayers, I will not hear. YOUR HANDS ARE FULL OF BLOOD."

From this the preacher argues that,

"There is in the world of spirituals, such a principle as that of *Moral Participation*; through which a man may be brought in guilty of an act or crime, in the commission of which originally he had no direct hand. On this principle, men found guilty of receipt of theft, or of misprision of treason, even though they themselves never stole, neither at any time contrived a plot, nor carried arms against their lawful sovereign, are righteously condemned; for, in *animus* the acts are the same."

Now though some allowance may be made for the fact that the Jews were under a theocracy, and that the rule applied to them may have been in some respects more strict in regard to the responsibility of the whole, and the punishment of the whole, for the sin of a part or even of one, as in the case of Achan, yet we think that the recognition of a corporate or social responsibility, is a universal *principle* of God's moral government, which allows no one to say, "Am I my brother's keeper?" but affirms that "no man liveth to himself, and no man dieth to himself." It is therefore still true, that there may be in many who have not themselves sinned, a sinful PARTICIPATION with those who have, and thus a whole community may have upon



it the guilt of one single murder. The preacher eloquently argues this in the following passages.

“What *if* the EXECUTIVE of a country, consisting of all those who, in various departments, have the power of forwarding and executing justice, should of purpose fail in the execution of their duty towards the man-slayer, and should let him go free, whom the law both of God and of man requires to be punished? What *if*, judges and juries and counsellors, military and naval commanders, courts martial, and others, should yield themselves so to some particular prejudice, it matters not of what sort, and should so understand each other, by a sort of conventional yet unexpressed process, as that he who *has shed man's blood* should be tried in a spirit different to that in which other criminals are tried, when the laws which those official persons have to administer regard him as entitled to no superior consideration and to no peculiar favour? What *if* all this or any part of it should be the case? Is there no stain of blood on that Executive, or on any member or members of it, who may thus have left the guilt of murder on the land unremoved? There are instances in which it may be impossible legally to convict a criminal of his crime—but where it is possible, and yet not done, where lies the guilt of promoting that crime? and *if*, in consequence of such impunity, more crimes should follow, more blood be shed, where will be found the ultimate guilt of such blood, but with those who had the just power and the sufficient opportunity, for exacting the penalty of blood at the murderer's hands? but who used them *not*?

“What *if* the body of SOCIETY, which also has its own laws of moral standing and of reciprocal intercourse to maintain and execute, and which may and must at all times come into contact, in various ways, with men whose hands are stained with blood, should refuse to execute social justice, and should receive into its bosom and kindly entertain such guilty men; so that no difference shall be made at their levees, or their parties, or in their intimacies, between such moral offenders and those who have never so shed blood at all: *if*, we say, society should thus set no brand on murder, but rather cherish or protect the murderer; is not such society morally stained with blood? Shall not the Judge of all the earth regard it and condemn it as such? and shall He not say to such, when they meet in social worship before him, ‘Your hands are full of blood!’—and whatever blood may again be shed because of such social unrighteousness, shall HE not charge it against those who have thus promoted its continued effusion?

"Or, what *if* INDIVIDUALS, of any or of every grade, members of our Christian churches, who may have no opportunity, officially or socially, of manifesting their judgments in any such case, should yet so think, so speak, so write, or so manifest their feelings, as to set no seal of disapprobation on such crime—shall *they*, in their sphere, be held guiltless before God? Nay, verily. Sin is a spiritual thing—an act or state of the mind in regard to evil. An opinion favourable to sin, is a sinful opinion—an opinion favourable to malice, is a malicious opinion—an opinion favourable to murder, is a murderous opinion; it has in it, the spiritual nature of murder—it has on it, the moral stain of blood. Do not all crimes begin in the thoughts? Are not opinions formed out of the thoughts? As a man thinketh, so is he, in the sight and judgment of the heart-searching God. Now, what if there should be any one form of malicious manslaughter, of which individually as Christians we think lightly—which we do not view with abhorrence—which we do not utterly condemn, as the Law of God requires—in regard to the charge of which, we are rather pleased than otherwise, that justice has not had its legitimate course—and as to which we are inclined to excuse, justify or palliate that special mode of shedding human blood? surely, if there be any one such conventional form of deadly crime, which we thus unrighteously except from condemnation, even in our *thoughts* and opinions, then are we spiritually *at one* with that crime and with the criminal who is chargeable with it—our *animus* coincides with the *animus* of the manslayer; and though we should never have an opportunity of appearing as judge, or jury, or counsel, in his case, or though in society we should never have occasion to seek or shun his company as our visitor, acquaintance or friend; yet, as private, responsible, individual Christians, when lifting up our hands to heaven in prayer, the Heart-searcher may justly say to us as spiritual beings, 'Your hands are full of blood!' Think you this reasoning proves too much? then hear the words of Inspiration—'*If I regard iniquity in my heart, MY GOD WILL NOT HEAR ME!* (Ps. lxxvi.)'

The crime thus designated, and brought home to the bosom of the community, is then stated to be the crime of MURDER by DUELLING. Concerning this the preacher states:

"*First*—I believe that in no form of crime amongst us is there so formal, so bold, so direct, and so systematized a defiance of Almighty God, as in the fashionable crime of Duelling.

"*Secondly*—I believe, that in regard to no form of human crime

usually perpetrated amongst us, are the minds of so many persons, possessed of ordinary morality, so obscured, confused, mystified and turned aside from the truth, by the power of an ungodly world, as in regard to the real character of the crime of Duelling.

"And *thirdly*—There is no point of social practice, in which the evil and deadly consequence of slavish conformity and submission to the dictates of the world, is made more awfully manifest, than in the crime of duelling: so that as an extreme or perfectly developed case, it illustrates the whole principle in all its extent."

The preacher then considers murder as the *malicious destruction of man as made in the image of God*—as the wilful *annihilation of that brotherhood*, which God has established—the *violent disruption of affectionate relationships*—the *violent dismissal of a fellow-sinner to the bar of God*—and as the *highest possible manifestation of Satanic nature*. All this is involved in murder; and DUELLING IS A SPECIFIC CONVENTIONAL MODE OF MURDER. The preacher here says—

"It is unnecessary for us to inquire or define, what duelling in form and practice is; *that* is but too well known, but too fatally understood, amongst us. Its spiritual character, however, is not so generally perceived, or realized; and there are in society many moral and well-meaning persons who evidently seem to think, that if duelling be murder, it is at least murder of a somewhat modified and reduced kind; so that they never feel inclined to shun a duellist as they would endeavour to shun any other man that had either slain or endeavoured to slay his fellow-man. But on examination it will be found, that duelling involves a very *aggravated* species of murder: and that there are specialties connected with it, which make it as spiritually damning as it is daring, and as daring as murder can well be. It may here be not unworthy of notice to remind you, that duelling had its origin chiefly in superstition; although even in its earliest stage it was deadly in design: and that it was judicially practised, in presence of certain appointed umpires, as an act of religious ordeal, or of direct appeal to God, in deadly combat, as to the justice of the cause maintained by the respective combatants. The duel thus acquired a sort of *moral* character, and therefore honourable *status* in the estimation of the (so called) Christian world: and in consequence of this fictitious character, it has to a certain extent retained its standing in society as an honourable mode of adjusting wrongs, long after the chivalrous barbarisms of a superstitious age have passed



into the refinements of our more gentle but also more sceptical or atheistical times. And in this we find but another specimen of the deceitfulness of the human heart, as well as of the faithlessness of our wicked world:—The very *same* form of murderous combat which was practised in one age of society, under the mask of a *religious* appeal to God in the violation of his own law, is now practised in another age under the distinct form of a most *irreligious* disavowal of God's authority, in taking away the life of the creatures He has made! The orphan of past superstition has thus become the adopted of a present irreligion: and the murders of an ungodly chivalry, have come to be inherited by a still more godless gentlemanhood. Such is the world, and such its law of honour; living either by a God insulted, or a God disowned!"

He then proceeds to show that duelling is *murder systematized*, that it is *double murder*, or involves suicide and murder, that is, exposure to the one if not actual intention of the other; (as in case of one who goes out to "fire in the air")—that it is *associated murder*—murder based on *atheism*, or the denial of God's supremacy—murder in the very *act of sinning*—and is especially *satanic*. These points are all ably argued; and must, we think, in the main, appear fully supported, unless to those whose minds are involved in some of those mists of worldly prejudice which so often prevent the best intellects from distinguishing moral truth clearly.

We have only room for an additional extract or two on the more important of these topics. In regard to duelling being *murder based on atheism*, the preacher says—

"There are probably few who fight or countenance duels who do not admit, that this is the command of God, '*Thou shalt not kill.*' Whether their faith have respect to nature or to revelation, they admit this; and they admit therefore that the laws of their country justly prohibit and punish murder, or any acts that have in them the nature of deliberately and maliciously slaying our fellow-men. But yet in duelling they do thus fight and kill. Now in doing this they directly and of purpose violate what they admit to be the law of God: and in doing so, they at once reject the supremacy of God—and if they deny to God universal absolute supremacy, let them tell us wherein then is *HE God?* God without supremacy, is a simple contradiction—a physical non-existence—a moral lie: there is not, nor can be such a God. Nor is this rejection of Divine

Supremacy a matter of accident, caprice or passionate impulse: it is a thing of system, of system coolly asserted, habitually argued; and the rejection is avowedly based on the very bold and intelligible ground that Duelling is a matter of simple *necessity*. But, *who* is this, that is alleged to create a necessity that is higher than the very supremacy of the eternal God? The answer is plainly given: 'SOCIETY,' or (as we may more justly designate this God-denying power) THE WORLD! 'The world,' says the duellist, 'the world in which I move, demands of me that I clear my insulted character, by requiring a gentleman's satisfaction (of blood) from my insulter; if I comply not, I shall be cast out of society, as a shunned and socially excommunicated man: Or,—I have received a challenge to mortal combat, from one who fancies I have insulted him, and accept I *must*, even at the risk of killing or being killed: for if I decline, I shall be declared a coward, a poltroon; and if once so proclaimed, in society I can never again appear. I am aware, says he further, that the course I am about to pursue, is contrary to law, civil and divine, and that my conduct is directly opposed to the dictates of religion; but, I have no alternative, no choice; I *must* go out—my character before the *world* demands it, and I dare not refuse!' Now reduce all this to its simplest terms, and what does it amount to, but bold and thorough-going ATHEISM for the time, and on this special point? GOD says, Thou shalt not kill, nor do that which involves murder. THE WORLD says, thou shalt kill, and do that which involves murder. The two commands are before the duellist—whether of the twain does he in the exercise of his reason choose to obey? the law of *God*, or the law of the *world*? The choice is made: he obeys the world, and rejects God; and so, in this special act, he declares himself an atheist, or denier of God: and if he slay his man, he is an atheistical manslayer—or, if he be slain, he falls an atheistical suicide. We thus plainly maintain that duelling in its *animus*, both towards God and man, is atheistic murder: and that therefore on this account it is murder of a peculiarly aggravated sort."

In speaking of its *satanic* character, he says—

"I well know that men of the world cannot endure that their esteemed sins should be dealt with in so short and decisive, yet scriptural a manner; and that they profess the utmost incredulity, and express the most bitter scorn, in regard to the doctrine of *satanic agency*: but their unbelief is fruitless, and their scoffing ruinous; for the day is fast coming when WE, and THEY must hear pronounced by the lips of Jesus Christ Himself, on one huge

and wretched portion of our race, 'Depart from me, ye cursed, into everlasting fire, prepared for *the Devil and his angels!*' And shall men share Satan's prison, without having first shared Satan's transgression? Shall they have common sentence, without having had common crime?"

With this brief notice we dismiss the discourse, with our best thanks to the able preacher, and our earnest commendation of the subject to the hearts and *consciences* of our readers.

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### Early Years of the Swedish Missionary Fjellstett.

(Concluded from page 593.)

HE was then seventeen years old. His mind was continually occupied with this difficult question: *How can I qualify myself for the office of a minister of the gospel?* for he felt that he should never be happy in any other calling. Having at length gained a little money, he went to *Carlstadt*, to seek admission into the college in that city. He had the inexpressible joy to be admitted, and became acquainted with some benevolent persons who took pity on his poverty. His professor acted kindly towards him, introduced him to some good families of the place, and the poor scholar dined every day in the week with some hospitable family. This was doubtless very grateful to him. But it pained him to be thus burdensome to his friends: and then, this charitable aid was insufficient. He had to incur many expenses, and his money was insufficient. He suffered many privations. When winter came, he must study in a cold room, and his benumbed fingers could hardly hold a pen. But he did not lose courage, and his passion for study was so great that to gratify it he would have endured still further sufferings.

The summer vacation having come, he resolved to visit his father, to whom he was doubly attached since the death of his mother. But just as he was about to go, he fell sick, and had to postpone his journey some days. Without waiting till he was recovered, he set off, and he paid dearly for his imprudence, for hardly had he been gone four hours, when he was seized with a burning fever. Having reached a village, he asked leave at several houses to rest



himself a little, but was every where refused. As he could not pursue his journey, he had no other course to take than to enter a barn, where he lay down on some hay. The fever became more violent, and his face was so swollen that his eyes were wholly closed. He passed in this miserable shelter two whole days, without taking the least nourishment, without a drop of water to quench his thirst, without seeing any body. A woman (no, not a woman, a monster!) at last entered the barn, and seeing the sick person, became very angry at him for coming there without leave. "Young man," she said cruelly, "go out from here instantly; for if you should die in this barn we should not know what to do with you!" The sick man was unable to take a step, and even to speak a word. "In this distress," says he, "not having even a place to die in peace, all my sins came up afresh before me, and weighed on my heart. I repeated my former vows; I promised the Lord that I would be a dutiful child, if he would grant me relief. But in all this there was no true spiritual feeling. I thought only of complying with the forms of religion, and obeying externally the commandments. Yet the Lord saw in me a little sincerity, and, in his mercy, found me before I sought him, and treated me not as my sins deserved. He came to my aid, and so promptly and so wonderfully, that an hour after this woman had cruelly left me, I felt suddenly new life in my limbs. With an effort I rose and walked, and was able to pursue my journey. How was I penetrated with gratitude to God for so striking a deliverance! It ever lives in my memory as one of the important events of my life, and I relate it to the glory of the Lord."

Fjellstett reached his father's house, and great was the joy of the family. He passed several weeks at home, aiding his father in his trade as carpenter, when there was occasion, and spending the rest of his time in studying the books he brought with him. The day of his leaving was less painful than it had been before; for the young man no longer went to be keeper of flocks, or school-master in a peasant's family; he was cheerful, for he was achieving the object of all his ambition.

Returning to Carlstadt, he found that the Lord had prepared for him new means of subsistence. "I was called upon by my professor," he says, "who proposed to me to enter a house in the city, where I should teach three small children, and be compensated by receiving board and lodging. I accepted this offer the more gladly, as it relieved me from the necessity of asking aid from benevolent persons, who had hitherto assisted me gratuitously; for the deep-rooted pride of the human heart is averse to receiving favours

even from God. From that moment I husbanded my time with the utmost economy; for besides attending the college classes with my pupils, I devoted several hours to their instruction, and I gave lessons to others, in order to meet my expenses for clothing and books. I had only the hours of night for my own studies. When I could purchase the necessary implements, I occupied myself in mending my clothes and my shoes!"

Surely, no student in France or America ever had more numerous and diverse occupations than this honest young Swede. But pride ever beset him, and he confesses, with self-reproach, that he waited till night to mend his clothes, because he was ashamed to be caught in such business. "False shame," he adds, "for it is no disgrace to be able to wait on yourself."

At college, all went well. He was habitually the first in his class and the favourite of the professor. But some persons imprudently commending his industry and talents, he became vain. He did not regard as a sin this good opinion of himself, because he had no proper idea of Christian humility. "Thus passed four years," he says. "I read in Greek the New Testament and some classic authors; I also studied the principal Latin authors; the mathematics were familiar to me; I knew the elements of geography and history. I also learnt many other things, but not *the one thing needful*, which consists in knowing Jesus Christ crucified. My masters never talked seriously to me, and I was myself too eager for human learning to pay any attention to the word of God. However, I must give glory to the inexhaustible grace of the Lord, who prevented me from falling into utter infidelity. He preserved me also from gross sins, amidst the temptations which surrounded me; for the young men of the city were deplorably vicious. Happily, I had a natural timidity which prevented my forming friendships with my fellow pupils; and besides, the poor simple peasant was the object of their derision and contempt. Such was the remedy which the good hand of the Lord had prepared as an antidote to the sweet and subtle poison of flattery. My heart was humbled, and secured from being puffed up with pride."

He had learnt nearly all that could be taught at Carlstadt, and all his desires turned to the university. But how to meet the new expenses? His father was no richer than before; he himself had no property. But having received the money which he had earned by his private instructions, he resolved to go to the university of *Lund*.

On his arrival there, he attended the lectures on theology. His heart was rejoiced in finding at last those *beloved studies*, after which

he had so long sighed. But the little money which he had brought was soon exhausted, with all his strict economy, and he became wholly destitute. How did his heart sink, after having steered his vessel through so many rocks, to find himself exposed to suffer shipwreck in sight of port!

The Lord came to his help. A nobleman who lived in the country near Lund, wished a governor for his children, and the place was proposed to Fjellstett. He accepted it with the hope of being able to continue his studies. He went to the mansion of this gentleman, and there a new career was opened to him beset with dangerous snares. Hitherto he had retained the rude and uncultivated manners of the village; but in his new position he felt the necessity of adopting the usages of good society. He wore rich clothing, and became more attentive to the forms of polite life. His pupils themselves assisted to polish him; for they were ashamed to have a boorish master. The young student had every thing in abundance. "After so long and oppressive poverty," says he, "this prosperity was sweet to me, too sweet, perhaps; and I found by experience that for the soul, days of prosperity are more difficult to bear than days of adversity. I believed, looking at my fine clothes, that I was better than before. I esteemed myself more, because I was more civilized; and still all this was but external; inwardly I was not changed, or rather I had become worse; for it is not possible to adopt the manners of the world without losing something of truth and frankness. When the lapidary cuts a diamond, he makes the surface more brilliant, but the precious stone has no longer the same weight. My ardour in study was also abated. I was no longer the diligent scholar of Carlstadt. My taste for serious studies had given place to a lively imagination, which transported me into the regions of poetry and fiction. How many hours I consumed in writing verses, instead of attending to my lessons. Thus I lived neither in heaven nor in earth, but in the regions of fancy, where I knew not myself what I wished. I was farther than ever from God and Christ. I was always regular in prayer and at public worship; but in proportion as I idolized the fine arts, my heart became beclouded in night. I studied astronomy, botany, physics, mineralogy, and thus also I idolized nature. I heard only faintly now and then the call of God, inviting me to live for him and his glory."

Fjellstett traversed the principal provinces of Sweden with his pupils. He admired the magnificent scenery of these northern countries and the monuments of human genius. He observed every where the prevalence of religious habits, even in the Swedish



army, the battalions of which met, every morning, to pray with the chaplain or one of the captains. But these practices were almost always *mere formalism*. Piety, which has begun within a few years to resume new life had sadly degenerated in the country of Gustavus Vasa and Gustavus Adolphus. The bishops and vicars (for Sweden maintains the Episcopal hierarchy) no longer preached justification by faith, nor gratuitous redemption, nor the other fundamental truths of salvation; they had almost all transformed Christianity into a vague religion, in which the name and work of Christ retained no distinct meaning. The people after showing outward respect for sacred things, would utter horrid oaths and lead dissolute lives.

How, then, came Fjellstett to the knowledge of the Saviour? The circumstances of his conversion are remarkable. He obtained, after some years of study, license to preach, and showed distinguished pulpit talents. Without announcing the *great mystery of godliness*, of which he was himself ignorant, his preaching had a *practical* character, which was profitable to his hearers. He could detect, under the deceitful show of virtue, the marks of our deep natural corruption. But, one day, he was called upon by a peasant, who requested the favour of a private interview. When they were alone, the peasant thanked him for having pointed out so clearly the great corruption of his heart. "But," he added, "I have not been able to discover in your discourse by what means this inveterate misery can be healed, and on this point I have come to consult you." This unexpected question embarrassed Fjellstett, and he knew not what to answer. He tried, in his difficulty, to call to mind some scraps of theological learning; he explained successively the commandments of God, how we must fulfil them, and advised his visitor to be faithful to his instructions.

But the peasant was not satisfied. He had already, on the system of grace, clearer and more enlarged views than his pastor, though he had neglected to apply them to his own heart. He spoke then of the cross of Christ, and showed clearly that justification by *works of the law* is a poor means of giving peace to the conscience. He explained the plan of gratuitous justification by the blood of the Saviour. Fjellstett listened with surprise, and put to him numerous questions. By a singular reversing of the order, the master was become the disciple, and the disciple took the place of master. This conversation humbled the preacher, by proving to him that he knew nothing as yet, with all his learning, of the gospel, as it ought to be known. "I began," says he, "to be in great spiritual distress, like the prodigal son spoken of in the parable, and said with him:

*'I will arise, and go to my Father.'* I kept my resolution, and the God of love came to meet me and receive me into his paternal arms. From that moment, the Saviour has more and more attracted me, and attached me to himself; and has developed in me the new life. Since then also, I have been able to say, by my own experience, that the most dangerous state for a man is, not that in which he feels the weight of his condemnation, but that in which he believes he has spiritual life, while yet he is dead. I could not, it will be readily conceived, conceal the change which was wrought in me; I had no wish to do so. I left off many habits which I had adopted without reflection. I became more serious in my preaching. I meditated, diligently, on the Sacred Scriptures. My judgment and manner of appreciating things bore a new stamp, because I judged of all according to the Word of God. My friends were surprised at the change, and made me an object of ridicule. 'What a pity,' said they, 'that this young man has fallen into such errors! he had every prospect of success in the world.' I consoled myself easily for these scoffs by the thought that Jesus was my Saviour. I had lost the esteem and favour of the world; but I had a lively and imperishable hope, which was better than all earthly treasures."

Fjellstett walked perseveringly in the way of the gospel. It would be too long to accompany him through the rest of his narrative, which presents less that is interesting than what precedes. After passing a successful examination in theology, he was admitted to the sacred ministry, and called to serve a parish in Sweden. But he was seized with an ardent desire to preach the word of God to the heathen. His father, with some reluctance, gave his consent; and in 1827, this faithful servant of Christ went to London, hoping to be employed in the missionary field. He was sent to Basle, where he spent a year in preparing himself for his special calling. He was then admitted to the service of the Church Missionary Society, which assigned him a post in the East Indies. He went to Tinnevely, where were so many souls awakened, and took the charge of a seminary destined to form evangelists for the Natives. But the ill-health of his wife obliged him, in 1835, to return to Europe, and he was sent to Smyrna, where he became very useful, by his evangelical excursions and his literary labours. In 1840, he visited a part of Switzerland and France, and excited everywhere a lively interest in the missionary work. He is now in Sweden, labouring for the revival of religion in his own country.

G. DE F.

## Religious Intelligence.

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### TESTIMONY TO DR. YATES, BY THE MISSIONARY CONFERENCE, CALCUTTA.

THE members of this conference have received with much sorrow the intelligence of the death of their oldest member, the Rev. W. Yates, D. D. Their esteemed father and friend having been called from his post of duty, in the midst of most important and useful labours, they desire unitedly to record their sense of the heavy loss thus sustained by the missionary body in Calcutta, and by the cause of Christ in India; but they would at the same time desire to humble themselves under the mighty hand of God, and submit to this dispensation of his holy will, with thanksgiving and praise to the Father of Spirits, for all the grace given to his departed servant through the trying vicissitudes of life, and for the good hope of eternal glory through the alone merits of his Saviour which animated his last hours.

In order the better to realize the nature and extent of their loss, the members of the conference desire to record their united testimony to the rare worth of their departed friend and brother, viewed in his individual and social professional character.

His individual character was sufficiently marked by many admirable qualities. He was a man of naturally masculine understanding; but it was an understanding little liable to be warped by partizanship or misled by prejudice. He was a man of acute discernment; but it was acuteness which never degenerated into illiberality or acrimony. He was a man of great and extensive learning; but it was learning without parade, singularity or pedantry. He was a man of genuine philanthropy; but it was philanthropy without ostentation or vanity. He was a man of devout and fervent piety; but it was piety removed alike from the formalities of superstition and the rigors of asceticism.

His social character was distinguished by many estimable and attractive features. To his family he was endeared by his truly amiable tenderness, alike in the conjugal and parental relationship; to his immediate friends, by the gentleness of his temper, the cheerfulness of his disposition, and the suavity of his manners; and to



the numerous circle of his general acquaintance, by his extreme readiness to oblige, the judiciousness of his counsels, the strictness of his integrity, and the sincerity and steadiness of his attachments. He could praise and he could reprove too, as occasion called for it; but his praise was without exaggeration and his reproof without asperity. His charity never allowed him to think the worst of any, but the best of all. Deeply conscious of his own short-comings, he would not magnify the infirmities of others, but pity and pray over them; deeply sensible of his own obligation to the undeserved mercies of God, he would not envy the excellencies of others, but see in them fresh tokens of a Father's love. Towards Christians of other denominations he was tolerant without latitudinarianism, and faithful and just without bigotry. He could discern and rejoice in an inward and substantial unity amid much outward and circumstantial multiformity. His constant endeavour was practically to prove that, "in things necessary, there should be unity; in things not necessary, liberty; and in all things, charity."

His professional character had its own peculiar excellencies. As a trainer of youth, a preacher to the heathen, and the pastor of a flock, he showed forth his works of faith and labours of love, with such meekness, patience, and forbearance, that he never appeared as a lordly superior, but rather as a servant or helper, ministering comfort and edification to all around. But the sphere of usefulness which from the first he specially cultivated, and which, of late years, absorbed nearly the whole of his strength and energy, was that of Bible translation. In this department of missionary labours, the mantle of the venerable Carey had worthily fallen on him. In his varied attainments and achievements therein, he latterly stood alone; and his lamented decease has left a blank in it, which cannot be immediately supplied. In this, his own favourite and chosen vocation, his devotedness was intense and entire. In reference to it, he seemed to adopt and live out the saying, that he "must never think to put off his armour, till he was ready for others to put on his shroud." The unreserved consecration of his time, his talents, his learning, and all to the furtherance of this noble branch of Evangelistic labour in the land of his adoption, he has himself unconsciously but finely embodied in words familiar but immortal, when on hearing the decision of his medical attendants as to the necessity of a temporary removal to his native shores, he remarked, with faltering voice and tearful eyes, "they have condemned me to go home." That earthly home he was never destined to reach. Before he had advanced half way towards it, his heavenly Father was pleased to call him to another and better. All that was perishable of Dr. William Yates was

consigned to the bosom of that "Red Sea," the wonders of which on the ever memorable night of Israel's deliverance, he had so often helped to transfuse into the languages of myriads in these eastern climes; but his imperishable soul, sanctified and redeemed through the blood of the covenant, winged its flight to the promised land, the heavenly Canaan—there to mingle with the adoring throng that cease not day nor night to "sing a new song, the song of Moses and the Lamb." From that blissful realm, with its glorious society and rivers of pleasure, we would not recall him, if we could. Rather, regarding our loss as his incalculable gain, would we in the exercises of heroic faith, desire, in tranquil resignation to exclaim, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Rather regarding his example as a bright pattern for us to copy, in so far as it was in imitation of Christ, would we pray to be endowed with similar grace "to fight the good fight," that, having run our race and finished our course on earth, we too may be privileged to die the death of the righteous, and our latter end may be like his.

In conclusion, the conference beg to express their sincere sympathy with their Baptist brethren, who have had so excellent and amiable a member of their circle removed from them by the present afflictive dispensation. They desire also sincerely to condole with the bereaved widow, and surviving children. May he who is the Father of the fatherless, and the Husband of the widow, be their stay and support, their sun and their shield in this life, and in the life to come their sure and everlasting portion.

(Signed) D. EWART,  
*Secretary of the Missionary Conference.*

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TOLERATION OF CHRISTIANITY INTIMATED BY THE EMPEROR TAU-KWANG, DECEMBER 28TH, 1844, IN A REPLY GIVEN TO A MEMORIAL FROM THE IMPERIAL COMMISSIONER KIYING.—After so long delay we are able to place before our readers the emperor's edict, for the toleration of Christianity, kindly forwarded to us by a correspondent at Shánghái. The history of this document we have been able to trace so far as to leave no doubt, in our own minds, of its being authentic. Certain officers, both at Shánghái and Canton, have denied the authenticity of what purports to be the emperor's reply; but others, who have the means of knowing the truth, declare to the contrary. In the summer of last year we had the pleasure of presenting to Kiyng a copy of the New Testament in Manchu—the same in Chinese, with many other books on Christianity, he had previously received and perused, and had evidently made up his mind regarding

the truth and excellence of this "new religion." Aware of what was doing to extend Christianity, he is said to have brought forward a proposition more than a year ago for its toleration. But the honor of securing this, by a direct request, was reserved for the French ambassador. We here introduce the original with a translation.

"Kiyng, imperial commissioner, minister of state, and governor-general of Kwángtung and Kwángsi, respectfully addresses the throne by memorial.

"On examination it appears, that the religion of the Lord of heaven is that professed by all the nations of the west; that its main object is to encourage the good and suppress the wicked; that, since its introduction to China during the Ming dynasty, it has never been interdicted; that subsequently, when Chinese, practising this religion, often made it a covert for wickedness, even to the seducing of wives and daughters, and to the deceitful extraction of the pupils from the eyes of the sick,\* government made investigation and inflicted punishment, as is on record; and that, in the reign of Kiáking, special clauses were first laid down for the punishment of the guilty. The prohibition therefore was directed against evil-doing under the covert of religion, and not against the religion professed by western foreign nations.

"Now the request of the French ambassador, Lagrené, that those Chinese who doing well, practise this religion, be exempt from criminality, seems feasible. It is right therefore to make request, and earnestly to crave celestial favour, to grant that, henceforth, all natives and foreigners without distinction, who learn and practise the religion of the Lord of heaven, and do not excite trouble by improper conduct, be exempted from criminality. If there be any who seduce wives and daughters, or deceitfully take the pupils from the eyes of the sick, walking in their former paths, or are otherwise guilty of criminal acts, let them be dealt with according to the old laws. As to those of the French and other foreign nations, who practise the religion, let them only be permitted to build churches at the five ports opened for commercial intercourse. They must not presume to enter the country to propagate religion. Should any act in opposition, turn their backs upon the treaties, and rashly overstep the boundaries, the local officers will at once seize and deliver them to their respective consuls for restraint and correction. Capital punish-

\* This is thus explained by a Chinese: "It is a custom with the priests who teach the religion, when a man is about to die, to take a handful of cotton, having concealed within it a sharp needle, and then, while rubbing the individual's eyes with the cotton, to introduce the needle into the eye and puncture the pupil with it; the humors of the pupil saturate the cotton and are afterwards used as a medicine." This foolish idea has its origin in the extreme unction administered by Catholic priests to the dying.



ment is not to be rashly inflicted, in order that the exercise of gentleness may be displayed. Thus peradventure the good and the profligate will not be blended, while the equity of mild laws will be exhibited.

"This request, that well-doers practising the religion may be exempt from criminality, he (the commissioner), in accordance with reason and his bounden duty, respectfully lays before the throne, earnestly praying the august emperor graciously to grant that it may be carried into effect. A respectful memorial.

"Táukwáng, 24th year, 11th month, 19th day, (December 28th, 1844), was received the vermilion reply, 'Let it be according to the counsel (of Kiyng.)' This is from the emperor."—*Chinese Repository*.

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DIVISION AMONG THE BRAHMINS AT NAGPUR.—We learn that the Kalanki heresy, which has sprung up among the Brahmins of Nagpur, is assuming a very important aspect. Already it has spread through the city and neighbouring villages, numbering its adherents by hundreds, or, as some report, thousands. The Rajah has interfered to stop its progress, and, as a warning to the rest, two Brahmins have been brought before his tribunal to answer for their crime. Of the accused parties one or both were in the employment of his Highness; and they were condemned to pay a fine of several thousand Rupees, and return to the observance of the ancient rites, under pain of being degraded from their dignities, deprived of their property, and banished from the country. Influenced by fear, they complied: and the next undertaking the Prince set himself to accomplish was to have the offenders, with all who might avail themselves of the privilege, received into caste. He therefore directed his Upádhyá to get them purified by the necessary atonements: and, to confirm the deed, the priest with his officiating assistants, when they had performed the ceremonies, dined with their restored brethren.

As soon as the proceedings, which had been going on near the palace, reached the ears of the city Brahmins, they were thrown into a great commotion—and when the Rajah, following up his plan, proposed that all, who were Brahmins by birth, whether Kalankis or not, should meet together, and endeavour to effect a reconciliation, the idea from most of them met with the strongest disapprobation. The court Brahmins now began to reproach the city Brahmins with practices inconsistent with caste, such as eating beef, and drinking brandy and wine; and hinted that it was not becoming the leaders of the opposition, many of whom were relax on other occasions, to

be so rigid now in excluding the Kalankis. By these insinuations peace was by no means promoted: they only rendered every Brahmin more doubtful than he ever had been, of the purity of his neighbour. All intercommunication, except what was absolutely necessary, among Brahmins, and between Brahmin and Sudra, was suspended. The wives of Brahmins were prohibited by their husbands from going to their fathers' houses, lest the latter should belong to the contaminated class. Brahmins, when called to perform any religious rite for a Sudra, however wealthy or respectable, would no longer deign to eat in the house as formerly, but ordered the *dan* to be sent home uncooked. Nay, even Shrawani, a day so much observed by the Brahmins, passed by without the annual ceremony of renewing the sacred thread, no one daring to trust himself in the society of another of the same caste.

Things were in this state, when the Rajah again interfered and pressed for a reconciliation. One of the leaders of the city Brahmins now did his best to allay the ferment. As an essential preliminary to his proposal, first of all he required that no Kalanki be received into caste—then he advised, that those who had taken part in their purification and dined with them afterwards should make atonement for their offence by *ten gopradans*, (*cow-gifts*) and repeating a certain number of mantras—that those who had associated with these, when by their proceedings they had put themselves out of caste, should pay *six gopradans* and repeat so many mantras—that all who in opinion approved of the proceedings, though they had not come into personal contact with the agents of the Rajah, should pay *three gopradans*, and repeat so many mantras—and lastly that every Brahmin in the city without exception should pay *one gopradan* and repeat so many mantras. This suggestion was on the point of being approved of, when a leading Brahmin remarked that he had a difficulty about it; “for,” asked he, “if all the Brahmins of the city are impure and need an atonement, who is there in a competent state for prescribing to others—if all are to atone, who will be found to preside at the purification—if all are to give *gopradans*, who are to receive them?” The question at once threw a firebrand among the combustible materials, of which the assembly was composed, and the meeting separated, every man more enraged than before.

It is not easy now to number the different classes of the twice-born in Nagpur. We shall make the attempt. There are 1st, the numerous and increasing class of Kalankis, who never desired to be restored to caste; 2d, a few, who permitted themselves to be purified in the vain hope of being restored; 3d, the officiating Brahmins, who lent themselves to the King in his endeavour to restore

them; 4th, those Brahmins who have been polluted by the immediately preceding; 5th, those, who, though not themselves polluted, yet approve in sentiment of the polluting deed. These last three classes we have called the court Brahmins. And, besides these, there are the bigoted Brahmins, some of whom are accused of sufficient liberality when it suits their taste, but who all agree in condemning the re-admission into their community of the apostate Kalankis—but these also are now split into two parties—those who will associate with the court Brahmins, and those who will not. Whether the Rajah will ever be able to gain the object of his wishes, it is difficult to say—but certainly the most recent attempt he has made has very signally failed. It is reported that he employed the son of his Chief Secretary, who is a Parbhu, to invite a hundred of the city Brahmins to dinner in his house. The design, it is believed, was to bring home to the sticklers some practical inconsistency with the rules of caste: but they were too wise to be taken in the snare; and, though great preparations were made for many days to make the feast as sumptuous as possible, on the day appointed not one of those invited made his appearance. The next attempt at reconciliation, it is likely, will be to refer the dispute, as in the case of Shripat, to the wise men of Puna or Benares. But even though the king in person should visit both these cities, as he is understood to have the design of visiting the one nearest ourselves in the ensuing cold season, who knows that the excitement now announced will not continue to spread till its influence be felt at the extremities of this land? With God all things are possible. Nagpur is by position a central point—let the Lord's people be earnest in their entreaties that it may speedily be possessed by the Prince of Peace, who alone can bring order out of confusion, and who may have chosen that spot as a citadel from which he may send soldiers of the cross to carry the blessings of salvation to the whole surrounding region.—*Oriental Christian Spectator*.

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BOMBAY—ATTACKS ON CHRISTIANITY.—The Gujarati newspapers are full of attacks on the elements of Christian doctrine, and on the character of Christian men, and Christian operations. But the most signal of the efforts of the enemies of the Truth appears in the shape of a *book* entitled "Discussion on the Christian Religion, &c." In addition to letters that were, some time ago, published in the "Native's Friend," it contains a large mass of partial and extravagant harangue drawn from Thomas Paine and Co. The book is likely to do good among Europeans in Bombay, who have



heard the other side of the question, or are inclined to hear it. But its immediate effect among the Natives generally will be evil and extensive. With a public who allow an editor to set forth such a gross fabrication, as that a gentleman, and eminent Christian, and most exemplary Christian pastor, gives large bribes to young Natives to become nominal disciples of Christ; with such a public the most partial statements, and the most gross misrepresentations, of the enemies of Christianity will find a congenial reception—will awake a cordial belief—and induce a corresponding disposition and conduct. The author evidently exults in the thought of his mighty work, and of its mighty effects; and, as far as the above characters are concerned, he will have his triumph. But he ludicrously miscalculates its relation to the well-informed and cultivated mind. That will treat his argument, more roughly than the Bombay Branch of the Royal Asiatic Society unanimously treated his book: it will not simply “decline acceptance,” but reject with scorn and disgust.

There are two facts, having the advantage of being both simple and great, which refute the whole of the book which has called forth these remarks; and they are enough to condemn all that hold or allow its sentiments. Paine and his brethren lived ungodly and immoral lives: those who most love and study the Bible are the most godly and moral of men. If the principles of the “Age of Reason” are good, how was its author so bad? and, if the principles of the Bible are bad, how are its followers so good? What are the nations in which truthfulness and honesty and kindness, and domestic fidelity and love and happiness, prevail? Let the world be examined; and they will be found to be those in which the Bible prevails. If “the tree be known by its fruit,” the inference is inevitable.

The professed author of the “Discussion” is Pestonji Manockji. But thereby hangs a difficulty! Like the Kentish shepherd in the old song, Pestonji Manockji “can neither read nor write”—we mean decent English. Report, wearing all the characters of verisimilitude, hath it, that an *alumnus* of the Elphinstone Institution—a cherished child of Government Native Education—and the occupant of a well-paid and most responsible situation in the high places of the land, is the real author, while Pestonji Manockji is a mere scape-goat in case of difficulty. Sad is it to see even one case of the bosom-cherished serpent; but we fear that the great system at present pursued will produce many.

A similar work, we perceive from the *Calcutta Christian Advocate*, has made its appearance at the Bengal capital. Its title is in close

imitation of the great work of Paine. It is called a "Rational Analysis of the Gospel."—*Ibid.*

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GERMANY.—The Journals by the last mails contain distressing accounts of bloodshed at Leipsic, in Saxony, and serious disturbances in other parts of Germany; in connexion with the religious excitement which is increasing in that country. We need not go into the details which have appeared in almost all the newspapers. It appears that M. Rongè at the close of a sermon in the court of the Cathedral at Halberstadt on the 9th August, said, "Rome must and will fall"—when a Romanist exclaimed, "and you also, heretic;" and advanced to throw a stone at the preacher, but was prevented by another Romanist. A tumult ensued, in which Rongè was knocked down. He however escaped from the mob. The German Catholics afterwards assembled in crowds in the street where the Romanist lived who attempted to stone M. Rongè, and completely demolished his house. Troops were called out and blood was shed.

The excitement caused by these events spread to Leipsic, where Rongè has many followers. On the 12th, affairs were brought to a crisis by the arrival of Prince John of Saxony, the general in command of the commune guards, for the purposes of review. An immense crowd collected, who received the Prince with shouts, hooting and cries of "Viva Rongè," "Viva Robert Blum," and "down with the Jesuits." The review however passed off without any actual outbreak, but the crowd sang in chorus the songs of the old reformers, and appeared greatly irritated against the Prince who is a declared opponent of the Protestants. In the evening the populace, accompanied by numbers of the students of the University, gathered round the "Hotel de Prusse," where the Prince was quartered. They sung Luther's Hymn again, and songs from Schiller, and the greatest excitement prevailed. At length some one threw a stone at the apartments of the Prince, and his example was instantly followed by thousands. All the windows of the inn were demolished in a few minutes. It being feared that the guard of honour with the Prince, would not be able to resist an attack; a regiment of Infantry was called out at 10 o'clock, when attempts were made to disperse the crowd. These being ineffectual, orders were given to the soldiers to fire; and so unexpected was the discharge, that those assisting the authorities had not time to get out of the way. Nine persons were taken up dead, and five more soon died. Of the sufferers, two were agents of the police, and several others were of those who took no part in the riot. The exasperation of the people against the military was extreme. The Prince left the town at daybreak amidst the hootings of the populace; when order was restored.

Accounts to the 15th August state that the peace of the city had

not been again interrupted, though there was much excitement at the burial of the persons slain. The regiment that fired upon the people had been confined to their barracks; and would probably be removed from the town. The municipal council had addressed the King with professions of continued loyalty, and he in reply in stating the lamentable occurrence, had assured them that the soldiers in firing had acted only on the defensive, and that the orders to fire were not given by Prince John. The King had appointed commissioners to investigate the whole unhappy affair.

It is stated that orders have been sent from Berlin forbidding Rongé, M. Ulich, and Mr. Czerski, leaving the towns where they are now residing, without leave of Government. The King is said, however, to have granted liberty to the German Catholics, as they are called, to worship according to their own chosen forms; and they are allowed the use of Protestant churches. Though all must deeply regret the unhappy occurrences, which have stained the incipient reformation with blood, and though the reformation is much less evangelical and spiritual than could be desired, there is still doubtless much of good to be hoped for, from this extensive movement. The total number of congregations is about *one hundred and twenty*, and of *priests* who have left the Roman communion *twenty-five*. In a late sermon the *Rev. Mr. Bickersteth* has stated that tens of thousands of Romanists in Germany, thousands in France, and hundreds in Ireland, are becoming converts to the truth as it is in Jesus. They should be remembered in the prayers of all who love Zion.

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FREE CHURCH OF SCOTLAND.—An adjourned General Assembly of this Church was lately held at Inverness, at which the devotional services were alternately in English and Gaelic, and addresses were delivered also in the latter language. One of the newspapers, it appears, either facetiously or from ill-will, called it a "monster meeting." It was evidently a great meeting, and that in the best sense. There was much talent, piety, and firmness displayed by the speakers; and the reports on the different schemes in operation were most encouraging. They still suffer for want of sites for churches, which most of the landlords continue to refuse, but it is proposed to make another appeal to the better feelings of the gentry, and if this fails, to go before Parliament. The speech of Mr. Mackay from Calcutta, relating to the progress and state of the India Missions, was very touching; that of Dr. Candlish, on the refusal of sites, truly noble; and that of Dr. Chalmers—which we have not seen—on the sustentation fund, is stated by the *Patriot* to be a remarkable and eloquent speech, containing an able exposition and defence of scriptural voluntarism.



FREE SCOTCH CHURCH, MADRAS.—Our zealous and excellent brethren of the Free Church have issued proposals for purchasing or building suitable edifices for carrying on the important operations of their educational institution, and for preaching the gospel. The extent of these operations, the success which has attended them—three of the converts being nearly ready for license to preach—and the call there is, to give all such establishments in this land the utmost permanency and efficiency, all present a strong claim on the liberality of the Christian public; which we doubt not will be as heretofore, generously met. The sum needed for buildings is large, being stated at Rupees 25,000; but not too large, for the object, or for the charities of those whose means (at least as to many) are not straitened, and for whom Christ died. We are happy to learn that Rupees 14,000 have been already contributed, and need not say that we cordially recommend the object.

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BURMAH.—The *Christian Herald* states that Tharrawadie, the king of Burmah, has given himself up to debauchery. He has issued an order that all Christians subject to his rule must either recant or suffer death. "White books" have been prohibited in Burmah, and yet the Romanists are represented as establishing a mission at Amarapura. According to our cotemporary, political intrigue is rife in Burmah, and if his information be correct, we should not be surprised to hear of some internal struggle for the throne of the Golden Foot.—*Calcutta Christian Advocate*.

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THE JEWS.—The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Joshiba, and several Rabbis have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.

The Rev. C. F. Frey has received a letter from an eastern city, containing about 4000 Jews, announcing the conversion of one whose learning and wealth give him a great amount of influence. He is actively engaged in promoting the cause of Christ—has established a school of eighty select Jewish boys, and assists in its management. The means blessed to his conversion was the perusal of "Joseph and Benjamin," a work written by Mr. Frey.—*Ibid*.

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THE DHARMA SABHA AND RAIL-ROADS.—We gather from the *Hurkaru* that there has been a meeting of the members of the Dharma Sabha (Orthodox Hindu Society) to take into consideration

whether the Jatrees or pilgrims to the shrines at Puri Gaya, Benares and other places celebrated for their religious virtues can travel to the scenes of merit by the proposed rail-roads. The Sabha have declared that they may do so provided always that respect be had to caste in the matter of food, accommodation, &c. A few such movements as this and the Dharma Sabha will be amongst the things that were. How singular will it read in the journals of the day—"the Jatrees to Juggernaut started by the first train on Monday last, and returned all safe on Thursday." One thing is certain, such an account will not appear often or long. The influence of Christian principles and practice, and the blessings of education, will soon sap to the foundation the strongholds of heathenism, and instead of announcements of the departure and arrival of Jatrees, our successors will read, "Those interested in the antiquities of India and of the past practices of the people of this country may visit, by the Cuttack Railway, the ruins of the temple of Juggernaut." We look anxiously forward to that day, and believe and hope it is nearer at hand than many are led to suppose. Hasten it, O Lord, in thine own time.—*Ibid.*

(PREJUDICES OF CASTE.—We have much pleasure in noticing an act of justice to the outcast portion of the Native community which has lately come to our knowledge, and which, although it took place nearly two years ago, may still be new to many of our readers. Up to November, 1843, it was the practice in the inferior courts of the Bombay Presidency, to exclude from the court rooms all outcastes, even when cases to which they were parties were undergoing investigation. They were not allowed to cross the threshold; and, if required to make depositions or to give evidence as witnesses, they had to do so at an open door or window. Besides the gratuitous insult thus inflicted on the poor outcastes, there was manifest injustice in preventing them, when parties to a suit, from watching over its progress and guarding against any injustice or disadvantage accruing to them through mistake or inadvertency. Moreover no ground could be found for this unjust exclusion in the rules of caste, as no defilement is communicated to the Brahmin by the Mahar or other low caste man standing on the same floor with him, if he touch not the mat or carpet on which the man of caste is seated. The practice must have owed its origin merely to that principle of exclusiveness and self-aggrandizement in which caste itself originated, and which will naturally prompt those who have reaped so much honour and profit from it, to carry out the system as far as the ignorance or toleration of Government, and the subserviency of the poor outcastes will allow.

(This subject having been brought before the Sudder Adalat, it

was taken up by that court, and with the sanction of Government, the practice was at once abolished in all the courts under its jurisdiction.—*Bombay Witness.* )

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**BAPTISMS AT NASIK.**—The first Native Assistant Apothecary attached to the Head Quarter Wing of the 23d B. N. Infantry, now stationed at Nasik, was admitted by the Rev. C. P. Farrar into the church by baptism on Sunday the 14th instant. He was baptized by the name of James, his previous name being Parameswar, which was deemed to be objectionable as a Christian name. He affords a cheering instance of the progressive power and influence of Divine Truth in enlightening the understanding and converting the heart. He received the elements of scriptural knowledge, the seeds of good things in his childhood, in different mission schools. He listened often at times to the reading of the Gospel in private by an unconverted Brahmin in Bombay. Tracts and books were recommended to him by Christian friends, and during the last three months he has been under the regular private teaching of the Rev. A. Dredge, and the public ministrations of the Gospel. The seed thus sown after abiding many days is now we trust bringing forth fruit unto perfection. On Sunday the 7th instant, was received into the bosom of the church, the first child of Native parents born within the pale of the covenant at Nasik. She is the daughter of almost the first Brahminical convert, viz., Ram Krishnu Gudahur. She was christened by the name of Mary, and is we trust the seed of the righteous whom the Lord has blessed.—*Ibid.*

**BAPTISM OF NATIVES AT AHMEDNUGGUR.**—On Sabbath the 5th October, three Hindus were baptized by the American Missionaries at Ahmednuggur. One was a man of the Koonbee (cultivator) caste, the other two were men of the Mahar caste. One of these latter belongs to a village 24 miles distant from Ahmednuggur, and is a head-man and a person of great influence among his people.—*Dnyanodaya.*

**BAPTISMS AT SINGAPORE.**—On Sunday last a most interesting event took place at St. Andrew's Church after the second Lesson. Three members of the *same* Chinese family received the sacrament of Baptism. We are informed it has long been *their* earnest desire to obtain the privilege to be expected from making this open and scriptural profession of their Christian faith; and that there are the strongest reasons for believing that this was done in all sincerity of heart. Their manner was most decent and the congregation appeared to be deeply interested in the gratifying sight.—*Free Press, August 7.*

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**MISSIONARY ORDINATION.**—Mr. Joseph Vansomeran Taylor, B. A., of the University and Theological Academy, Glasgow, appointed by



the directors of the London Missionary Society to India, was solemnly set apart to the work on Tuesday last, at Jamaica-row Chapel, Bermondsey. After reading and prayer by Mr. John Adey, of Horsleydown, an introductory discourse, beautifully descriptive of the missionary field of India, was delivered by Mr. R. C. Mather, from Benares; the usual questions were proposed by Mr. George Rose, the minister of the chapel; the ordination prayer, full of solemn fervour and unction, was presented by the senior secretary of the Society (Mr. John Arundel); and an affectionate and appropriate charge was delivered by Mr. Richard Cecil, of Ongar. The hymns were read by Messrs. West, Rogers, Kingsford (Baptist), Mirams, and Richard; and the service was concluded with prayer by Mr. John Bodington, of the Neckinger-road.—*Non-conformist.*

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### Obituary.

DEATH OF MRS. JAMIESON.—We have the painful duty again to record the removal of another faithful and devoted missionary friend and labourer, Mrs. Jamieson of the American Presbyterian Mission, at Sabathu. On the morning of the 3d September, she left earth for heaven.

In the last conflict of nature she calmly embraced each of her six children, and gave them her dying blessing; she then desired all the servants to be collected, and addressing them by name, said she was dying, and exhorted them to believe on Christ. Sometime before her death, she repeated the hymns commencing, "Come Holy Spirit, come." "There is a land of pure delight." "The Lord's my Shepherd."—*Cal. Chr. Adv.*

DEATH OF MRS. EVANS.—We regret to announce the removal from the midst of us of another efficient and esteemed missionary labourer, Mrs. Evans, the wife of the Rev. W. W. Evans, of the Baptist Mission, and Head Master of the Benevolent Institution. Mrs. Evans has, from the time of her arrival in India, been the devoted, beloved and successful teacher of the female department of the Benevolent. To the Institution her death will be a severe loss, for under her spirited and scriptural management it had become an excellent nursery for the scattered lambs of the poor of the flock. Our esteemed friend had been a sufferer for some time. Her sickness unto death was not of long duration, though very afflictive. She calmly entered into her rest on the evening of the 3d, and was buried on the evening of the 4th instant, amidst the sincere regret of a large number of Christian friends. The Rev. G. Pearce offered prayer at the house, and the Rev. A. Leslie officiated at the grave. She

lived useful and happy. She died full of peace and hope. May our last end be like hers.—*Ibid.*

DEATH OF MR. JAMES CRAIG.—We omitted to record in our last the decease of this faithful labourer, for nearly seven years an Assistant Missionary in the American Presbyterian Mission, at Saharanpur. He departed in peace on the 16th August. The Rev. Mr. Campbell says, "After having commended his wife and children to the Lord, a smile of heavenly joy beamed upon his countenance, which it would be impossible to describe."

We regret to add that intelligence has reached us of the death of *Mrs. Bradley*, wife of the *Rev. D. B. Bradley*, M. D., of the American Mission in Siam; of the *Rev. L. S. Schultze*, of the German Mission at Ghazepore, but six months in the country; and of *Mrs. Jones*, wife of the *Rev. J. Jones*, of the Welch Calvinistic Mission at Cheera Punjee.

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#### ECCLESIASTICAL MOVEMENTS.

THE *Bishop of Madras* arrived at the Presidency on the 23d ultimo, but proceeds ere long, we understand, to the scene of his labours as acting Metropolitan.

We regret to state that the *Rev. W. H. Fox* has been obliged to leave his station at Masulipatam, and proceed to England on account of the continued illness of his wife.

Also that the *Rev. S. S. Day*, of Nellore, is at Madras quite ill, and must probably soon leave the country. Thus two labourers of the few among the Telugus are removed from their work, and the station at Nellore is left without an ordained missionary.

We are sorry to learn that *Dr. Judson* has, contrary to expectation, been obliged to proceed from the Mauritius to America—*Mrs. Judson's* health having become much worse.

The *Rev. Mr. Burpe* and wife, of the Baptist Mission, from Nova Scotia, destined to Arracan, have arrived at Calcutta.

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#### MONTHLY MISSIONARY PRAYER MEETING.

THE Address the last month by the *REV. R. JOHNSTON*—"On the Conversion of the Jews and its bearing on the Conversion of the Gentiles"—appears in the *Native Herald*. We recommend its perusal.

The meeting on the 3d instant is to be held in Davidson Street Chapel. Address by the *REV. F. D. W. WARD*, A. M.—"*Madras; its special importance as a field for missionary exertion—a brief survey of what is now in progress for the spiritual benefit of its Native inhabitants—Practical suggestions.*"

## Munmuthan.

Plate 10.

THIS is the Indian Cupid; "the beautiful son of Bramha, who bears the five flowery arrows, which inflame with love the inhabitants of the three worlds."

He is here represented allegorically as conveyed by females so united as to form the body of an elephant—thus expressing the illusion which he causes—and as having his quiver at his back, and in his hands his bow of sugar-cane, with a string composed of honey bees, (having both the sweet and the sting) and arrows of flowers. He is supposed to be always accompanied by his wife Rutee—from Rumu, to play or give pleasure—who it is said was found by the god in the house of Shumburu, a giant whom he destroyed; or, as is stated in some Puranas, was brought up and given to Munmuthan at the churning of the sea. The goddess is, however, frequently represented on a separate conveyance composed, like that of her husband, of women in some fanciful shape. But these are not the conveyances mentioned in the Puranas.

In the Arunāsala Purāṇa it is said of Munmuthan, that the south wind is his car, darkness his elephant, sugar-cane his bow, the ocean his drum, the moon his umbrella, women are his troops, birds his trumpeters, fishes his flag, honey-bees his bowstring; the lotus, jasmīn, asogie and blue lotus flowers his arrows.\* It is there also stated that he came into existence from the mind of Vishnu to excite sensual desires in the creatures of Bramha, though he is elsewhere called Bramha's son.

We have already in our account of *Durga* (Parvuti,) pages 25, 26, given one of the principal exploits of Munmuthan in his attempt to awaken the passion of love in the mind of the great Siva, and to cause his re-union with Parvuti, to whom, under the name of Dakshayani, as the daughter of Daksha in a former birth, he had before been united. In our notice of Siva, page 15, we have mentioned that Dakshayani lost her life in consequence of going without an invitation to a great sacrifice made by her father Daksha. The contempt with which she was there treated caused her to throw herself into the fire, in which she was consumed. Becoming again incarnate as the daughter of Himalaya Parvuta, or Mount Himalaya, she

\* These flowers are supposed to have peculiar properties to cause illusion, and to charm so as to inspire love or hatred, to awaken the passions or to destroy them.



took the name of Parvuti, and practised various penances to obtain a re-union with Siva.

The lord of the world was, however, so much engaged in religious austerities, and in teaching the four principal sages the fourth or highest part of wisdom, that he paid no attention to the advances of Parvuti, who was in attendance on him. In the mean time by his neglect of the affairs of government, Sooren, a king of the Asuras and an elephant-faced Asuran, a giant or demi-god named Taruka, a brother of Sooren, occasioned great distress by their tyranny over men, and by subduing even the gods.\* To rouse Siva from his contemplations, and produce a union between him and Parvuti, that she might give birth to a son, who should destroy the Asuras; the aid of Munmuthan was invoked. There are conflicting accounts as to the birth of this son, who was called *Subramunian*. The one given in our notice of that god is from the Scanda Purana; according to which he was produced, not from the body of Parvuti, but from six sparks of fire carried by the god of the wind and the god of fire into the sea, or rather into the Ganges, from the conflagration of the world, occasioned by a spark from the fiery eye in each of Siva's six heads. But such discrepancies are too common to occasion any surprise. They only make it impossible to avoid confusion in giving any connected account of these so veritable transactions.

The following is the substance of the story, as related in the Aran-āsulā Puranu above mentioned.

"The gods being assembled thought upon Munmuthan, who to relieve their distress instantly came on his car—the south wind—and inquired why he was called; was it to destroy the penance of any one, or to charm some damsel? Indra embracing him cordially with both arms, and making his respects, said, 'It is to interrupt the contemplations of Siva, that we have called you.'

"On hearing the king of heaven say this, Munmuthan was angry; and fearing the god (Siva), he said, 'Hear me Divine Indra, who can interrupt the austerities of Siva who wears the cold moon on his matted hair, who is neither male nor female, nor hermaphrodite; who has neither birth nor death, and is not to be apprehended by the sight, or imagination (or rather rules of comparison), nor by the understanding?'

"Parvuti is also a maid, and Siva a chaste bachelor. All living things flourish in their glorious presence. Those living things as

\* Sooren commanded that the sun should shine only enough to make the water-lily blossom, and that the moon should shine day and night. He sent the god of death Yuma to cut grass for his horses, and forbid the god of the wind, Puvuna, to blow any stronger than the puff of a fan. In short he tyrannised over all the gods.

they came from the god must return to him, like as thoughts of many things, wandering after them, return again to the mind.

“They say that as Siva is in the world as destroyer, he has a disposition to evil; but it is only to give rest. He is free from the three kinds of evil. His body is fire, and my arrows of flowers falling on him would be turned into smoke.

“By the greatest conflict with Siva, who is neither seen by any as having form, nor seen without form, and is not both material and immaterial, it will be impossible to overcome him;’ saying this Munmuthan was departing, when Indra again addressed him.

“Is it not by your power that Vishnu carries Lutchmi upon his breast, that Brahma has Sarasvati under his tongue, that Siva receives the goddess Gunga on his tuft of hair, that the sun was turned on a grind-stone—and that my body was pierced with a thousand eyes?

“Go then Munmuthan for me, overcome Siva, and excite desire in him, that a son may be born to destroy the giants, and preserve the lives of the gods. You are equal to the task. Do not withstand my words;’ and taking his hand, he said, ‘give me your promise.’

“Munmuthan pleased at this, said, ‘Divine Indra, though Siva has a mountain for his bow, Vishnu for his arrow, and the serpent Vysuka for a string, I will overcome him with my bow of sugar-cane, my arrows of flowers, and string of green honey bees;’ and making his obeisance, he went in search of the god.

“When he went out to overcome Siva, the south wind blew gently from mount Pothiyam laden with precious odours of sandal and sweet Tamil. Spring, as prime minister of the god, came; the moon cast the white net of her rays on all sides; and turtledoves were cooing in the tender branches of the flowering mango trees.

“The neck of the jasmine was a conch on which the bees sounded melodiously, while troops of damsels whose tones could melt the hardest stones, iron or brass, holding in their hands the inspiring fiddle, scattered on all sides honey and flowers most profusely.\*

\* \* \* \* \*

“Munmuthan, of the honey-bee-bowstring, taking his crooked bow of sugar-cane, and his five arrows of flowers, attended by Rutee his wife with a bright forehead, and carrying his fish-banner, came to the grove in which Siva was meditating; and seeing the god engag-

\* The Hindus believe that the pollen of certain flowers, and some compound powders, which they call chocupody (சொசுகுப்பொடி) have the power to bewitch or stupify any child or person on whom they are thrown. In the excitements at Madras, connected with the baptism in one of the schools, the panic has been very much owing to the apprehension that children and others could be thus bewitched and made Christians.

ed in penance, said, 'how shall I overcome him?' and slunk away afraid.

"Thinking if he advanced to the conflict in an open place, he should suffer injury, he hid himself behind the god; and watching his opportunity, as he saw Parvuti coming before Siva to wait upon him, he thought now I have female aid, I can overcome; and rejoicing, he scattered his desire-creating-powder, bent his bow, placed the string, and discharged his arrows.

"When he was discharging many arrows, hoping that if in a continued contest his bow of sugar-cane should be broken, the bow of the two eye-brows of her who begat the world—would ensure success, Siva who burnt up three cities, sent an arrow from the middle eye of his forehead, which set Munmuthan on fire.

"The gods and the guardians of the eight cardinal points, seeing Munmuthan consumed as burning tinder, feared and absconded; and Siva with his attendants immediately departed for mount Koilasû."

The marriage was however at length celebrated; and the merit of bringing it about was probably to be ascribed to Munmuthan. On this account, perhaps, when it took place, Siva restored the god of love to life; but on the condition, of his being invisible to all but his own wife Rutee.

Ward says—"The image of Kamu-devu (Munmuthan) is never made in Bengal, but on the 13th of the increase of the moon in Choitra, an annual festival is held, when the ceremonies of worship are performed before the shalgramma. At the time of marriage, and when a wife leaves her father's house to go to her husband for the first time, petitions are addressed to this god for children, and for happiness in the marriage state."

He adds from the Kaliku Purâna, that Kundurpu receiving a promise from Brahma, that "with his five arrows he should wound with love the hearts of the inhabitants of the three worlds"—"first discharged his arrow at Brahma himself who became enamoured of his own daughter, Sûndhya. Mûrêêchee and the other sons of Brahma also smitten by his arrows, were inflamed with unlawful desires towards their sister." This is a fair specimen of the purity of the Hindu gods.

We add the principal names as given by Mr. Ward: Mûdûnû, or he who intoxicates with love; Mun-mûthu, he who agitates the mind; Marû, he who wounds with love; Prudyoomnû, he who overcomes all; Mêênû-ketûnu, he whose flag is a fish; Kûndûrpû, he who bloats the mind with desire; Unûngû, he who is destitute of body; Pûnchûshûrû, he who has five arrows; Smûrû, he who inflames; Kamu-devû, the god of desire.







# MADRAS CHRISTIAN INSTRUCTOR

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### MADRAS, AS A MISSIONARY FIELD.

BY THE REV. F. D. W. WARD. M. A.

THE IMPORTANCE OF MADRAS AS A FIELD FOR SPECIAL MISSIONARY EXERTION,—A SURVEY OF WHAT IS NOW IN PROGRESS FOR THE SPIRITUAL BENEFIT OF ITS NATIVE INHABITANTS,—PRACTICAL SUGGESTIONS.

I. *Madras rightly claims the special interest and effort of all who would see the truth as it is in Jesus extend and triumph in Southern India.* A variety of considerations might be named as illustrating the duty of peculiar exertions for the conversion of *cities* and *large towns*. Those that arrest our more immediate attention are the example of our Lord and His disciples, and the influence cities exert over the surrounding country. Says *Matthew*, "When Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach *in their cities*." *Luke* informs us on another occasion, He said unto those that sought Him and who urged Him that He should not depart from them, "I must preach the kingdom of God to *other cities* for therefore am I sent." "Behold the *whole city* came out to meet Him." "Many of the Samaritans of *that city* believed on Him." He is also found in Jericho and Capernaum—in Chorazin and Bethsaida, "He walked along the shores where commerce and trade had congregated vast multitudes where His instructions might fall upon the ear of thousands, and by them be carried throughout



the length and breadth of the land!" Again, In the commission given when He sent forth the twelve, and afterward the seventy, it is particularly directed that they enter *cities*, and when persecuted in one city they were to go to another, and thus to continue their evangelizing wanderings till they had gone over all the cities of the land. Accordingly we find the apostles at Antioch, at Derbe, at Lystra, at Perga, at Jerusalem and at imperial Rome. But why this unwonted interest in behalf of the *capitals*?—because there the adversary reigns with peculiar power, and it is equally important in spiritual as in sanguinary warfare—that the most vigorous energies should be directed against positions most strongly entrenched. Dislodge the enemy from a city—let the right arm of his power there be paralysed—and the shock will be felt to the remotest district and hamlet. The character of the cities determines the character of the nation. It is not the extremities that give life to the heart, but the heart to the extremities.

These considerations lose none of their force when applied to this Presidency. I do not forget that in some parts of Southern India most happy results have attended the preaching of the Gospel; but I would urge that the progress of Christianity must be slow and unsatisfactory so long as Madras remains unevangelized, unsanctified. A deeper consciousness of this fact may be produced by inquiring what would be the effect were the Spirit of God to visit this city as it did Jerusalem and Antioch, and Ephesus and Corinth; constraining its multitudes to renounce their idolatry and become spiritual worshippers of the Lord Most High, and humble disciples of His ascended Son? Oh, how it would *tell* upon the cause of our Redeemer in the towns and villages of the interior! The multitudes who crowd to this metropolis for business or amusement would carry to their distant homes the words of Truth upon their lips, and in many cases, its grace within their hearts. This emporium would thus become a blessing to the land, over which its influence is extended *now* to wither and destroy, but *then* to impart spiritual life, and health and peace. Here is the camp of the enemy, and here should be the place of most vigorous attack. Here is the root, the trunk of that vast tree now casting abroad far and

wide its darkening shade, and offering its tempting but destructive fruit—*here should the blow be first struck*. To all is the appeal addressed, forget no part of this idolatrous land, let the whole of Southern India have a place in your interest and prayers, but oh, *remember Madras!* Say not “It is hard soil—it is a most discouraging field to cultivate.” This may be true, but remember the importance of Rome to Italy—of Athens to Greece—of Jerusalem to Judea—and then give to this city that place in your prayers and your other means of doing good to which it is entitled as the chief city of the Southern Peninsula—the fountain head of wealth, of influence, and of power.

II. *A Survey of the measures now in progress for the spiritual benefit of the Native inhabitants of Madras.* There are stationed at the present time, in this city, sixteen ordained ministers of the Gospel acting under the direction of seven Protestant missionary Societies. Of this missionary corps the time and energies of *seven* are mainly devoted to preaching the Gospel in the Tamil language. *Five* are employed in the instruction of the young. *Two* preside over European congregations. The time of *one* is about equally divided between Europeans and Natives. And *one* is at the head of a literary and Theological Institution.

The total number of Protestant missionary *stations* (not including St. Thomé) is *fifteen*.

There are in daily operation at these stations and in other parts of the city, *forty-two Institutions of learning* under missionary direction; containing in all not far from two thousand pupils, one half of whom are acquiring a knowledge of the English language.

Omitting farther mention of the numerous vernacular schools, for boys, the following facts concerning the English schools and the vernacular schools for girls are worthy of special notice.

Connected with the London Missionary Society station at Perembore, and the American Mission station at Royapooram, are Female Boarding Schools. English day schools for boys are in vigorous operation at the Free Church of Scotland Institution in Black Town and Triplicane, the Church of Scotland Institution in Black Town, the London Mission Socie-

ty station at Persewaukum, and the American Mission station at Chindradrepetta; and for girls at the Wesleyan station in Black Town, the American stations at Chindradrepetta and Tondiapett, and London Missionary station at Parcherry. One hundred and fifty girls are acquiring an education in the Institutions of the Free Church of Scotland. A native female school has lately been established by the Church Missionary Society at their station in John Pereiras, which though in its infancy, has thus far made satisfactory progress, and promises to be a source of benefit to the youthful attendants, and a blessing to that debased neighbourhood. The "Central School" with its ninety native female children under the charge of Mrs. Winckler is a very valuable Institution. To understand the benefits that are being conferred by this school and the kindred ones above named, they must be *visited*. Impressions will be received through the eye and ear that cannot be produced by a description however truthful and impressive. Reader, have you not a duty to perform in this respect you have too long neglected? Avail yourself of the earliest hours at your command for visiting these educational establishments, and we assure you that you will regret not having been there oftener.

Beside the schools under direct missionary guidance, there are several others containing in whole or in part Native pupils, who are daily taught the doctrines and duties of the Bible. Of these the *Native Education Society*, with its seventy-five scholars, is the largest. A few Hindus attend Bishop Corrie's Grammar School, the Parochial School, and minor educational establishments in the city. The Government University contains more than a hundred young men, all Natives, but the Bible is there excluded.

*Public worship* is held at all the stations; the average number assembling on Sabbath morning (with one that assembles in the afternoon) amounting to about *thirteen hundred*.

Connected with the several mission churches there are of Native *communicants*, *twelve hundred*.

Eighteen Native Christians in the capacities of Catechists and Readers daily traverse the city, visit schools, address assembled congregations, and distribute portions of the word of God and



religious tracts to those who can read and are willing to receive them. Several others are engaged in visiting private families, collecting the servants, and instructing them in the truths of Christianity.

Thus by the varied instrumentalities of the preached Gospel—of schools—and of Bible and Tract distribution, the claims of Divine truth are at frequent periods brought before the attention and urged upon the conscience and heart of several thousands of the native population of the city. When we consider what may be the effect of illuminating the mind of *one* heathen youth with the light of Divine truth, and consider that such light is daily gaining access to the minds of more than two thousand in this city, our hearts should be penetrated with gratitude for the dawning of the sun of righteousness upon this place, too long enveloped in the darkness of error, lost to the knowledge and practice of all that is truthful and holy.

But when we contrast the much that is in progress with the *far, far more* that the necessity of the case imperatively demands, we cannot but admit that it is, as yet, a "*day of small things.*" It may be said with deep emphasis of Madras, as of all India, "*there remaineth much land to be possessed;*" and commensurate with thankfulness for what has been accomplished, should be our earnest desire that the sad and extensive deficiencies be at once and fully supplied.

### III. PRACTICAL SUGGESTIONS.

In the first place—a *greater number of the youth of this city should be brought under Christian instruction.* Whoever has walked the streets of Madras with a view of observing its characteristic features, cannot fail to have noticed the multitude of Institutions for the instruction of the young. Scarcely an alley is without its school, while in many of the larger streets they number from ten to fifteen. It were impossible to ascertain with unerring exactness the number of educational establishments, but at the lowest estimate they cannot be less than three hundred, and contain not fewer than five thousand pupils. I need not describe the kind of instruction imparted in these mis-called institutions of learning. Far better would it be for many

of the youthful attendants to remain in the darkness of natural ignorance than be compelled to acquire the lessons of error and vice taught in their daily text books. But is it possible to reclaim and Christianize these schools? not all—but if analogy have any meaning, we are led to conclude, that judicious and vigorous measures could, in less than a year, (with the Divine blessing) transform a multitude of these heathen establishments into Christian schools, and supplant the vain and immoral books taught in them with that book which “maketh wise unto salvation.” Far better such a transformation, where it can be done, than the establishment of a new and rival school; on the same principle that to capture a fort and employ its guns against the enemy is a wiser measure than the erection of a new citadel. It is a fact painful to contemplate, that while there are within the limits of Black Town not less than two hundred heathen schools, there are within the same limits, of Christian Institutions but *twenty!* This surely ought not to be. This single section of Madras so populous, but, as far as Christian instruction in the vernacular tongue is concerned, so destitute, calls for the undivided time and energy of at least one Christian missionary. He should have a ready acquaintance with the native language, and give his sole attention to the superintendence of Free Schools and public preaching in the *vernacular tongue*. That society will have embarked in a blessed enterprise that shall depute one of its agents to engage in this department of Christian benevolence, and that missionary will not lose his reward who shall enter upon this circuit of duty, with a heart full of love for souls, and zeal for the glory of God. He will meet with bitter opposition—difficulties will often oppose his progress, and discouragements dishearten his soul, but in due time he shall reap if he faint not. As to pecuniary assistance it would not be withheld; such aid the community of Madras is ever ready to afford, when a cause worthy of their charity is laid before them.

In the *second place*—the *cause of Christ in this city and land must make but slow advance so long as its progress is dependent upon the sole exertions of missionaries and their few native converts*. So far as Christian teachers from foreign lands is concern-

ed, India is more favoured than most other heathen countries; but when compared with the multitudes who need their services the number is far too few. Of those who do land on these shores many are annually called to their heavenly home, while others have hardly acquired the language ere sickness causes a return to their fatherland. The current year will have seen the departure from their field of missionary labour in Southern India of *ten ministers of the Gospel*. We are told that the efficiency of native troops is in proportion to the number of foreign officers with which they are supplied. The same is with emphasis true of the Native Church. It "*has but little self-propagating power*." Though the number of communicants connected with the several mission churches of Madras and Southern India be *far from small*, yet we meet but with here and there an instance of one whose conduct denotes a spirit kindred with that of Paul at Athens. The apostle felt for the idolaters of that city, his "spirit was stirred in him," but it was not a sympathy that began and ended in the heart. Its sincerity and depth were evinced by endeavours to do them good. He *felt* and *spoke*. He saw the danger and warned against it—he warned *with tears*. That is the spirit, with its corresponding action, that we long to see exhibited by the Native Christians of India towards their idolatrous countrymen. Says one\* whose opportunities of observation have been far from limited, "Native Christians have hitherto shown little of the spirit of the South Sea Islanders, who have frequently, as soon as converted, sought to convert others—and in some cases have proposed to leave situations of influence to go to a great distance—and at the risk of life—for the purpose of making known the Gospel to unknown and cruel savages. The Native Church is deficient both in a *self-propagating* and a *self-sustaining* principle." Such being the case, what shall be done? Missionaries in sufficient numbers cannot be obtained. With just the kind of assistance that the officer renders to the sepoy does the Native Christian need to be supplied. *Alone* he can do but little. Ridicule, clamour, and at times absolute force, compel the most determined and fearless to desist from

\* Rev. M. Winslow—See Instructor, p. 563, vol. 3.



declaring the name of Christ; while the less resolute, alarmed at the anticipation of resistance, remain silent and inactive. They need to be led on by one whose presence will command respect, and afford a shield against the scoffing and indignant populace. It is at this point that the question meets us. May not private Christians, in this way, eminently subserve the interests of the kingdom of Christ in India? Missionaries will do all they can—and Native Christians will, we are sure, be quite ready to do what lies in their power, if they can go forth under such circumstances as will enable them to gain attention for the truths they may declare. In *prayers* and *donations* the Christians of Madras are abundant. But these alone are insufficient. The *prayer* of Moses, though responded to by all Israel, could not have saved them from the hosts of Pharaoh, had they disobeyed the command, "*Go forward.*" It is the "*hand of the diligent*" that "*maketh rich.*" To pray "*thy kingdom come,*" and yet to decline a personal engagement in the work of disseminating Divine truth, is to "*pray amiss.*" So with *pecuniary donations*. I commend the liberality of the citizens of Madras. Every Institution of benevolence in Southern India, and every Missionary Society, can present at least one instance, and some of them *many*, illustrative of the generosity of Christians in this city and land. May they realize the promise, "He that watereth shall be watered also himself." But Christianity needs more than prayers, however numerous—more than gifts however abundant, it needs the *voice of the private Christian*. During the past ten years many important advances have been made in various departments of Christian benevolence. "Bishop Corrie's Grammar School"—"The Parochial School"—"The Free Church of Scotland Institution"—"The Institution of the General Assembly of the Church of Scotland"—"The Church Mission Institution for the education of young men for the ministry"—"The Theological Seminary of the London Missionary Society at Bangalore"—"The American Mission Seminary at Madura"—"The Church Mission Seminary at Tinnevely"—"The Seminaries of the Gospel Propagation Society at Tinnevely, and in Tanjore"—"The Native Education Society Institution"—of these all, now in vigorous progress, there were none

in being ten years ago. Again, within the same brief period, more than two-thirds of the Christian Books now in use in the schools and families of Southern India have been prepared and published. Still more, the donations into the Treasury of the Lord from the Native Church, have been greater during the last ten, than during the previous thirty years; and Native Christians are beginning to learn that it is "more blessed to give than to receive." These are encouraging "signs of the times." They are pledges that this is not a forsaken land—that the Lord has still designs of mercy towards it! It needs but that the Christian Church in India bring into the store-house the spiritual tithes of *prayer* and *action*, to secure the Lord's blessing in all its fulness and power.

Jehovah waits to be gracious to the natives of Madras. Long and far have been their wanderings from Him, their God and Father; but He loves them still: and oh, how joyfully would He "run" to meet them, would they but "think upon their ways and turn their feet unto His testimonies." His mercy is *withheld* because of their continued rebellion, but it is *not exhausted*. Lost in error and sin though they be, they are His children, and His paternal heart beats with love for them. It was to bear their sins and carry their sorrows, that He sent His Son to redeem and save. Why, then, are not His stately steppings seen in our sanctuaries?—why do the gates of this Zion mourn?—why do so few come up to her solemn feasts?—*what hindereth*? I do not, dare not, resolve it into an act of Divine Sovereignty! There is, I fear, another cause, and this a *want of active, personal co-operation with missionaries by private Christians*. And shall this obstacle remain? Christians of Madras, you know the history of Achan—but oh, remember that inaction is, sometimes, as effectual an obstacle to the bestowment of the divine blessing as an overt transgression. Let not your inactivity oppose the progress of the Redeemer's kingdom in your midst. Contemplate the height of glory to which these your heathen neighbours would be elevated were they but to become Christians, measure the depth of woe to which they must sink, if they die without faith and without holiness. Gaze upon the cross of Christ till you have some clear and vivid view of the heinousness

of sin—the worth of the soul—and the great price paid for its ransom: then while your spirit is overwhelmed with such thoughts and emotions, resolve, that let others do as they will, you will serve the Lord; serve Him not in the closet, not in the family alone—not alone on the Sabbath day, but you will make it the *one employment of your lives to do good to the souls of your fellow-men*. Resolve, that wherever the guilt of lost spirits lie, it shall not be at your door, but that you will, like the great Apostle, be “free from the blood of all men.” Let the Christians of Madras thus resolve and thus act, then will the reproach long and too justly attached to this city as a Gospel-hardened and God-hating place be removed—righteousness will run down these streets like a mighty river—“her walls shall be called salvation, and her gates praise!”

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### Preaching of the Rev. George Whitefield.

(Concluded from page 639.)

WHITEFIELD was now fully launched on the sea of itineracy; and an *open* sea it was to him. He had been driven from his moorings, though he continued to carry the colours of the church from which he had first taken orders. Gladly would he have secured here and there at least a harbour, but gradually nearly all were closed against him. The chapel was scarcely more accessible than the church, and the pious Doddridge, Watts, and other Dissenting ministers, were almost as much alarmed by his excess of zeal as the established clergy. They seem all to have been too much like the disciples who said to our Saviour, “Master we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.” The hand of God is doubtless to be recognized in this, as it was in scattering the primitive Christians from Jerusalem by persecution. They that were scattered went everywhere preaching the word. Thus Whitefield, not allowed to labour in the usual inclosures, went



into the open field, and scattered the good seed of the kingdom broad-cast—often addressing six or eight times as many as any common place of worship could contain.

Before his second visit to America, for which he sailed in August, 1739, our preacher visited Wales, and there seemed to be baptized with Welch fire. From thence he wrote, "Blessed be God, there seems a noble spirit gone out into Wales, and I believe that ere long there will be more visible fruits of it. What inclines me strongly to think so is, that the partition wall of bigotry and party spirit is broken down, and ministers and teachers of different communions join, with one heart and one mind, to carry on the kingdom of Jesus Christ." Mentioning this, Philip, who has written the "Life and Times of Whitefield," remarks, concerning the partition wall—

"It is now nearly a century since Whitefield said that it was fallen. Good man, he thought the whole wall had surely given way whenever he found an unexpected breach in it, at which he could enter with the Gospel, even if he was pelted with the broken fragments. So other men thought, and said, during the novelty of Bible and Missionary Societies. Then, not only was the partition wall declared to be fallen, but bigotry was registered in the bills of mortality, and said to be buried forever. And yet, even now that there is a far nobler spirit of reformation gone forth in the church than ever Whitefield saw, or than the friends of our great societies anticipated, the wall is higher than ever, and has of late had a *capping* of broken glass and rusty spikes laid upon it. There is, indeed, a sense in which, like Babylon, it is somewhat fallen; but the great and final 'fall thereof' is yet to come, in the case of both. Neither will fall, however, like the walls of Jericho, at one crash, nor by one crisis; although both will be overthrown by one process—by bearing around them the ark of the covenant with the sound of its own trumpets."

The second visit of Whitefield to America was remarkable for his reception in New England, and the effect of his preaching there and in the middle states. It was a new thing to see a clergyman of the church of England in his gown and bands "preaching everywhere, the Lord working with him;" but it was a blessed reality.

Philip says—

"Whitefield had seen enough in Philadelphia to convince him that

both the matter and spirit of his preaching in England were equally wanted in America. He accordingly wielded in New York and Boston all the spiritual and splendid weapons which he had employed at London and Bristol. The effect at Boston was amazing. Old Mr. Walter, the successor of Eliot, the apostle of the Indians, said, 'It was puritanism revived.' Such was the interest excited by his preaching, that his farewell sermon, was attended by 20,000 persons; and during his visit it was testified by the first authorities in the city, that many of the careless were awakened, and more of the lukewarm quickened. 'Such a power and presence of God with a preacher, and in religious assemblies,' says, Dr. Colman, 'I never saw before.' Every day gives me fresh proofs of Christ speaking in him. A small set of gentlemen amongst us, when they saw the affections of the people so moved under his preaching, would attribute it only to the force of sound and gestures. But the impressions on many were so lasting, and have been so transforming, as to carry plain signatures of a divine hand going along with him.' All this was, if possible, exceeded at Northampton, where Whitefield visited Jonathan Edwards, and reminded his people of the days 'of old.' It was, Gillies says, like putting fire to tinder. Similar success attended his ministry in the town and college of New Haven. In the latter it over-threw the self-righteousness of the celebrated Hopkins, and fanned into a flame the zeal of DAVID BRAINERD, a name that needs no epithet."

Such were the moral effects of this American Pentecost that it was well said by one to the mockers and opposers, "Whilst you stand amazed at the rings of the wheel, as things too high and dreadful for you; whilst you know not what to make of the effusions of the Holy Spirit, but are stumbling at every thing amiss; beware lest that come upon you, which is spoken by the prophets, 'Behold ye despisers, and wonder and perish.'"

The foundation of the Orphan-house in Georgia was laid by Whitefield on the 25th March, 1740, and continued the principal object of his fostering care through his busy life. We need not examine the wisdom either of the original plan, or the modification made in it by attempting its conversion, in part, into a college for the training of candidates for the ministry.

Had the founder lived long enough for the full maturity of his designs, the benefit would, no doubt, have been more manifest and permanent—though educating young men for the

ministry while unconverted, could never have been other than a doubtful expedient. But whether as Orphan-house or College the institution stimulated Whitefield's energies, and the promotion of its interests was one of the causes of his many journeys and voyages. The care and anxiety which it devolved upon him served also to keep him humble and near to God—while again this devotional spirit gave life and power to his preaching.

"The alternate frames of spiritual extasy and dejection through which he was made to pass, may be understood from the following among his recorded meditations. 'I have now,' he says, 'such large incomes from above, and such precious communications from our dear Lord Jesus, that my body sometimes can scarcely sustain them.' 'I have a garden near at hand, where I go particularly to meet and talk with my God, at the cool of every day. I often sit in silence, offering my soul as so much clay, to be stamped just as my heavenly potter pleases; and whilst I am musing, I am often filled, as it were, with the fullness of God. I am frequently at Calvary, and frequently on Mount Tabor, but always assured of my Lord's everlasting love.' 'Our dear Lord sweetly fills me with his presence. My heaven is begun indeed. I feast on the fatted calf. The Lord strengthens me mightily in the inner man.'

At other times he 'abhors' himself 'in dust and ashes.' He is 'a worm and no man.' He 'deserves to be the outcast of the people.' 'Why do so many of my Lord's servants take notice of such a dead dog as I am?' These heaven-ward impulses would often lead him to contemplate with perfect satisfaction the prospect of persecution, or even of martyrdom. 'Dear brother,' he says to one of his American coadjutors, 'both you and I must suffer, and that great things before we enter into glory. My work is scarce begun; my trials are yet to come. What is a little scourge of the tongue? What is a thrusting out of the synagogues? The time of temptation will be when we are thrust into an inner prison, and feel the iron entering even into our souls. Then, perhaps, even God's people may be permitted to forsake us for a while, and none but the Lord Jesus to stand by us. But if thou, O dearest Redeemer, wilt strengthen me in the inner man, let enemies plunge me into a fiery furnace, or throw me into a den of lions!' And he writes as if he were realizing the fact that persecuting rulers were again about to employ lions' dens and burning fiery furnaces! 'I am now looking,' he says, 'for some strong attacks from Satan.' 'Let us suffer for Jesus with a cheerful heart! His love will sweeten every cup, though never so bitter. Let us



pledge him willingly, and continue faithful even to death! A scene of sufferings lies before us. Who knows but we may wade to our Saviour through a sea of blood? I expect (O pray that I may be strengthened if called to it!) to die for his great name's sake. 'Twill be sweet to wear a martyr's crown.' 'Suffer we must, I believe, and that great things. Our Lord by his providence begins to show it. Ere long, perhaps, we may sing in a prison, and have our feet set fast in the stocks. But faith in Jesus turns a prison into a palace, and makes a bed of flames become a bed of down.'

"This was safe boasting: and yet if Whitefield had lived in an age of persecution his metal would have borne to be tried in the flames."

Returning to Europe in 1741, in which year he and the Wesleys separated on doctrinal grounds, Whitefield visited Scotland. Here, by request, he first repaired to the *Erskines*', Dumfermline, with whom he had been in correspondence, though urged by ministers of the established church of Scotland to stop at Edinburgh and preach for them. The *Erskines*', and other members of the Associate Presbytery received him gladly, but they wanted him all to themselves. At a meeting of several members of the Presbytery, they proposed to set him right about church government, and the Solemn League and Covenant. He told them they might save themselves all trouble, for he had no scruple about it; but that settling church government was not his plan.

"He had never made the Solemn League and Covenant the subject of his study, being too busy about matters which he judged of greater importance. Several replied, that every pin of the tabernacle was precious. He answered, that in every building there were outside and inside workmen; that the latter, at present, was his province: that if they thought themselves called to the former, they might proceed in their own way, and he would proceed in his. He then asked them seriously, what they would have him to do. The answer was, that he was not desired to subscribe immediately to the Solemn League and Covenant, but to preach only for them, till he had further light. He asked, Why only for them. Mr. R. Erskine said, 'They were the Lord's people.' He then asked, Were no other the Lord's people but themselves. If not, and if others were the devil's people, they had more need to be preached to; that for his part, all places were alike to him; and if the Pope

himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ. Something passed about taking two of their brethren with him to England, to settle a Presbytery there; and then, with two more, to go and settle a Presbytery in America. But he asked, Suppose a number of Independents should come, and declare, that after the greatest search, they were convinced that independency was the right church government, and would disturb nobody, if tolerated, should they be tolerated? They answered, No. Soon after this the company broke up. And Mr. M. preached upon Isa. xxi. 11, 12. 'Watchman, what of the night? &c.' And took occasion to declaim strongly against the ceremonies of the Church of England, and to argue,\* 'That one who held communion with that Church, or with the backslidden Church of Scotland, could not be an instrument of reformation.'

"Many waited at Edinburgh to know the issue of the conference, who were not disappointed in the event. Thither he returned, after preaching, always twice, often thrice, and once seven times, a day, for some weeks together. The churches were open, but, not being able to hold half the congregations, he generally preached twice a day in the Orphan-hospital Park to many thousands. The most fashionable, as well as those of meaner rank attended;† at some of their houses he generally expounded every evening. And every day, almost, there were new evidences of the success of his labours. Numbers of ministers and students came to hear him, and aged, experienced Christians told him they could set their seal to what he preached."

On a second visit to Scotland the next year, the effect of his labours was still more manifest. The rich and the poor, the young and the old, not only heard him gladly, but melted down alike under his preaching—albeit the melting mood is not predominant in that country. Perhaps in some places, as at Kilsyth and Cambuslang, there was too large a share of animal excitement. The Rev. Mr. Hamilton, then minister in the Barony parish, afterwards in the High Church of Glasgow, gives an

\* "I attended; but the good man so spent himself at the former part of his sermon, in talking against prelacy, the Common Prayer Book, the Surplice, the rose in the hat, and such like externals; that when he came to the latter part of his text to invite poor sinners to Christ, his breath was so gone, that he could scarce be heard. What a pity that the last was not first, and the first last!"

† Among his particular friends were the Marquis of Lothian, the Earl Leven, Lord Rae, Lady Mary Hamilton, Lady Frances Gardiner, Lady Jean Nimmo, Lady Dirleton.

apparently fair account of the religious revival at this time in that part of Scotland, in a letter to the Rev. Mr. Prince of Boston, dated Sept. 13, 1742.

"We in the south and west of Scotland have great reason to join in thankfulness to God, with you, for the days of the Redeemer's power that we are favoured with. Mr. Whitefield came to Scotland in summer 1741, for the first time; and in many places where he preached, his ministrations were evidently blessed, particularly in the cities of Edinburgh and Glasgow, where a considerable number of persons were brought under such impressions of religion as have never yet left them; but they are still following on to know the Lord. However, this was only the beginning of far greater things: for, about the middle of February last, a very great concern appeared among the people of Cambuslang, a small parish lying four miles south-east of Glasgow, under the pastoral inspection of the Rev. Mr. William McCulloch, a man of considerable parts, and great piety. This concern appeared with some circumstances very unusual among us; to wit, severe bodily agonies, out-cryings and faintings in the congregation. This made the report of it spread like fire, and drew vast multitudes of people from all quarters to that place: and I believe, in less than two months after the commencement of it, there were few parishes within twelve miles of Cambuslang but had some, more or fewer, awakened there, to a very deep, piercing sense of sin; and many at a much greater distance. I am verily persuaded, with your worthy brother, Mr. Cooper, in his preface to Mr. Edward's sermon, that God has made use of these uncommon circumstances to make his work spread the faster. But, blessed be God, Cambuslang is not the only place where these impressions are felt. The same work is spreading in other parishes, and under their own ministers, particularly at Calder, Kilsyth and Cumbernauld, all to the north-east of Glasgow; and I doubt not, that since the middle of February, when this work began at Cambuslang, upwards of two thousand persons have been awakened, and almost all of them, by the best accounts I have, in a promising condition; there being very few instances of impostors, or such as have lost their impressions, and many whom we are bound to think true Scripture converts, and who evidence it by a suitable walk and conversation. There is evidently a greater seriousness and concern about religion appearing in most of our congregations, than formerly; a greater desire after the word; people applying themselves more closely to their duty, and erecting new societies for prayer and spiritual conference: which gives us the joyful prospect of a considerable enlargement in the Messiah's kingdom.



"My parish has likewise had some share in this good work. There have been above an hundred new communicants among them this summer, who never did partake of the blessed sacrament before; which is five times as many as ever I admitted in any former year; most of them were awakened at Cambuslang, some of them in their own church, and in others the impressions have been more gradual, and not attended with these uncommon circumstances before mentioned. And it is to be observed, that before we admit any to the Lord's table, we particularly examine them, and are satisfied with their knowledge of the principles of religion, of the nature and ends of the sacrament, and the impressions of religion they have on their minds."

Mr. Whitefield's own account of the work is very animated and graphic.

"Glory be to God," he says, "he is doing great things here. I walk in the continual sunshine of his countenance. Congregations consist of many thousands. Never did I see so many Bibles, nor people look into them, when I am expounding, with such attention. Plenty of tears flow from the hearers' eyes. I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress great part of the day. Every morning I have a constant levee of wounded souls, many of whom are quite slain by the law. At seven in the morning (this was at Edinburgh) we have a lecture in the fields, attended not only by the common people, but persons of great rank. I have reason to think several of the latter sort are coming to Jesus. I am only afraid lest people should idolize the instrument, and not look enough to the glorious Jesus, in whom alone I desire to glory. I walk continually in the comfort of the Holy Ghost. The love of Christ quite strikes me dumb. O grace, grace! let that be my song."

"In Scotland it was that he first found access to people of rank. 'Saints,' says he, 'have been stirred up and edified; and many others, I believe, are translated from darkness to light, and from the kingdom of Satan to the kingdom of God. The good that has been done is inexpressible. I am intimate with three noblemen and several ladies of quality, who have a great liking for the things of God. I am now writing in an earl's house, surrounded with fine furniture; but, glory be to free grace, my soul is in love only with Jesus.'

"His exertions increased with his success. 'Yesterday,' he says, 'I preached three times, and lectured at night. This day Jesus has enabled me to preach seven times; once in the church, twice at the girl's hospital, once in the park, once at the old people's

hospital, and afterwards twice at a private house; notwithstanding, I am now as fresh as when I rose in the morning. 'They that wait upon the Lord shall renew their strength; they shall mount on wings like eagles.' It would delight your soul to see the effects of the power of God. Both in the church and park the Lord was with us. The girls in the hospital were exceedingly affected, and so were the standers by. One of the mistresses told me, she is now awakened in the morning by the voice of prayer and praise; and the master of the boys says, that they meet together every night to sing and pray; and when he goes to their rooms at night, to see if all be safe, he generally disturbs them at their devotions. The presence of God at the old people's hospital was really very wonderful. The Holy Spirit seemed to come down like a mighty rushing wind. The mourning of the people was like the weeping in the valley of Hadad-Rimmon. They appear more and more hungry. Every day I hear of some fresh good wrought by the power of God. I scarce know how to leave Scotland.'

We are quite unable to accompany this eminent herald of the cross farther in his travels and labours, during the *thirty-four* years of his ministry, "in which," as one has said—"he lived more than most men would do though their lives were prolonged for many ages;" nor will our space allow us to give more than a specimen of the several passages which we had marked to illustrate his eminence as a preacher.

"Remarkable cases are related of the manner in which he impressed his hearers. The man at Exeter is an instance, who stood with stones in his pocket, and one in his hand, ready to throw at him; but he dropped it before the sermon was far advanced, and going up to him after the preaching was over, he said, 'Sir, I came to hear you with an intention to break your head; but God, through your ministry, has given me a broken heart.' A ship-builder was once asked, what he thought of him. 'Think!' he replied, 'I tell you, sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but, were it to save my soul, under Mr. Whitefield, I could not lay a single plank.' Hume pronounced him the most ingenious preacher he had ever heard; and said, it was worth while to go twenty miles to hear him. But, perhaps, the greatest proof of his persuasive powers was, when he drew from Franklin's pocket the money which that clear, cool reasoner had determined not to give: it was for the Orphan-house at Savannah. 'I did not,' says the

philosopher, 'disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised; but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened, soon after, to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper; another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket into the collector's dish, gold and all.'

"The manner in which he once turned a thunder storm to his purpose has been thus narrated. 'Before he commenced his sermon, long, darkening columns crowded the bright, sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

"His text was, 'Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.' 'See that emblem of human life,' said he, pointing to a shadow that was flitting across the floor. 'It passed for a moment, and concealed the brightness of heaven from our view; but it was gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor unworthy preacher. In a few days we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly that will gather before the throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christian, of what avail will it be that



you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if, instead of loving Him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

“‘And you, rich man, wherefore do you hoard your silver? wherefore count the price you have received for him whom you every day crucify in your love of gain? Why, that, when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot pillowed and cushioned around him.

“‘His eye gradually lighted up, as he proceeded, till, towards the close, it seemed to sparkle with celestial fire.

“‘Oh, sinners!’ he exclaimed, ‘by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!’ said he, pointing to the lightning, which played on the corner of the pulpit—‘Tis a glance from the angry eye of Jehovah! Hark!’ continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. ‘It was the voice of the Almighty as he passed by in his anger!’

“‘As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, ‘Look upon the rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it.’”

In some instances, there was a freshness and reality in his addresses, arising in part from his feeling himself, through great weakness of body, at the time a *dying man*. Once in New England, after being by a short but violent illness brought to the gates of death, he says—

“‘While the Doctor was preparing a medicine, feeling my pains abated, I on a sudden cried, ‘Doctor, my pains are suspended: by the help of God, I will go and preach, and then come home and die.’ In my own apprehension, and in all appearance to others, I was a dying man. I preached, the people heard me as such.

The invisible realities of another world lay open to my view. Expecting to stretch into eternity, and to be with my Master before the morning, I spoke with peculiar energy. Such effects followed the word, I thought it was worth dying for a thousand times. Though wonderfully comforted within, at my return home I thought I was dying indeed. I was laid on a bed upon the ground, near the fire, and I heard my friends say, 'He is gone.' But God was pleased to order it otherwise. I gradually recovered; and soon after, a poor negro woman would see me. She came, sat down upon the ground, and looked earnestly in my face, and then said, in broken language, 'Master, you just go to heaven's gate, but Jesus Christ said, Get you down, you must not come here yet, but go first and call some more poor negroes.' I prayed to the Lord, that if I was to live, this might be the event.'

The Rev. Mr. Winter says of him—

"He let nothing escape him, but turned all into gold that admitted of improvement, and, in one way or other, the occurrence of the week or the day, furnished him with matter for the pulpit. A specimen—when an extraordinary trial was going forward, he would be present; and on observing the formality of the judge putting on his black cap to pronounce sentence, I have known him avail himself of it in the close of a sermon.

"He had a most peculiar art of speaking personally to you, in a congregation of four thousand people, when no one would suspect his object. The famous comedian, Shuter, who had a great partiality for Mr. Whitefield, showed him friendship, and often attended his ministry. At one period of his popularity, he was acting in a drama under the character of Ramble. During the run of the performance, he attended service on Sabbath mornings at Tottenham-court chapel, and was seated in the pew exactly opposite to the pulpit, and while Mr. Whitefield was giving full sally to his soul, and in his energetic address, was inviting sinners to the Saviour, he fixed himself full against Shuter, with his eyes upon him, adding, to what he had previously said, 'and thou, poor rambler, who hast long rambled from him, come you also. O end your rambling by coming to Jesus.' Shuter was exceedingly struck, and coming to Mr. Whitefield, said, 'I thought I should have fainted, how could you serve me so?'

"It was truly impressive to see him ascend the pulpit. My intimate knowledge of him admits of my acquitting him of the charge of affectation."

"By hearing him often,' says Franklin, 'I came to distinguish

easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every emphasis, every modulation of voice, was so perfectly well turned, and well placed, that, without being interested in the subject, one could not help being pleased with the discourse: a pleasure of much the same kind with that received from an excellent piece of music. This is an advantage itinerant preachers have over those who are stationary, as the latter cannot well improve their delivery of a sermon by so many rehearsals.' It was a great advantage, but it was not the only one, nor the greatest which he derived from repeating his discourses, and reciting instead of reading them. Had they been delivered from a written copy, one delivery would have been like the last; the paper would have operated like a spell, from which he could not depart—invention sleeping, while the utterance followed the eye. But when he had nothing before him except the audience whom he was addressing, the judgment and the imagination, as well as the memory, were called forth. Those parts were omitted which had been felt to come feebly from the tongue, and fall heavily upon the ear, and their place was supplied by matter newly laid in in the course of his studies, or fresh from the feeling of the moment. They who lived with him, could trace him in his sermons to the book which he had last been reading, or the subject which had recently taken his attention. But the salient points of his oratory were not prepared passages—they were bursts of passion, like jets from a Geyser, when the spring is in full play.

"The theatrical talent which he displayed in boyhood, manifested itself strongly in his oratory. When he was about to preach, whether it was from a pulpit, or a table in the streets, or a rising ground, he appeared with a solemnity of manner, and an anxious expression of countenance, that seemed to show how deeply he was possessed with a sense of the importance of what he was about to say. His elocution was perfect. They who heard him most frequently, could not remember that he ever stumbled at a word, or hesitated for want of one. He never faltered, unless when the feelings to which he had wrought himself overcame him, and then his speech was interrupted by a flow of tears. Sometimes he would appear to lose all self-command, and weep exceedingly, and stamp loudly and passionately; and sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension even for his life. And, indeed, it is said, that the effect of his vehemence upon his bodily frame was tremendous; that he usually



vomited after he had preached, and sometimes discharged, in this manner, a considerable quantity of blood. But this was when the effort was over, and nature was left at leisure to relieve herself. While he was on duty, he controlled all sense of infirmity or pain, and made his advantage of the passion to which he had given way. 'You blame me for weeping,' he would say, 'but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you!'

"Sometimes he would set before his congregation the agony of our Saviour, as though the scene was actually before them. 'Look yonder!' he would say, stretching out his hand, and pointing as he spake, 'what is that I see? It is my agonizing Lord! Hark, hark! do you not hear?—O my Father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine be done!' This he introduced frequently in his sermons; and one who lived with him says, the effect was not destroyed by repetition; even to those who knew what was coming, it came as forcibly as if they had never heard it before. In this respect it was like fine stage acting: and indeed Whitefield indulged in a histrionic manner of preaching, which would have been offensive if it had not been rendered admirable by his natural gracefulness and inimitable power. Sometimes, at the close of a sermon, he would personate a judge about to perform the last awful part of his office. With his eyes full of tears, and an emotion that made his speech falter, after a pause which kept the whole audience in breathless expectation of what was to come, he would say, 'I am now going to put on my condemning cap. Sinner, I must do it: I must pronounce sentence upon you!' and then in a tremendous strain of eloquence, describing the eternal punishment of the wicked, he recited the words of Christ, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

"That beautiful apostrophe used by the prophet Jeremiah, 'O earth, earth, earth, hear the word of the Lord,' was very subservient to him, and never used impertinently."

But we must close. Though no one probably rises from the written sermons of Whitefield without disappointment, there is enough in them to show the hand of a master. There are still traces of the fire of his genius, though the printed page can no more send forth the thrilling tones of his voice than it

can present his commanding gestures, or subduing eye and countenance. It is of little practical use to dwell on his natural eminent qualifications as a preacher, for they are, by most, unattainable; but the secret of much of his success lay in his habits of devotion. It was going from the mount of communion with God, with a shining face, and burning heart, that obtained for him the title of *seraphic* in its best sense. In this he may be imitated, as also in his untiring activity and benevolence. When he found, on coming from London to his native place, to which he had sent forward his wife and only child, a few months old, that the little one had just expired, he did not give up his public engagements; but remembering a saying of Mr. Henry, that "weeping must not hinder sowing," he preached twice the next day, and also the day following; closing the latter service just as the bell tolled for the funeral. This was not from insensibility. His feelings were all acute, and he was a Barnabas as well as a Boanerges—a son of *consolation* as well as a son of *thunder*. He preached as Apelles painted, for Eternity! "To the poor the Gospel is preached," he could say, most literally, but he gathered trophies for his Divine Master also among the rich and the great. As one of the chaplains of Lady Huntingdon for several years, there were gathered round him, at times, many of the stars of the court; nor did he fail to guide some of them into their proper orbit.

One of these was the lady of the celebrated Lord Chesterfield—a natural daughter of George I., another, the young Earl of Buchan, "whose father died," to use the language of Whitefield, "like the patriarch Jacob. He laid his hands on, and blessed his children—assured them of his personal interest in Jesus—called most gloriously on the Holy Ghost, and cried *happy happy*—as long as he could speak."

The coffin was removed from Buchan House to the chapel, where it lay a week. Whitefield *preached* twice a day, and all the family, beside others of rank in the city attended. On the morning of the funeral service the family attended an early sacrament, and seated themselves at the feet of the corpse while communicating. The services were blessed to the young Earl, who publicly avowed his resolution to follow Christ. Lady Gertrude

Hotham, sister of Chesterfield, and her eldest daughter, were also among the converts under Whitefield's preaching; and Pulteney, Earl of Bath; and Lord Dartmouth, the patron of Newton, derived spiritual benefit from him. Lady Huntingdon, who also owed much to him, said on her death-bed, "My soul is filled with glory; I am in the element of heaven."

We add only the following. A little boy was taken ill one day after hearing a sermon from him, and died the next day. He said, "I want to go to Mr. Whitefield's God"—and expired. It was this conviction impressed upon all, whether gentle or simple, high or low, that he was a man sent from God, and could guide them to God, that constituted the real power of the preaching of Whitefield.

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### The Awful Summons.

GREAT talents, great learning, great celebrity, are all utterly insufficient to constitute a man happy, and give him peace and confidence in a dying hour. Yet how many of the great men of the world, statesmen, men high in office and authority, treat religion practically, trample on the Sabbath, and demean themselves towards the friends of genuine piety and true humility, as if the religion of the Gospel could never be needful for them, or they want its consolations and supports. Misguided men! with all their talents and influence, and affected disregard of piety, the time will come, when, if awake to the scenes upon which they are entering, they would give all the gold on earth, if they had it, for the humble hope of the Gospel, which cheers and sustains the lowly Christian in the hour of his departure from this world. We wish every such man would read and ponder well the following letter, written by one who ranked high in this world's estimation, who had enjoyed freely its honours, but who having neglected religion, saw himself on the tremendous brink of eternity without hope.

"DEAR SIR—Before you receive this, my final state will be de-



terminated by the Judge of all the earth. In a few days at most, perhaps in a few hours, the inevitable sentence will be passed, that shall raise me to the heights of happiness, or sink me to the depths of misery. While you read these lines, I shall be either groaning under the agonies of absolute despair, or triumphing in the fulness of joy.

It is impossible for me to express the present disposition of my soul—the vast uncertainty I am struggling with! No words can paint the force and vivacity of my apprehensions. Every doubt wears the face of horror, and would perfectly overwhelm me, but for some faint beams of hope, which dart across the tremendous gloom! What tongue can utter the anguish of a soul suspended between the extremes of infinite joy and eternal misery? I am throwing my last stake for eternity, and tremble and shudder for the important event.

Good God! how have I employed myself? What enchantment hath held me? In what delirium hath my life been passed? What have I been doing, when the sun in its race, and the stars in their courses, have lent their beams, perhaps only to light me to perdition!

I never awaked till now. I have but just commenced the dignity of a rational being. Till this instant I had a wrong apprehension of everything in nature. I have pursued shadows, and entertained myself with dreams. I have been treasuring up dust, and sporting myself with the wind. I look back on my past life, and but for some memorials of infamy and guilt, it is all a blank—a perfect vacancy! I might have grazed with the beasts of the field, or sung with the winged inhabitants of the woods, to much better purpose than any for which I have lived. And, oh! but for some faint hope, a thousand times more blessed had I been, to have slept with the clods of the valley, and never heard the Almighty's fiat, nor waked into life at his command!

I never had a just apprehension of the solemnity of the part I am to act, till now. I have often met death insulting on the hostile plain, and, with a stupid boast, defied his terrors; with a courage as brutal as that of the warlike horse, I have rushed into the battle, laughed at the glittering spear, and rejoiced at the sound of the trumpet, nor had a thought of any state beyond the grave, nor the great tribunal to which I must have been summoned;

Where all my secret guilt had been revealed,  
Nor the minutest circumstance concealed.

It is this which arms death with all its terrors; else I could still mock at fear, and smile in the face of the gloomy monarch. It

is not giving up my breath; it is not being forever insensible, is the thought at which I shrink; it is the terrible hereafter, the something beyond the grave, at which I recoil. Those great realities, which in the hours of mirth and vanity I have treated as phantoms, as the idle dreams of superstitious beings: these start forth, and dare me now in their most terrible demonstration. My awakened conscience feels something of that eternal vengeance I have often defied.

To what heights of madness is it possible for human nature to reach! What extravagance is it to jest with death! to laugh at damnation! to sport with eternal chains, and recreate a joyful fancy with the scenes of eternal misery!

Were there no impiety in this kind of mirth, it would be as ill-bred as to entertain a dying friend with the sight of a harlequin, or the rehearsal of a farce. Everything in nature seems to reproach this levity in human creatures. The whole creation, man excepted, is serious; man, who has the highest reason to be so, while he has affairs of infinite consequence depending on this short and uncertain duration. A condemned wretch may with as good a grace go dancing to his execution, as the greatest part of mankind go on with such a thoughtless gaiety to their graves.

Oh! my friend, with what horror do I recall those hours of vanity we have wasted together! Return ye lost, neglected moments! How should I prize you above the eastern treasures! Let me dwell with hermits; let me rest on the cold earth; let me converse in cottages; may I but once more stand a candidate for an immortal crown, and have my probation for celestial happiness!

Ye vain grandeurs of a court! Ye sounding titles, and perishing riches! what do ye signify? what consolation, what relief can ye give? I have a splendid passage to the grave; I die in state, and languish under a gilded canopy; I am expiring on soft and downy pillows, and am respectfully attended by my servants and physician; my dependents sigh, my sisters weep, my father bends beneath a load of years and grief; my lovely wife, pale and silent, conceals her inward anguish; my friend, who was as my own soul, suppresses his sigh, and leaves me, to hide his secret grief. But oh! which of these will answer my summons to the high Tribunal? which of them will bail me from the arrest of death? who will descend into the dark prison of the grave for me?

Here they all leave me, after having paid a few idle ceremonies to the breathless clay, which perhaps may lie reposed in state, while my soul, my only conscious part, may stand trembling before my judge.

My afflicted friends, it is very probable, with great solemnity will lay the senseless corpse in a stately monument, inscribed with:

"Here lies the great ——"

But could the pale carcase speak, it would soon reply;

"False marble, where?"

Nothing but sordid dust lies here."

While some flattering panegyric is pronounced at my interment, I may perhaps be hearing my just condemnation at a superior tribunal; where an unerring verdict may sentence me to everlasting infamy. But I cast myself on God's absolute mercy, through the infinite merits of the Redeemer of lost mankind. Adieu, my dear friend, till we meet in the world of spirits!"—*Puritan*.

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### The Late Mrs. Rebecca Jamieson.

THE subject of the following brief memoir was the only surviving daughter of Captain Thomas and Elizabeth Townsend. She was born at Middleford, in the state of Delaware, January 26th, 1818. At the age of four years she was deprived, by death, of her affectionate and pious mother, and at that of eight, of her kind and godly father. Two brothers still live to weep over the loss of their much beloved sister. Captain Townsend was descended, from a respectable family in the state of Delaware, as was also Elizabeth his wife; both were greatly esteemed for their benevolence and devoted piety. They were members of the Episcopal Church. Mrs. Townsend was formerly the wife of the Rev. Mr. Bell of that denomination. After the death of his wife, Rebecca's father married a daughter of the Rev. Mr. Copes. She was a kind mother to Rebecca. Some years after the death of Captain Townsend, she married the Rev. Alexander Campbell of the Presbyterian Church, at that time Principal of Buckingham Academy, in Maryland, and now President of *Sharon College*, Mississippi.

Under the kind guardianship of Mr. and Mrs. Campbell, Rebecca remained until she was fourteen years of age. There were but few incidents in her early days which require particular notice. She was, from her infancy, possessed of a mild, confiding and cheerful disposition, and as long as she lived, manifested a buoyancy of



spirits, which no circumstances, however adverse, could overcome. She had also a quickness of apprehension, and a facility of acquiring knowledge, which, while at school, always placed her among the foremost of her competitors. These qualities of mind, and an affectionate heart, made her a favourite wherever she was known. Being from her birth under the continual influence of religion, she became the subject of early and deep devotional feelings. It was not until her 14th year she made a public profession of her attachment to Christ, and united herself with the church under the pastoral care of her step-father, Mr. Campbell. Of this interesting period in her life she has left no record, it is believed; however there was nothing remarkable in her state of mind at the time, but a sincere love to her Saviour, and a desire to glorify him in his church on earth. She always had an aversion to converse about her personal piety with any one, unless she could speak from the heart, and test her religious experience, of which, for many years, she kept a private diary. Fearing it might be made public, she destroyed all her papers on this subject before leaving America. The following note, written ten years ago, will, however, show what her own views of her past life were. "When I look back," she writes, "upon the journey of my life, and see the variety of conduct, the instability of resolution manifested by me since my profession of an acceptance of Christ as *my* Saviour, and his service as my delight, how unfit I am to be the companion of a missionary." "O truly great are my obligations to the Lord Almighty, He has led me through many difficulties, and while my proud heart has been almost cursing the hand which only chastised in mercy, it still protected, guided, and blessed me." "Bless the Lord, O my soul."

Shortly after she became a member of the church, she was sent to a female boarding school at Newark, Delaware, then under the superintendence of the Rev. Mr. Bell, where she remained upwards of a year. Here her exemplary conduct, ardent piety, and amiable disposition won the affections of her teachers, and many of her sister pupils, and laid the foundation of a friendship which will never cease. The venerable Mr. Bell says in a letter to her, "My beloved pupil, during your pupilage my heart was drawn to you with a father's love; may we meet in heaven, where we shall never part." Many were the tokens of love and esteem she received from her school-mates, many of whom now dwell in the four quarters of the globe, and some rest in the grave. After leaving Newark, she went to Philadelphia to finish her education. It was while in this city, and mingling with kindred spirits whose hearts were

filled with compassion for the perishing heathen, that she was first led to think of engaging personally in the work of Foreign Missions. Before she left school, with the consent of her friends, she offered herself to the *A. B. F. Missions*, to go, as an unmarried female teacher, to the Sandwich Islands. But there being no opening for her at the time, she returned to her step-father's to spend a few months.

It was here, that friendship between the subject of this memoir and the writer commenced, which terminated in the dearest earthly relationship. He had been accepted as a missionary of the *General Assembly's Board of Missions*, and was destined to Northern India. She then relinquished the idea of going to the Sandwich Islands, and decided to accompany him—who now mourns her death—to this heathen land. Our marriage took place on the 8th of September, 1835, at Buckingham, Worcester county, Md. After the usual preparations and sad farewells, we set sail for India from Newcastle, Delaware, on the 17th of November, 1835, and reached Calcutta on the 2d of April, 1836. Our missionary party consisted of Rev. Messrs. McEwen, Campbell, Rodger, Porter, and myself, with our wives, and the Rev. Messrs. Winslow and Dwight of the A. B. C. F. Missions and their wives. During the passage my dear wife suffered much from sea-sickness, and being of a slender form and weak constitution, she was in much danger of sinking under her sufferings, but her cheerfulness and faith did not fail her. Most earnestly did she, in secret, pour out her soul in prayer for the officers and crew of the ship. The captain and first officer—a talented young man—took a deep interest in her welfare, and although extremely profane, did all they could to make her comfortable. In return for their kindness, she presented each of them with a handsome pocket Bible, and spoke to them feelingly on the importance of religion. The first officer said, the Bible “was a *pretty thing*, and he would put it into his chest to show to his sisters on his return home.” Little did he know the value that *little book* would be to him! A few weeks afterwards, he confessed with tears before the ship's company, that the present of *that Bible* first led him to think of God, and that he could then say, “I know that my Redeemer liveth.” A few extracts from my departed wife's Journal, relative to the remarkable revival which took place on board our ship, on our passage to this country, although written in much weakness will, I doubt not, be interesting to the reader.

*Feb. 24th.*—She writes, “Three of the seamen have expressed their hope of acceptance through the merits of the blessed Saviour. Our beloved captain, in whom we felt so deeply interested, and

who a few days ago confessed that he had *never* prayed, spent the night before last almost entirely in supplication to God, and says, prayer is now a delightful exercise." A few days afterwards, she writes, "How affecting it was to see our beloved Capt. Dolby, doffing his hat, with a peculiar motion, supporting himself by some of the rigging at the mizen mast, and in sailor style, giving his testimony to the religion he had a few weeks before experienced, and inviting his men to taste and see that the Lord is gracious. O what a pleasant sight! and how did our hearts rejoice to hear him, in prayer, address that God as a Father, whom a short time ago he had blasphemed!"

*March 21st.*—"The services of last evening were peculiarly affecting. The first officer, Mr. Drinker, for whom we had felt deeply interested, had a day or two previous expressed deep concern for his soul, and his anxiety had increased. How astonished, and filled with wonder were we at the power of Almighty grace, when, for the first time, we saw this noble-minded young man, whom we had considered lost, coming to prayers, with tearful eyes, and taking his seat in an obscure part of the room.

"But oh, how shall I convey an idea of the scenes of this morning! Words are inadequate to express half that we felt, and saw, and heard; Mr. Drinker, after our morning prayer, with bursting heart and streaming eyes, addressed the sailors as *brothers*, some, he said, emphatically *so*, since he now was also partaker of the same hope with them. He then offered up a long and most impressive prayer, which melted every heart. The prayer being finished, dear brother Winslow, who was to leave us that day for Madras, called upon all who were determined by the grace of God, to be His, to stand up. All, officers and men, arose as one man, except two men, who continued to sit. Here Mr. Drinker, in an agony of spirit called out, O! do rise! do rise! *Make* them get up! and on the last one's rising he threw himself down on the table, exclaiming rapturously, *Thank God! Thank God!* it is unanimous! Our dear captain was quite overcome, and gave vent to his feelings in expressions of wonder and praise."

On our arrival in Calcutta, our party hired a house, where we remained until the commencement of the rainy season. During this time, Rebecca applied herself with diligence and considerable success to the study of the native language. The acquisition of this she considered was the first and greatest desideratum for a foreign missionary. On the 12th of July we left Calcutta for the Upper Provinces, and after a dangerous journey in budgerows up the Ganges to Khánpur, and thence by land, we reached Saha-



ranpur on the 10th of December. Here we, with brother and sister Campbell, were stationed, and hoped to call that beautiful place our Indian home for life. But the Lord had determined otherwise.

About the 1st of January, 1837, my dear wife was taken ill with disease of the liver, and was, on the commencement of the hot season, obliged to resort to the Simla Hills. There she remained with kind friends until the next cold season, when she returned with renovated health to her station. But she was only permitted to remain a few months, when she had a second, and more severe attack of her former complaint, and as it was the opinion of several physicians that she could never enjoy health on the plains, we removed the last of March, 1838, to Sabathu, on the hills, and were permanently stationed there.

A few days before leaving Saharanpur, she wrote the following in her Journal: "I feel unhappy and unsettled on account of the uncertainty of our being able to spend the hot season here. Could we ever, and always resign ourselves to do and to suffer the will of our heavenly Father, how happy should we be! I believe he has appointed suffering for me, and blessed be his name, whatever will most advance his kingdom in my heart and in this world, *that* may he send, and in all things may I rejoice. Oh! that I may be ready to depart and be with Christ!"

On reaching Sabathu her health was again, in a great measure restored, and on the 13th of April, she writes, "I trust soon to be able to collect a school of female children; oh! may I yet be permitted to do something in the land of the living for my dear Saviour's glory among this wicked people."

She succeeded in collecting about thirty interesting little girls into a school, whom she continued to instruct in divine things and useful employments, with occasional intervals, for three or four years. She was, however, on account of increasing family cares, want of assistance, and ill-health, at length most reluctantly obliged to discontinue her school altogether; the noise of the school-room, and labour of teaching always produced most distressing nervous head-aches. While engaged in instructing her Hindu pupils, she acquired an extensive knowledge of the Hindu language, and was able to speak and write it with much fluency. It was her desire to prepare a number of elementary school-books and small tracts in this dialect, and she proceeded to some length in this undertaking—one of the latter, "*The Sandwich Islands*," was printed, and has been widely circulated.

But it was in telling the apathetic Hindu and proud Mussulman of Jesus, that she excelled. She had an ease in expression and a tender winning manner, which never failed to attract the attention of the

most listless, or to disarm the bitterest enemy of his opposition to the cross. She was *emphatically* the friend of the poor. No beggar ever left her door without a pittance of charity and a kind word, and to teach her children to do likewise, she always when convenient, made them her almoners. Her favourite sentiment was, "*Happiness is the essence of heaven, and if I can but make one poor heathen child happy for half an hour, I should not live in vain; for every drop of happiness we receive or communicate from the troubled sea of time is an antepast of that holy place.*" She was also a kind and affectionate mother; no parent ever felt the solemn responsibility of bringing up children in a heathen land more than she did. Hence, she scarcely ever suffered her six little ones to be out of her sight with heathen servants: she did not spare the rod when necessary; she, however, made it a rule never to chastise in a *passion*. Her practice was to take the little offender into her closet alone, first by prayer and kind remonstrance endeavour to subdue it, and then inflict the punishment.

But I must hasten to the closing scene of my dear wife's brief career of missionary usefulness and earthly existence.

She had never enjoyed better health in India than she did during the last year of her life, and we looked forward with a good degree of hope to many years of united happiness and labours for the heathen; but "God's ways were not as our ways." In last July, that awful disease, *cholera*, made its appearance in Sabathu, and selected among many others, for its victim, her whose death it is the writer's painful duty to record. On the morning of the 29th of August, she complained of great lassitude, and in crossing her room sunk down from weakness; she thought she was bilious, and took medicine; she, however, derived no benefit from it, and was obliged to resort to her couch. In the evening, at my usual time for preaching in the bazaar, I thought it best to remain at home, but she said she did not wish to keep me from my duty, and that if she should feel worse, she would write for the Doctor: I therefore left her, and went to my duty as usual; when I returned I found her much worse and seized with violent purging; she had written for the Doctor, when, to use her own words, she was both *blind* and *deaf*. I wrote again, urging him to make all possible haste, as I was very fearful Mrs. Jamieson had *cholera*, but for some reason he did not arrive for many hours. She had neither pain nor spasm, but the disease made fearful progress, and in a short time reduced her to a state of extreme exhaustion. In this state she remained until Sabbath afternoon, when her extremities became quite purple and as cold as a corpse. She had but little hope of surviving the attack from its commencement, and consequently

began at once to set her house in order. Although weak in body, her mind remained calm and quite composed, until a short time before her death; she spent nearly the whole of Friday night in conversing with me about the cause of missions, the disposal of the dear children after her death, and in giving messages for her friends. She said she felt very unworthy of the honour of being a missionary to the heathen, but hoped she had not lived altogether in vain; and now on the brink of eternity she felt more and more the importance of chastened and intelligent views of the work—that no undue enthusiasm could bear the fiery test; and in concluding this subject said, O! if ever you go home, *preach* against the *romance* of missions. She lamented more than anything else not having *loved* her *Bible* more.

On Saturday she was frequently engaged in prayer, and had our oldest son (nine years of age) to read passages of Scripture and hymns for her, and several times desired me to pray for her that she might be kept from taking God's name in vain, and glorify her Saviour in death. The forenoon of the Sabbath was passed in the same manner. In the afternoon she was too ill to converse much, and wished to be left quiet. On Monday, about four o'clock, I told her it was very probable she had but a few hours to live. She heard this with the greatest composure, and simply said, "do you think so, my dear? that is but a short time;" and raising her hands, offered up a short prayer. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her last blessing. After this she had the heathen servants collected, and addressing them distinctly by name, exhorted them to believe on Jesus and to prepare for death, as she had often warned them. Throes of anguish thrilled every heart, all *wept*, except the departing believer, she was all calmness. After this sad farewell she asked me to read for her, the fifth chapter of 2 Corinthians, and the second of Ephesians, and to pray with her; she then repeated as she had strength, the beautiful hymns, commencing "Come, Holy Spirit, calm my mind;" "Come, Holy Spirit, come;" "There is a land of pure delight," and the twenty-third Psalm. Shortly afterwards she said to the Doctor, "I am dying fast, the conflict will soon be over. I am going to a glorious world. Blessed Jesus—no doubts." She then fell into a dose, and in about an hour, looking up, exclaimed, "*many, many, all friends.*" Here her mind began to wander, and she spoke very little more except in broken sentences, as "*Come quick—make haste.*" She, however, continued to recognize me till within an hour or two of her death, when she became apparently unconscious of earth, and gradually sunk until the clock struck four on Tuesday morning, when she gently breathed her last. Happy Spirit! I would



not recall thee from thy blessed abode for ten thousand worlds. Rest in peace!

On the evening after her death her remains were deposited in the station burial-ground, there to await the voice that wakes the dead; several pious soldiers of the 1st European Regiment volunteered to carry the coffin to the grave, and by the request of the Chaplain, the Rev. Mr. Vaughan, sung the hymn commencing, "Hear what the voice from heaven proclaims." The solemn procession was accompanied by a larger company of respectable natives than I ever saw at any European funeral in Sabathu before; and many of them, to show their esteem for the deceased, came forward and cast handfuls of earth into her grave, and for several days after her burial many resorted to the mission compound to show their grief by loud lamentations. May she, though dead, yet speak, and may the Gospel seed she sowed, bring forth an abundant harvest.

J. M. J.

P. S. Since writing the above, the following unfinished meditation on Heaven, has been found among my dear wife's papers, and as it is believed to be the last she ever wrote, and as it shows the state of her mind before her last illness, it is not out of place to insert it here.

"What will the redeemed soul think when it enters heaven! What wonder, admiration, and awe will fill it, and with what delight will it shake its wing at being for ever released from sin and suffering. It will fly to the embrace of Jesus, and falling at his feet, will exclaim—to *Thee*, oh most mighty, glorious, and condescending Saviour, is all the honour of my salvation due. How will the spirit look after those with whom converse was sweet on earth! How will the joy of heaven be augmented, by sharing it with a mother, a father, a husband, a wife, a child. Oh! When the light—the reality of *Eternity* breaks through the clouds of sin and sorrow that surround earthly scenes, and shows us how vast and important its concerns are, how shall we wonder at our former deadness, and resolve to live hereafter more like immortal beings!"—*Calcutta Christian Observer*.

## A Short Account of Samuel John Maisey,

A PRIVATE IN H. M.'s 15<sup>TH</sup> HUSSARS.

Who died at Bangalore, on the evening of Monday, September 29, 1845.

It is said by the Psalmist, that "precious in the sight of the Lord is the death of his saints," and the truth of this statement is often proved by the grace and mercy which God affords to his servants whilst passing through the valley of the shadow of death. In life they have been encompassed with trial and difficulty, many have been the conflicts which they have had with their own corrupt hearts, and sometimes the prospect of death has been gloomy and cheerless unto them, in consequence of the weakness of their faith; and yet when their final scene has come, they have been enabled to cast all their care upon God, and by faith in him to realize that strength of confidence which hath great recompense of reward. It was their privilege to have walked continually in the light of God's countenance, but the hinderance to their doing so was in themselves, and when that hinderance has been removed they have sweetly proved the saving power of the grace of God. These observations are fully borne out by the experience of the subject of the following remarks:

SAMUEL JOHN MAISEY, a private in H. M.'s 15<sup>th</sup> Hussars, was born in or near London, and at an early age he was placed under the care of an uncle and aunt. His aunt seems to have been very desirous to bring him up in the fear of God, and whilst he was of tender years, she took him to a Sunday-school, where he learned many passages of Scripture and hymns, which often in after life made a deep impression upon his mind. After living with his aunt for sometime, he was put an apprentice to the trade of a baker, at which trade he worked for several years. When thus engaged, he had but six hours rest out of the twenty four, which left him but little time for serious reflection. The labouriousness of his work, and the companions to whom his trade introduced him, soon led him into habits of intoxication, with their accompanying vices, and he soon became as bold in sin as those with whom he was associated. Yet often, whilst thus living without the fear of God, those portions of Scripture which he had previously learned, would rush into his memory; he would try to forget them, and when he could not banish them from his recol-

lection by any other means, he had recourse to liquor to drown the convictions which they produced. In the year 1840 he came out as a recruit to this country, utterly regardless of his soul's salvation, living without hope and without God in the world; living as he himself afterwards expressed it, an enemy to God and to himself.

Thus he continued until about the middle of last year, when he was induced by a pious comrade to come to the Wesleyan Chapel; and whilst sitting under the sound of the Gospel, he became deeply impressed with a sense of his sin and danger, and resolved in the strength of divine grace to seek the salvation of his soul. This resolution he at once put into practice, by breaking off from his wicked companions and evil habits. This brought upon him the persecution of those with whom he had previously been associated in evil; but by the grace of God he was enabled to stand firm in the resolution which he had formed, and to persevere in seeking his eternal good. He united himself to the Wesleyan Society, and from that time regularly attended the class meeting as often as he was off duty. He found, however, that he had a greater enemy to contend with than those of his former wicked companions, and that was a violently passionate temper which was impatient of contradiction. I have often had to point out to him the necessity of obtaining a clean heart and a right spirit in this respect, in order to his spiritual prosperity; and I believe he often struggled hard for the victory over this his besetting sin.

After he made the important choice of religion for his pursuit, he was exceedingly regular in his attendance upon the means of grace, and in the discharge of his worldly duties, so that none could speak evil of him, but for a while there was a want of that earnestness of desire for the clear evidence of his acceptance in God so essentially necessary to his spiritual safety and enjoyment. For about a month, however, before he was taken ill, there was a marked change in his conduct, and his spirit of prayer had more of holy fervor, and several times when I have gone over to the vestry adjoining the chapel, at different parts of the day I have found him alone in secret intercourse with God. The Lord was thus evidently preparing him for his change. He had been for some time afflicted with dysentery, and when he found his strength unequal to his duties, he went into hospital. I visited him there several times, and advised and prayed with him, but for a while there was a darkness upon his mind. He mourned over his previous want of earnestness, and he could not realize his acceptance in God. As his disorder increased, his weakness became greater, so



that he sometimes felt it exceedingly difficult to fix his mind upon eternal things. At other seasons, when in prayer with him, he would seem to throw his whole heart into every petition; so anxious was he to know and feel the saving power of divine grace. At length one day when I visited him, I perceived an alteration in his countenance. There was more in it of peaceful serenity, and the sweetness of resignation, I asked him if he could yet say that the Lord was his portion? and with hands and eyes uplifted he replied, "yes:" "then the cloud is removed," I said; he replied again, "yes, Jesus Christ is my Redeemer." I knelt down and prayed with him, and thanked God for his goodness manifested unto him, and most heartily did he respond to every sentence.

After this his patience under his afflictions was most remarkable, and was observed with admiration by those that were sick around him. He desired to receive the sacrament, and when I gave it to him, I was truly happy to see the fervent gratitude to God with which he called to mind the dying love of his Redeemer. One day I put the question to him, if God should raise you up again, would you live as you have done? He said, "no, if God should raise me up to health and strength, my life whether long, or short, shall be devoted to him." A friend who visited him also enquired, "Is all within right?" And being rather doubtful whether he understood the question, pointed out the necessity of exercising a lively faith in the atoning blood of the Lamb, and cautioned him against giving way to unbelief, as the debility produced by the disease had a tendency to depress the mind, he said, "I know Satan is very busy, but Christ is my only trust." At a subsequent visit made by the same person, he emphatically expressed his assurance of his personal acceptance in God, and did not entertain any anxiety as to the result of his disease. His words were, "clay in the hands of the potter." This unshaken confidence he was enabled to maintain to the end. The night before he died he attempted to sing a hymn, but the only words that could be understood were "King of glory." The next morning about four o'clock, those that were sick around him were awoken by his singing one of his favourite hymns, which he had learned in the Sunday-school when a boy. He was reduced to the extreme of weakness, and had lain for several hours scarcely moving, when about the time before mentioned he began to sing,

'Tis religion that can give,  
Sweetest pleasures while we live;  
'Tis religion must supply,  
Solid comforts when we die.

He attempted to sing more, but his strength failed him. I saw him about 11 o'clock the same morning, and after I had prayed with him he attempted to pray himself, and I could just hear that after commending his own soul into the keeping of his heavenly Father, he prayed for me and for his Christian brethren. This was the last time that I saw him, for about nine o'clock the same evening he calmly fell asleep in the Lord; doubtless proving the truth of those words,

'Tis religion must supply,  
Solid comforts when we die.

He was attended to the grave on the following afternoon by many of his brethren in society, and I trust that his happy death will have a salutary effect upon many in his regiment, who have hitherto been seeking happiness where it is not to be found. His memory may soon pass away from among men, but he is had in everlasting remembrance by the Lord of Hosts. A few days before he died he desired that his clothes, and what belonged to him, might be sold, and the proceeds be given to the orphans in his regiment; thus giving an evidence of the genuineness of his faith by his love to the helpless.

I would draw a few practical inferences from this example of the power of divine grace:—

1st. This example affords abundance of encouragement to those who are earnestly seeking the salvation of their souls. The subject of these observations was once a blasphemer of God's name, and a rebel against his authority; but the change which he experienced was wrought within him by the Holy Spirit. He was saved by grace, through faith, in the Lord Jesus. He was reconciled to God through the Son of his love, and his blasphemies were turned into praise; and that grace which was afforded to him will be also bestowed upon all those who seek it with the whole heart.

2d. This also gives instructive encouragement to those who may have peculiar besetment of temper and disposition. Though the struggle to overcome these may be great, yet the victory over them will also be certain. The grace of God is sufficient to enable us to bring every thought and disposition into sweet subjection to the obedience of Christ. Let us, therefore, be instructed to lay aside every weight, and the sin which doth so easily beset us, that we may run with patience the race that is set before us.

3rd. We may also learn from this the necessity of obtaining whilst in health and strength, a clear evidence of our acceptance

in God, how deeply did Maisey regret, at the commencement of his sickness, that he had not been more in earnest in this respect. When he came to a sick-bed he felt his need of this. Let us therefore be more in earnest in seeking for ourselves the kingdom of God and his righteousness, even that kingdom which is righteousness and peace and joy in the Holy Ghost.

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## REVIEW.

### A Commentary on the Apocalypse.

BY MOSES STUART.

*Professor of Sacred Literature in the Theological Seminary at Andover, Massachusetts.*

2 vols. 8vo., London, Niley and Putnam, 1845.

(COMMUNICATED.)

THE writings of Moses Stuart require no herald to proclaim their merits. They are already well known to every Biblical student, and regarded with no common esteem by those who are guided in their study of the sacred writings, not by human systems, but by the principles of sound Scriptural exegesis. His Commentaries on the Epistles to the Romans\* and the Hebrews, have been acknowledged by the first English as well as American theologians, as the ablest critical expositions of those difficult books which the church has yet received. Under these circumstances the announcement that the author intended to publish a Commentary on the Apocalypse, excited an unusual degree of interest. This mysterious book, "on which no two original expositors have hitherto been agreed," and which in all ages has excited the attention of the church, has of late years been the theme of so many unqualified pens, that an opinion is beginning to prevail, that no satisfactory exposition of its symbolical language can be attained in the pre-

\* The Commentary on the *Romans* has, however, by many of the more judicious critics in both countries, been thought faulty in some important respects.—*Eds. M. C. I.*



sent state of our knowledge. We do not say that Mr. Stuart's work will *in every instance* lead to a different conclusion; but we are persuaded it will lead to a very general conviction that a true key to its interpretation has at length been discovered.

As, however, the work itself cannot yet be known to many of our readers, we proceed without delay to lay before them a few extracts, serving to unfold the general principles on which it has been written:

"Whatever difference of opinion may exist among interpreters of the Apocalypse, in respect to the meaning which must be assigned to particular portions of it, there can be but one opinion, as it would seem, among intelligent and considerate readers, as to the general object or design of this book. It lies upon the very face of the whole composition, I mean the prophetic part of it, that the coming and completion of the kingdom of God or of Christ—or in other words, the triumph of Christianity over all enemies and opposers; its universal prevalence in the world for a long series of years; and its termination in an endless period of glory and happiness, constitute the main theme of the writer, and is indeed the almost exclusive subject of his contemplation.

"The light, however, in which he has placed his subject, in order that it may be viewed by others, must be carefully examined and considered by the reader. The announcement of the triumphs which await the Christian Church, is not made, as it might have been, had the writer so pleased, by a simple categorical declaration. Christianity is in a manner personified, and it appears on the scene of action, engaged in a contest with the powers of darkness so violent, that the struggle must evidently end in the extermination or utter subjugation of one of the parties. Successively one and another bitter and bloody enemy of the church is overcome; then follows a long period of peace and prosperity, during which the influence of Christianity is so widely diffused, that no apparent hostility disturbs it. After this the powers of darkness renew their assault with exasperated malice and rage; but the interposing hand of heaven smites them down, and puts a final end to the contest. The peaceful and universal reign of the Christian religion then succeeds, and continues down to the final consummation of the Messianic kingdom on earth, when the resurrection and the Judgment day introduce a new and perfect order of things, which is to continue through ages that have no end. Such is the simple and perspicuous outline of the Apocalypse. Like all, or nearly all, particular prophecies of the Old Testament and of the New, it has one,

*r Had the writer so pleased*

and but one main object in view, to which all its various representations are subordinate, and to which also the particulars of each several part are more or less subservient.

"Nothing could be more appropriate to the time and circumstances in which the book before us was composed than the theme which the writer has chosen. Christians on all sides were agitated by bitter and bloody persecution. Many professed disciples of Christ were driven by fear, or allured by the hope of favour and worldly good, to renounce their allegiance to the Saviour; while others abstracted themselves from his service, and shunned his followers, in order that they might avoid the horrors of persecution. The author of the Apocalypse possessed Christian sympathies of too high and holy a nature to look on such a scene without deep emotion. To prevent an evil of so great magnitude; he was directed by the Saviour to write the book of Revelation, and to publish it by sending it to the seven churches of Asia. The composition before us, then, seems to have been primarily occasioned by the existing state of things; and surely nothing could be more appropriate or better adapted to the purposes for which it was originally written. It is filled, from beginning to end, with encouragement and admonition and consolation to all who were engaged in the great contest then going on. Victory—victory—a final and universal and eternal victory of the church over all her enemies, is echoed at every pause; and a crown of glory is held forth by the God and Judge of all, as ready to be placed on the martyr's head, amid the joyful assembly of the first-born in heaven, the moment he falls in the battle which he is waging. A most fearful end, moreover, awaits the enemies of the kingdom of God. The worshippers of the idolatrous beast, the adherents of the false prophet, yea, the beast himself, and the prophet his co-adjutor, with Satan and all the powers of darkness, are finally cast into the lake that burns with fire and brimstone, where the smoke of their torments ascends up forever and ever, while they are suffering the agonies of the second death.

"All that hope or fear can do, in the way of operating upon the minds of men, to encourage them to persevere in a holy course of life, and to dissuade them from opposition to God and the purposes of his redeeming grace, seems to be held forth by the Apocalypse. No book in all the Bible can, on the whole, and when rightly understood, be regarded as exceeding it in respect to adaptedness for making impressions of such a salutary nature. If the human mind can be affected, and who will deny that it is most deeply affected? by hope and fear, the highest point to which the agency of these principles can be carried, is attained by the writer of the Revelation. Such

powerful agencies, we may well say, were needed by Christians, when banishment and blood were the order of the day, in respect to the professed followers of the Saviour. Nor have such agencies ever, at any period since that time, ceased to be highly important; for, in every age, the church and the world have been in strenuous opposition, if not in actual contest. Even at the present hour, such a book as the Apocalypse is greatly needed, in order to encourage the faith and hope of Christians in regard to the prospects of the church, and to comfort them under their various sufferings and discouragements. Above all, the Apocalypse, when rightly understood, would be the Vade Mecum of such as go forth to publish a Saviour's name among the perishing heathen. Surrounded by those who are servants of the powers of darkness, discouraged perhaps by small success, and disheartened by the strength of superstitions, and by the zeal for bloody or foolish rites and ceremonies which pervades all around them, the faithful missionary may read with tears of joy, the precious promises so often held out in the book before us—promises of the final and universal triumph of truth and love over all the opposition of error and of malignity; and when he lights upon the soul-reviving assurances of the Saviour that 'he will surely come,' his heart may respond, like that of the Apocalyptic seer: 'Amen; even so; come, Lord Jesus, come quickly!'

These extracts will furnish our readers with the author's general opinions on the book of Revelation. In a small periodical like the "Instructor," we have not space for an extended Critical Review of a large and important work such as that before us. We, however, cordially recommend it, and should like to see it extensively circulated amongst Christians in India—especially amongst ministers and missionaries. We cannot conclude without adding a paragraph from the author's preface, in which he states his "*hopes*" regarding the work, in which he had been engaged nearly twenty years.

"I hope for a patient hearing; I hope that the readers of the work will make a thorough examination of the whole matter, before they decide that I am in the wrong. I hope that all, who have never made the Hebrew prophets, and the figurative and symbolical representation of the Scriptures a subject of special study and investigation, will be slow and cautious in deciding what meaning should be attached to the symbols of the Apocalypse. I hope that a lively fancy, or an expertness in guessing, will not be considered as the best helps to the exegesis of such a book.



Heartily as I abhor the mummery, and knavery, and superstition, and pollution, so wide spread in the Romish Church, and much as I disapprove of all its hierarchical institutions, I still hope that a mere spirit of opposition to Papal abominations will not be regarded as the proper and authorized exponent of what John has said respecting the beast and the false prophets. I hope that in respect to this, as well as other matters of difficulty in the Apocalypse, my readers will not meet my expositions merely with the accusation of departure from opinions long current in the English and American churches. The proper question is not, whether I have broached any opinions which seem new or strange to this reader or to that, but whether what I have said will abide the test of a *hermeneutical* trial. I hope that such readers as have been led merely or principally by the conjectural interpretations of former days which they have perused, will not feel that they are adequately prepared to pronounce authoritatively a sentence of condemnation at once on the views which I have advanced. I hope also, in case they do, that I shall be enabled to bear with a good degree of equanimity the censure of judges, either few or many, who possess no other qualifications than these to decide upon such matters. Ready as some may be to condemn. I must still cherish the hope that due allowances will be made by most readers, for the great difficulties which I have had to encounter, in the exposition of such a book as the Apocalypse. That errors may be found in my work, I do not question. *To err is human.* I claim no exemption from the common frailty, and only hope that I may be forgiven, where my errors are discovered. I am conscious of no party purposes in publishing my work. I have sought for truth earnestly and sincerely on the present occasion, if I ever did or could do so; and where I have failed to obtain it, I hope the mantle of charity and kindness will be thrown over my failures. If the reader of my work gets any assistance from it, which will enable him better to understand the Scriptures in any respect, he will be disposed to deal gently with me, as to things which he cannot approve, or with which he cannot agree."

## Notice of a New Theological Work in Tamil.

(COMMUNICATED.)

THE cover of our last issue contains a notice that "Vol. 3d. of *Lectures on Theology*, by the Rev. E. Crisp, of Bangalore, has been lately published, and is now for sale at the American Mission Press, Madras." An important and valuable addition has thus been made to the very limited Christian literature of Southern India. The present is the third of a series, (the fourth and last will ere long go to press) and treats of the humiliation, life, sufferings, crucifixion, burial, resurrection, ascension and intercession of Christ; the covenant of grace, its proclamation, man's voluntary rejection of the Gospel, with his responsibility for so doing, the gracious work of the Spirit, regeneration, faith, repentance, union with Christ, the nature and ground of justification, adoption, sanctification, perseverance of true believers in holiness and Christian assurance. To descant upon so many and various subjects within the limits of 320 duodecimo pages, necessarily required brevity; but while "it will be seen that the Lectures are prepared somewhat in the syllabus form," yet they are not bare skeletons without sinews and life. The design of the respected author has been to state his propositions, arguments, and facts, in the fewest words consistent with a clear understanding of their meaning, (each topic being followed by appropriate Scripture references) leaving the mind of the student or general reader to carry out by its own energy the thought suggested. Did we suppose it necessary we would present to our readers a translation of one of the Lectures, and we doubt not that their judgments would accord with our's in the opinion, that the plan is on the whole the best that could have been adopted. No subject is treated at such length as to weary, and yet nothing is left unsaid that is necessary to a correct and clear comprehending of the topic under discussion.

We enjoy the pleasure of a personal acquaintance with the

author, and during a late visit at Bangalore were frequently privileged to be present when he was lecturing the students connected with the Theological Seminary, over which he presides with much ability and success. The volume before us being the text book then in use, we can speak advisedly of its value both theoretically and in practice, the latter answering most fully the expectations that a perusal of its pages cannot but awaken. The plan of instruction pursued by the esteemed Tutor is this—on a certain day the class assemble, they read over with care a selected portion, look out the references, while the professor explains whatever may be difficult to understand, and answers any questions that may be asked. After several days the students again meet, and are examined upon the lesson before named and which during the interim they have studied in the privacy of their homes. Is it necessary to say that the object aimed at is most happily gained, and that such a course of instruction cannot but send forth “able ministers of the New Testament;” men who are qualified “rightly to divide the word of truth.”

From whatever position the volume be viewed, we cannot but think that with much reason the “author hopes that under the Divine blessing the Lectures will be found useful to Native catechists and preachers, and that they may assist the efforts of his missionary brethren, who systematically instruct their Native helpers.”

With our hearty thanks to an esteemed friend, for this valuable product of his pen, we commend the volume to all who would secure for themselves or for their Christian assistants, a brief yet comprehensive system of Theological truth.



## FROM A CORRESPONDENT.

I lately met with a suggestion in a German commentator, that when Jesus said, "The foxes have holes"—He did not simply mean that they have *homes*, or that the birds have *nests*, where they may lay their young, (for the word signifies habitation or tent, not rest) but he meant that in seasons of danger the fox may find a hole to hide, and the bird a place of safety, but the Son of Man has no refuge from His persecutors, no place where He may be shielded from their rage.

Take the passage in the common interpretation that Christ had no home in which to refresh Himself; then He says to the eager candidate for discipleship; If you follow me, the Synagogue will cast you out, and your friends drive you away as an abhorred leper, and I have no house to which to welcome you—none for myself, none for you.

But on the other supposition He says, "I shall be persecuted even unto death, and I have not where to lay my head in safety—no refuge opens for me. If you follow me, you must endure persecution, and like your Master, find no shelter—men will take you and do to you as they list." Taking the latter view I struck out the following lines.

The flinty rocks,  
Afford the fox,  
Pursued by dogs, a hiding place;  
And birds in trees,  
Find tents of ease,  
Prepared for them, when hunters chase.  
But Lord of sky,  
And earth am I,  
For I to them their being gave;  
Yet whelmed with woes,  
And crushed by foes,  
I have no refuge but the grave.

## Religious Intelligence.

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### A PUBLIC PROFESSION OF CHRIST MADE BY THREE YOUNG FEMALES.

ON Thursday evening, the 6th of November, 1845, one of the above, named Rose, was publicly baptized before the congregation assembling in Pursewaukum chapel, London Missionary Society, Madras. The service, which was conducted throughout in the Tamil language, was commenced by singing a hymn, which is an excellent translation of the English one beginning, "Holy Bible, book divine." The viii. chapter of Mark's Gospel having been read, and a suitable prayer offered up, the candidate for baptism came forward.

The following are the principal topics on which she had previously been examined:

How long have you been devoutly and anxiously desiring to be received into the visible church, through baptism? *Ans.* Four months.

Why do you desire to be baptized? *Ans.* Because God has declared in his Word: "except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God."

What do you understand by being born of water? *Ans.* Being baptized.

Do you think that receiving the rite of baptism is sufficient of itself to save you from damnation? *Ans.* No; for the Scripture saith, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

After professing Christ, are you not in danger of bringing reproach upon his name and Gospel by acting foolishly and sinfully? *Ans.* Yes, I am.

What are you to do to escape from this danger? *Ans.* I can escape this danger not through my own strength, but only through that of the Holy Ghost.

And how are you to obtain the aid and grace of God's Holy Spirit? *Ans.* By believing in Christ, receiving baptism and continuing in prayer,

But is knowledge not necessary? *Ans.* Yes.

Well how are you to obtain more and more knowledge? *Ans.* By reading God's Holy Word.

How is the Christian character sometimes described in Scripture?

*Ans.* Among others as that of a soldier.

But if a Christian be a soldier, he must fight, and to fight he must have arms—is it so? *Ans.* Yes.

Then tell me what are some parts of the armour which the Christian must gird on? *Ans.* He is to take righteousness for a breast-plate and faith for his shield.

Is the war which a Christian wages ever carried on in his own bosom? *Ans.* Yes, sometimes.

Can you prove this from Scripture? *Ans.* Yes. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would."

Do you experience such an internal conflict in your own bosom?

*Ans.* Yes.

Do you feel then, that in God's sight you are daily guilty of sin?

*Ans.* Yes.

How do you hope that sin may be pardoned? *Ans.* Through the blood of Christ.

Previous to administering the sacred rite, the following questions were publicly proposed to her.

Do you, renouncing all the idols of this land, believe with all your heart in the one living and true God, the Father, the Son and the Holy Ghost?

Do you, renouncing all the vedas, shastras, and puranas of Hinduism, as mere human inventions, receive the Bible as the Word of God, and the only rule of your faith and conduct?

Do you believe, feel and acknowledge, that you have sinned against God, from your earliest years till now, in thought, word and deed?

Do you believe, confess and mourn, that because of your sins God's wrath and curse are resting upon you, and you are exposed to eternal and unmitigated woe?

Do you believe, confess and rejoice, that Jesus Christ the Lamb of God, was sent by His Father to obey the law and endure its curse for you?

Do you receive and trust in Jesus Christ, the Son of God, who died for you, as your only and all-sufficient Saviour?

Do you as a sinner seek justification only through faith in Him?

Do you count everything but loss for Him?

Do you receive this saying of Christ, "If any man come to me and hate not his father and mother, and wife and children and



brethren and sisters, yea, and his own life also, he cannot be my disciple?"

That you may never be ashamed of Christ, do you resolve to wait upon God diligently and devoutly in all the means of grace, especially in reading His Holy Word and in prayer?

Do you promise through divine grace to strive to be always fervent in spirit, diligent in business, obedient to your superiors, and by every other good work, to adorn the doctrine of God your Saviour in all things?

After she had replied in the affirmative to these questions, she was baptized with water in the name of the Father, of the Son and of the Holy Ghost, the assembled people then united in singing to the tune "Calvary," a hymn corresponding with the English hymn "Sweet the moments, rich in blessing."

The preacher selected for his text these words, being the last verse of the viii. chapter of Mark's Gospel. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Having in the introduction pointed out what is implied in being ashamed of Christ and of His Words, he shewed how much guilt is involved in denying Christ from the following considerations. Christ is a good and glorious Being; and His Words are full of truth and blessing—Christ is our Friend and Saviour; and His Word is his message of love—Christ suffered and died to accomplish our redemption; and His Word is our guide to heaven—Christ is our King and Judge; and His Word the law according to which our sentence shall be pronounced. The punishment which shall be inflicted on those on whom this guilt shall rest, was then illustrated. "Of such an one shall the Son of Man be ashamed." The discourse concluded by an exhortation founded on the contrast between this adulterous and sinful generation, and the Son of Man coming in the glory of his Father, with the holy angels.

A suitable Tamil hymn suggested by the one beginning, "Come, Holy Spirit, heavenly dove," having been sung to the tune "Ashley," this interesting service was concluded by prayer and pronouncing the benediction.

On Sunday, the 9th November, Rose and her two companions, Rachel and Elizabeth, sat down for the first time at the communion table of the Lord Jesus Christ, with the mission church assembling in Pursewaukum. They were all received by the church on the evening of the previous Friday. The substance of a conversation

held with Rachel respecting her views and feelings in prospect of this solemn event is as follows:

How long have you been desirous of commemorating the death of our Lord Jesus Christ? *Ans.* For a long time.

Why do you desire to do so? *Ans.* Because I love Christ who is my Saviour, and that I may manifest this love.

Why do you love Christ? *Ans.* Because he first loved me and gave himself for me.

What kind of love is Christ's? *Ans.* It is very great; for he gave his life for us.

But was he not violently put to death, how then can it be said he gave his life? *Ans.* He died of his own free-will; to prove which she referred to John xviii. 6.

Have you any other reason for believing that he died of his own free-will? *Ans.* Yes; he is the Holy One, full of grace, the Almighty; he is God.

But if he be God, would you say that God suffered and died? *Ans.* No; he became man, and suffered and died.

How ought you to love Jesus Christ? *Ans.* I love him with all my heart.

But what do you mean by loving him with all your heart? *Ans.* There is nothing that I should love better than him.

Prove that from Scripture? *Ans.* "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

You said you desire to partake of the Lord's Supper to manifest your love to Christ; can you manifest it in any other way? *Ans.* Yes, by doing the good works which he has commanded us to perform.

What are some of these good works? *A.* Obedience to superiors, prayer, reading and meditating on his Holy Word, and by caring for the souls of others.

But can you perform these good works by your own strength? *Ans.* No; only by being strengthened by the Holy Ghost.

Have you hitherto been enabled to do all your duty, so that you are guiltless in the sight of God? *Ans.* Oh no! I have in many things sinned and offended God.

And how are you to obtain the pardon of these and all your sins? *Ans.* Only by believing in the Lord Jesus Christ.

With Elizabeth the following conversation was held.

When did you begin to desire to make a public profession of Christ by partaking of the Lord's Supper? *Ans.* In April, last year.

Was there any special circumstance that arrested your attention,

and if so, what was it? *Ans.* It was an address by our schoolmaster, founded upon these words: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off." I heard the address just as I was recovering from an attack of cholera.

With what motives should you approach the communion table of the Lord Jesus Christ? *Ans.* I should approach it thinking of his sufferings.

What blessings do you obtain through the sufferings of Christ? *Ans.* Pardon of all my sins, and salvation.

Are you taught so in Scripture? *Ans.* Yes; in the Acts of the Apostles, where it is said, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

What did Christ do to save us? *Ans.* He loved us and died for us.

What was the reason of his loving us; was there anything in us to lead him to love us? *Ans.* No; there was nothing good in us to induce him to love us.

How then should you love him? *Ans.* I ought to love him with all my strength.

Can you do so of yourself? *Ans.* No; only through the grace of the Holy Spirit.

If Christ had not died for us, what would have been the result? *Ans.* We must all have perished.

After making a profession of Christ's name, are you not in danger of bringing reproach upon him by your folly and sin? *Ans.* Yes.

What then ought you to do to avoid the guilt and shame of bringing reproach upon Christ? *Ans.* I should pray to him for help.

Have you not hitherto done things displeasing to God, and if so, how will the guilt of them be pardoned? *Ans.* Yes; I have in many ways displeased God by breaking his law, and can hope for pardon only through the blood of Christ.

The three young women who thus we trust intelligently and devoutly professed Christ in this heathen land, have been educated in the Female Boarding School under the superintendence of Mrs. Porter, Perembore, Madras.

The previous month, five females were received into the communion of the same church. And of these, three have in about a twelve-month learned to read the New Testament. Before



beginning they did not even know a single letter, but by their diligence, with the assistance of a catechist and the missionary, they can now read for themselves God's Holy Word. They have attained a competent knowledge of divine truth, and have given such pleasing evidence of delighting in it, and walking under its influence, that it was reckoned a privilege to enrol them among the professed followers of the Lamb.

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EXTRACT OF A SEMI-ANNUAL LETTER FROM THE  
AMERICAN MISSIONARIES IN SIAM,

*Dated Bangkok, July 1st, 1845.*

IN a previous semi-annual letter of this mission, some statements were made respecting the excessive use in Siam of narcotics, such as tobacco, guncha, and intoxicating drinks, and the very extensive practice and ruinous effects of gambling in its various forms. In respect to the use of the above articles, there has been no apparent diminution, but we fear that the smoking of guncha and the use of intoxicating drinks are rapidly increasing among the Siamese. It would seem also as if gambling among all classes was now more prevalent than ever before. None are too rich, and none apparently too poor, to gamble, for if they have no money, a few cowries will supply the place of silver, and prove the occasion of seemingly as much noise and strife, as if thousands were at stake. No means suited to entice the multitude to gamble, seem to be left unemployed by those whose pecuniary interest it is to promote this vice. Gambling here is probably not less destructive to morals and to property, or a lighter obstacle in itself considered to the success of the Gospel, than the same amount would be in a Christian land. At home there is but little hope entertained of the conversion of habitual gamblers. Theatrical exhibitions are another means of corrupting the minds and morals, and of the ruin of precious souls, which the great enemy of all good abundantly employs in this city, both by day and by night. They are almost constantly maintained in the neighbourhood of the principal gambling establishments to entice the multitude to gamble, and are an abundant accompaniment of the funerals of the wealthy, and of the religious festivities especially of the Chinese. Thus they think to honour and propitiate the objects of their superstitious

worship. From the fact that an attendance on these plays to the multitude costs nothing, but a waste of precious time which, of all things is least valued, crowds of people flock to them, by day and by night, there more fully if possible, initiating themselves into every form of vice.

Another, and probably one of the most prevalent sins of this people, is licentiousness. So universal here is it both among the Chinese and the Siamese, that by all classes it is practised apparently without remorse, shame, or disgrace. In the higher classes, it exists in the form of unbounded concubinage unbounded in the general, except by the ability of individuals to support a large number of mistresses, or as they are called, inferior wives. Among those who are married, both male and female, no dependence can be placed on their conjugal fidelity. For husbands to sell their wives, or exchange them for others, must be, judging from our limited field of observation, exceedingly common. Indeed husbands and wives here, if their manner of union deserves so honourable a name, seem to be bound to each other by no religious principle. There is ground for apprehending that promiscuous intercourse is here a general practice from early childhood and upwards. Another form of licentiousness, almost too unnatural and revolting to decency to be named, is reported to be very common here among the Chinese Mohammedans, and the Siamese, especially the Buddhist priesthood. To it, as practised among the heathen in his day, the apostle alludes in the first of Romans in the words, "Man with man doing that which is unseemly, and receiving in themselves that recompence of their error which was meet." As to a principle of truth and moral honesty, it is to be feared that it has an existence in the bosoms of few, or none of this people. The sin of falsehood seems to be followed with no compunction of conscience, and little or no sense of shame when detected, though in words it is acknowledged to be wrong.

There is no knowledge of God, or truth in the land. Slavery in a modified form, exists to a very great extent, embracing probably a vast majority of the native born population. Indeed it is impossible for a people so enslaved to vice, as are the Siamese, to exist in the form of a civil and political community and yet be free. There is little or no ground to hope that this people can, as to the mass of them, become free in fact, unless they become the subjects of the enlightening and sanctifying influence of the Gospel. \* \* \*

The deputation of priests, lately sent by the king to Ceylon in search of sacred books, and relics of Buddhism, have recently

returned, bringing with them a letter addressed to Phra Nai Wai, a young and enterprising nobleman, and eldest son of the Phra Klang, one of the king's most confidential ministers. The letter is written in imperfect English, and professes to be from a descendant of an ancient royal family in Ceylon. It represents Buddhism in Ceylon as being in a state of great and rapid decline, in consequence of the government and other schools there established; the extensive study of the English language by the young men of the island, and the inducements held out to them to engage in governmental employ. The author expresses the opinion, that Buddhism must there soon become extinct, unless the king of Siam in his great devotion to that faith, will interpose his aid. The substance of the letter he requested might be communicated to his majesty. It beseeches him to grant the pecuniary means requisite to the education in that faith of a number of their most promising young men, hoping that thus Buddhism may yet for a hundred years in that Isle be preserved from extinction. This letter was handed to one of our number by the interpreter of the Phra Klang. It is a singular production.

As in Ceylon and throughout Hindostan, so, on a limited scale, even in Siam, idolatry is so coming in contact with light on various subjects, that it would seem that it must ere long give place to the Gospel, or be superseded by universal religious scepticism. To the latter state of things, we apprehend that, in the minds of many among this people, there is a strong tendency. In the position, in which some leading minds in Siam now are, they cannot long remain. The Lord in infinite mercy make them to understand and love the truth, as it is in Jesus.

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CAPE OF GOOD HOPE.—The following intelligence from the Cape of Good Hope will be perused by our friends with feelings of the deepest sorrow. The Rev. W. Philip was a young man; he had but recently buckled on the missionary armour. A friend at the Cape writing on the subject says, referring to the fact that both uncle and nephew were the subjects of grace.—“Dr. Philip can scarcely be said to have lost them.” No, this is the cheering part of the Christian's sorrow. The departed ones are not dead—they sleep in Jesus, and when he shall appear, them that sleep in him will he bring with him.

“Drowned in crossing the Gamtoos River at the Missionary Institution, Hankey, District of Uitenhage, on Tuesday, the 1st July, the Rev. William Philip, eldest son of the Rev. Dr. Philip, and resident Missionary at Hankey, aged thirty-one years; and Master John Philip



Fairbairn, eldest son of John Fairbairn, Esq., Cape Town, aged eleven years, universally regretted."—*Calcutta Christian Observer*.

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CHINA.—THE REV. W. AND MRS. FAIRBROTHER—LOSS OF THE VESSEL ON WHICH THEY SAILED—BY FIRE.—We are confident the friends of Missions generally, and more especially those who had the privilege of Mr. and Mrs. Fairbrother's acquaintance while in Calcutta, will learn with deep regret the sufferings which they have been called to endure. The vessel in which they were voyaging from Singapore to China was destroyed by fire, and they escaped only with their lives. Mr. Fairbrother's library, out-fit, in fact their all, were burnt with the ship. They escaped, were mercifully picked up almost immediately, and landed safely at Hong-Kong. Thus does an all-wise Saviour not unfrequently order the movements of his creatures for the safety and welfare of each other, and especially for that of his servants. Thus does he temper merey with judgment, and elicit from the tried and afflicted, songs of thanksgiving for delivering as well as preserving mercies.—*Ibid*.

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### Obituary.

DEATH OF MRS. FOX.—We regret to record the death on the 31st October, of *Mrs. Fox*, wife of the *Rev. W. H. Fox*, of Masulipatam, on board ship in the Madras Roads, soon after embarking for England. The mourning widower proceeded on the voyage with his three motherless children, the youngest of whom, an infant, died before the vessel left the coast.

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### ECCLESIASTICAL MOVEMENTS.

THE *Bishop of Madras* proceeded with his family on the 13th ultimo, by the Steamer Precursor to Ceylon. The *Bishop of Ceylon* arrived with his family at Colombo by the *Malabar*, on the 1st ultimo.

BOMBAY.—Three German Missionaries, and two female assistants, arrived by the last Steamer at Bombay, for Mangalore and other-stations. The *Rev. Mr. Moegling*, of Mangalore, and *Dr. H. Gundert* and family of Tellicherry, are, we understand, about to proceed to Germany for health, in hope of ere long returning to their promising fields of labour.

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### MONTHLY MISSIONARY PRAYER MEETING.

THE Substance of the Address at the last meeting by the *Rev. F. D. W. Ward*, M. A., will be found in our present number.

The meeting on the 1st instant, is to be at the Wesleyan Mission Chapel. Address by the *Rev. A. Litch*.











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